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**CEYLON BRANCH** *Beal*

OF THE

**ROYAL ASIATIC SOCIETY,**

**1881.**

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**VOL. VII. PART I.**

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**No. 23.**

**“The design of the Society is to institute and promote enquiries into the History, Religion, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology, Mineralogy, its Climate and Meteorology, its Botany and Zoology.”**

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## CEYLON BRANCH

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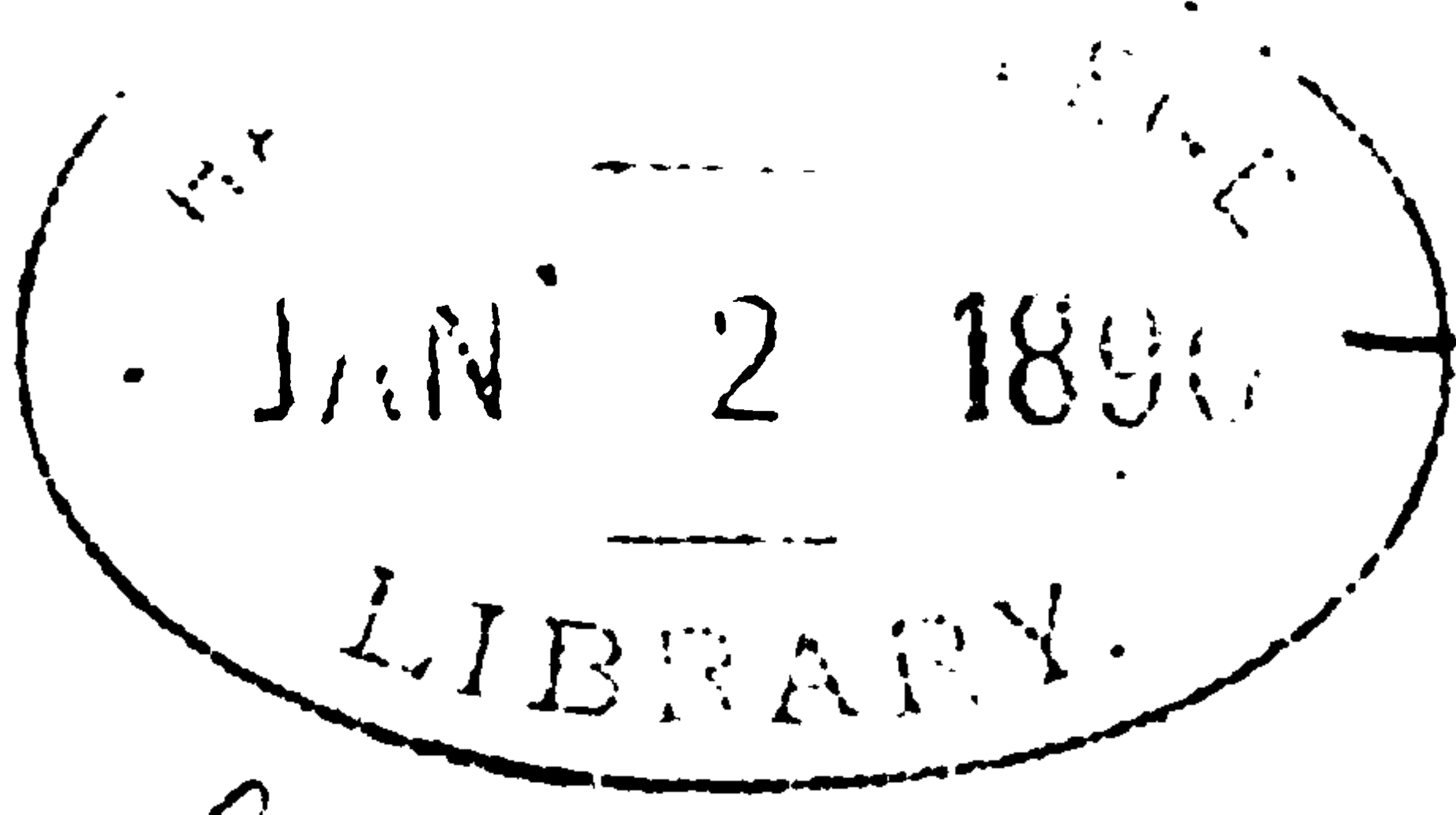
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# ROYAL ASIATIC SOCIETY.

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## CEYLON BRANCH.

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### HINDU ASTRONOMY: *AS COMPARED WITH THE EUROPEAN SCIENCE.\**

---

BY S. MERVIN.

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(*Read April 7th, 1881.*)

ASTRONOMY was discovered and cultivated in the early period of the world. It spread from one country to another, and seems to have come from Chaldea to India and China.

The Rev. H. Hoisington, of the American Mission at Jaffna, in his work entitled *The Oriental Astronomer*, says:—"Chaldea may be considered as the cradle of astronomy. A series of observations was made at Babylon during a period of 1,903 years preceding the capture of that city by Alexander. This would carry back the origin of astronomy in Chaldea to at least 2,234 years before Christ."

"The Chinese possess the oldest authentic records of astronomical observations. They invented their cycle of 60 years as early as 2,900 years B.C., and they were able to predict (or calculate) the eclipses as early as 2,128 years B.C."

"The early part of Hindu astronomy is involved in great obscurity. The lunar mansions, or *Nadchattirams*, are the most ancient part of Hindu astronomy found on record. They date somewhere between the years 1528 and 1371 B.C."

---

\* The Society decline to be responsible for the statements of the author. The Paper is printed (in *résumé*) having been read at a General Meeting.



True Hindu astronomy is very different from Hindu mythology. Some Europeans seem to think that the mythology and the astronomy of the Hindus are identical.

Hindu mythology is mingled with legends and exaggerations of poetry, which are utterly fantastic and absurdly false. But the true science of astronomy is found in other works which are really scientific, such as :—

<i>Brahma Siddhántam.</i>	}	<i>Viyása Siddhántam.</i>
<i>Súriya Siddhántam.</i>		<i>Pósa Siddhántam.</i>
<i>Sóma Siddhántam.</i>		<i>Varáka Siddhántam.</i>
<i>Vashda Siddhántam.</i>		<i>A'riya Siddhántam</i>
<i>Rómaka Siddhántam.</i>		<i>Siddhánta Sirómani.</i>

There are several other works among the Hindus on astronomy, but these are the important ones.

I do not pretend to say that I have read all these books. I have read only two of them, from which I will give quotations and authorities, to prove that many of the doctrines of the Hindu science do perfectly correspond with those of the European science.

The 59th verse of the 1st chapter of *Súriya Siddhántam* reads as follows :—

“Twice 800 yójanas are the diameter of the earth ; the square root of ten times the square of that is the earth’s circumference.”

Here it is plainly said that the earth’s diameter is 1,600 yójanas, which at 5 miles each\* will give 8,000 miles,

---

\* The measurement of the *yójana* is not exactly settled. According to some authorities, it is equal to 16,000 yards ; according to others, to 8,000 yards. The Chinese traveller Hieuen Thsang, who visited India in the middle of the 7th century, reports that in India, according to ancient tradition, a yójana equalled 40 li (a li being about 550 yards). According to the customary use of the Indian kingdoms, it is 30 li. But the yójana mentioned in the sacred books contains only 16 li ; which smallest yójana is equal to 5 English miles.



and its circumference 25,298 miles. According to European science the diameter is 7,917 miles, and the circumference 24,856 miles, shewing a very close proximity to the Hindu calculation.

Again, the 52nd verse of the 3rd chapter of *Siddhánta Sirómani* reads thus :—

“The circumference of the earth has been pronounced to be 4,967 yójanas, and the diameter of the same has been declared to be  $1581\frac{1}{24}$  yojanas.”

According to this, the diameter is  $7,905\frac{5}{24}$  miles, and the circumference 24,835 miles, which figures are very much nearer to the European than those given in *Súriya Siddhánta*, the difference being very insignificant.

II.—According to Hindu mythology, the earth is a circular, flat body, supported by the serpent “*A'tichédan*,” &c.; but the 32nd verse of the 12th chapter of *Súriya Siddhántam* says that the earth is a globe and a self-supporting body.

The same description is given in the 2nd verse of the 3rd chapter of *Siddhánta Sirómani* :—

“This globe of the earth is perfectly round, and encompassed by the orbits of the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn, and by the constellations. It has no (material) supporter, but stands firmly in the expanse of heaven by its own inherent force,” &c.

The 4th verse demonstrates the self-support of the earth:—

“If the earth were supported by any material substance or living creature, then that would require a second supporter ; and for that second, a third would be required. Here, we have the absurdity of an interminable series. If the last of the series be supposed to remain firm by its own inherent power, then why may not the same power be supposed to exist in the first—that is, in the earth ? ”



III.—According to Hindu mythology, the earth is said to be motionless, and the day and night are caused by the sun moving round the earth; but *A'riya Siddhántam* says that the earth moves round on its axis, and that thereby the day and night are caused. This verse of *A'riya Siddhántam* is quoted by Professor Colebrook in his *Essays*, Vol. II., page 392.

IV.—The mythology states that the sun is nearer the earth than the moon; but the 2nd verse of the 3rd chapter of *Siddhánta Sirómani*, read before, says that the earth is encompassed by the orbits of the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. By the order of the planets, as given here, it will be seen that the moon is nearer than the sun. The order is the very same as that given in the European science, except that the sun and the earth have been transposed.

Besides, the 5th verse of the 10th chapter of the same work says that the distance of the moon from the earth is 51,566 yójanas, and that of the sun 689,377, shewing that the moon is much nearer to the earth than the sun.

V.—The diameter of the moon's disc is said in the 1st verse of the 4th chapter of *Súriya Siddhántam* to be 480 yójanas or 2,400 miles, whereas according to European science it is 2,162 miles, shewing only a slight difference.

VI.—The common idea of the people and the poetical expression in almost all the Tamil epic poems are that the clouds go to the sea, drink its water, and then pour the rain on the earth. But a verse in *Ráku Vamsam* says: "The sun evaporates the waters and moisture of the earth, and then gives it back"—*i. e.*, it rains.

European science is the same.

VII.—According to the European science, a year is caused by the earth revolving once round the sun in 365 days, 5 hours, 48 minutes, and 48 seconds; and according to the Hindu science,



it is caused by the sun going once through the twelve (12) signs of the zodiac in 365 days, 6 hours, 12 minutes, and 29 seconds. Whatever may be the difference in the theory, the result is almost alike in determining the length of a year, the difference being only about 24 minutes.

VIII.—The 2nd verse of the 4th chapter of *Siddhánta Sirómani* says: “The atmosphere extends to the height of 12 yójanas from the earth; within this limit are the clouds, lightning, &c.” Twelve yójanas are equal to 60 miles.

European science also says that the atmosphere surrounds the earth to the height of 50 or 60 miles.

IX.—The cause of the motion of the planets is explained in the first five verses of the 2nd chapter of *Súriya Siddhántam*.

(Verse 1.) “Forms of time, of invisible shape, stationed in the zodiac (*bhagaṇa*), called the conjunction (*sighróchcha*), apsis (*mandóchcha*), and node (*páta*), are causes of the motion of the planets.”

(2.) “The planets, attached to these beings by cords of air, are drawn away by them with the right and left hand, forward or backward according to nearness, toward their own place.”

(3.) “A wind, moreover, called *praváha* impels them towards their own apices (*uchcha*); being drawn away forward and backward, they proceed by a varying motion.”

(4.) “The so-called apex (*uchcha*), when in the half orbit in front of the planet, draws the planet forward; in like manner, when in the half orbit behind the planet, it draws it backward.”

(5.) “When the planets drawn away by their apices (*uchcha*) move forward in their orbits, the amount of the motion so caused is called their excess (*dhana*); when they move backward, it is called their deficiency (*riṇa*.)”

There is some sort of agreement between European and Hindu sciences in this intricate and abstruse part of astronomy. European science says that the planets take their circular



orbits from the combined effect of their centrifugal and centripetal forces.

In the verses referred to just now the following description is given:—“The so-called apex, when in the half orbit in front of the planet, draws the planet forward; in like manner, when in the half orbit behind the planet it draws it backward. Being drawn away, forward and backward, they proceed by a varying motion.”

The accelerated motion and retarded motion are conveyed by the terms “*sighróchcham*” and “*mandóchcham*,” which mean respectively “swiftness” and “slowness.”

Thus, it will be seen that the European and Hindu sciences, although the expressions are different, agree as to the causes of the motion of planets in circular or oval orbits.

X.—Though the motions of planets and the figure of their orbits had been determined by Copernicus and other astronomers, yet the cause, or power, which carries them in their orbits, was unknown at that time. The discovery of this cause was made by Sir Isaac Newton.

The principle on which the planetary revolution is founded is gravitation. The laws of gravitation were known to the Hindus long before Sir Isaac Newton’s time. Thus, the 6th, 7th, and 9th verses of the 3rd chapter of *Siddhánta Sirómani* state:—

(6th.) “The property of attraction is inherent in the earth. By this property the earth attracts any unsupported heavy thing towards it. The thing appears falling, but it is in a state of being drawn to the earth. The ethereal expanse being equally outspread all around, where can the earth fall?”

(7th.) “Observing the revolution of the constellations, the Buddhas thought that the earth had no support; and as no heavy body is seen stationary in the air, they asserted that the earth goes eternally downwards in space.”

(9th.) “Observing, as you do, O Buddha, that every heavy



body projected into the air comes back again to, and overtakes, the earth, how can you idly maintain that the earth is falling down in space? If true, the earth being the heavier body, would perpetually gain on the higher projectile, and never be overtaken.”

*Báskara-ásariyār*, the author of this work, was born in the year 1036 of *Sáliváhana* era, and composed it in the year 1072, corresponding with the year 1150 of the Christian era, or about 500 years before Sir Isaac Newton made the discovery of gravitation.

XI.—Now, lastly, about the Solar and Lunar Eclipses. The doctrine is the same in the European and Hindu sciences, though in Hindu mythology it is said that two serpents, called *Ráku* and *Kétu*, are hiding the sun and moon, and are causing the eclipses.

Of all the phenomena of the heavens, it is the eclipses of the sun and moon that attract the attention of man more than any other. In early ages of antiquity eclipses were regarded as alarming prognostications of public calamities and tokens of divine displeasure.

In Mexico, during the times of eclipses, the natives fast and afflict themselves, thinking that the great spirit is in deep sufferance.

Some of the Indian tribes of North America imagine that the moon has been wounded in a war.

The prevailing notion among the Hindus, which they derived from the mythological legends of poetry, is that certain serpents swallow the sun and moon, sometimes partially, and sometimes entirely. But the true Hindu science accounts for the eclipses just in the same way as European science does.

*Súriya Siddhántam*, 4th chapter, 9th verse :—“The moon is the eclipser of the sun, coming to stand underneath it like a cloud; the moon moving eastward enters the earth’s shadow, and the latter (*i. e.*, the shadow) becomes its eclipser.”



This doctrine is in perfect accordance with the European.

It has been shewn that in many respects there is a perfect accordance between the Hindu and European astronomy. There are discrepancies in the theory and principles as regards some points, as inculcated in the Hindu science, but in almost all cases the result of the calculations as regards the several phenomena is the same as that of European astronomy, such as the lunar and solar eclipses, the position of planets, the retrogradation in planetary motions, &c.

It is not known what instruments were used by the ancient Hindus, but it is an undoubted fact that they had the use of some sort of instruments, without which it would not be possible to make the several calculations.

The 11th chapter of *Siddhánta Sirómani* speaks of the use of certain instruments, such as armillary sphere, *nodi valaya*, *yashti*, *chan̄ka*, *ghatī*, circle, semi-circle, quadrant, *swayam váha yantra*, syphon, &c.

To once more quote Mr. Hoisington :

“The Egyptians, Chaldeans, Indians, and Chinese early possessed many astronomical facts, many observations of important phenomena, and many rules and methods of astronomical calculations; and it has been supposed that they had the ruins of a great system of astronomical science, which in the earliest ages of the world had been carried to a great degree of perfection, and that while the principles and explanations of the phenomena were lost, and isolated, unconnected facts, rules of calculation, and phenomena themselves remained.”

## SCULPTURES AT HORANA.

BY JAMES G. SMITHER, F.R.I.B.A.

*(Read April 7th, 1881.)*

HAVING recently had occasion to visit Horana, a place distant about twelve miles inland from Pánaduré, I took the opportunity of inspecting some sculptured stones, which, with a few mouldings and some other fragments of an ancient building, lie half concealed by high grass and weeds behind the Government rest-house. There is nothing remarkable about the mouldings, but the sculptures are, I think, of sufficient interest to warrant my forwarding to the Society the following short description of them.

The sculptured stones form the vertical face of the stylobate or raised platform, on which, doubtless, formerly stood a structure, of which all vestiges have entirely disappeared.

The platform (only 35 feet square) was originally about three feet high above the paved open court round about it, and was approached by a single flight of steps at the end towards the east. The court or enclosure measures 58 feet from north to south, and 56 feet from east to west. It was surrounded by a stone wall, now broken down, and was entered at the east end opposite the above mentioned flight of steps leading up to the platform. The wall of the stylobate consisted of a moulded base, a sculptured die 14 inches high, and a moulded cornice, the latter nowhere now in position. Most of the stones forming the die have been removed quite away from the spot, but the sculptures upon the few which remain differ entirely from any in the same position which have hitherto come under my notice, and are particularly interesting.



The subject represented is a procession, in honor probably, of some august personage who most likely figured in part of it.

The occasion must have been an important and joyous one, judging from the great length of the procession, (which, with figures under a foot high and closely following one another, must have extended more than 100 feet,) and the wild demonstrations of delight in which all who are taking part in it are indulging.

Upon one stone, which measures 10 feet 6 inches in length, are nine male figures and two animals. This series commences with four dancing figures with musical instruments, followed by one who appears to be running in and out of the procession. Then comes a man leading a horse—probably a led horse of the honored personage—and holding an umbrella over the head of the animal; then a walking figure immediately followed by an elephant; and behind the elephant two men fencing with swords, each furnished with a shield.

On another stone measuring 4 feet 6 inches in length are five figures, all in the wildest dancing attitudes; one holds his left leg over his head with his right hand, and another flourishes a sword.

One stone, 3 feet 4 inches long, exhibits three dancing figures; and another, 3 feet long, two figures, one performing with a sword or stick which he holds with both hands.

A stone measuring 6 feet 4 inches in length differs from those above described, and must, I think, have formed one of the angle stones of the course. At one end of the stone is a narrow panel, and near the other end a similar panel, each containing a seated lion, the interval between the panels being occupied by three running nondescript horned animals somewhat resembling goats. In the small space left at the extreme end of the stone beyond the small panel stands a man blowing a horn, with his face turned away from the panel and in the direction of the advancing procession, which doubtless commenced on the next stone. The





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# GOLD.

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BY ALEX. C. DIXON, B. SC. (HONORS), LONDON.

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(Read April 7th, 1881.)

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THE Island of Ceylon is referred to by Ptolemy as containing gold, and Solinus, a noted historian, makes mention of it in his works, A.D. 238. The early inhabitants of Ceylon were not ignorant of its presence. It is referred to in the Maháwanso, while during the founding of the Ruwanveli Dágoba at Anurádhapura there was a sudden appearance of sprouts of gold above and below the ground, and of silver in the vicinity of Adam's Peak.

It is also referred to in the Sinhalese works entitled *Kadayimpoṭ*, as being found in several localities; and the names of many places either have reference to its occurrence or to their glistening appearance resembling gold, such as *Rumanvella*, *Ramboda* (formerly *Rangbodā*).

The Sinhalese name for gold is *raṇ*; for gold ore the term *amuraṇ*, signifying not ripe or unextracted gold; while *ratraṇ* refers to melted gold.

In 1854 it was found in the Maha-oya and at Nuwara Eliya, and still later again at Nuwara Eliya.

There is a great similarity between the hill regions of Ceylon and the South-East Wynaad district at the North-West base of the Neilgherries, which has recently become so prominent on account of its auriferous reefs. As to the probable age of these districts we are uncertain, but there can be no doubt that the two regions are contemporaneous, consisting of granitoid schists or gneissoid rocks, that they are highly metamorphosed, and that quartz reefs form a conspicuous feature.

The reefs are often white, occasionally somewhat brecciated, and not unfrequently bound together by hæmatite or limonite.



Although the strike of the rock is peculiar in the Neilgherries E.N.E., yet the auriferous reefs run N.N.W., corresponding with the gneiss a little further to the North. The general run of the rocks here is N. to N.W.

As on the Wynaad, we have an absence of intrusive rock—no dykes, porphyritic masses, or basalts. It has been observed that the auriferous belts are richest where micaceous and chloritic rocks occur. Strange to say, in the cuttings of the railway into our hill district, and the various cuttings on the public roads, no prominent reefs have been crossed. Probably one or more may be met with on the extension of the railway from Náwalapitiya to Nánu-oya. In several parts the country is traversed by large persistent reefs of quartz, with numerous narrow seams and veins diverging from them and often traceable into decomposed lithomargic earth. Some good examples of these are to be found in the Balangoda, Pusselláwa, Rambođa, and Dolosbágé districts.

The character of the vegetation in prospecting for gold is of great assistance in Australia, where each formation is characterized by distinct forms of vegetation, but in Ceylon we have no guidance, as the mountainous zone is but one formation.

Gold occurs in three chief forms :—

1.—As scattered grains or nuggets in alluvial deposits, having been set free by natural causes from its matrix.

2.—In grains and leaves in numerous veins, chiefly quartz, still in the matrix, but not with other metals. This is called *free gold*.

3.—Associated (but not chemically combined) with numerous other metallic compounds, such as arsenides, sulphides, &c., generally classed under the term *pyrites*, found in veins of quartz and other rock.

In the first form, I have met with it in the alluvium of the Dēduru-oya beyond Kurunégala. The particles were exceedingly small, and other metallic matters were not uncommon.



This must have come from some quartz reefs further up in the hills. Its occurrence in this river is referred to in the *Kadayim-pota*.

A second instance of its occurrence in this form was in the Galle District, where a small nugget was taken from the alluvium accumulated in one of the ravines; it weighed over 6 grains, and was associated with fragments of gems, such as sapphire, garnet, chrysoberyl, tourmaline, zircon, as well as of sulphides of some rare metals. This deposit was due to disintegration from the matrix in which they occurred originally. I followed up the ravine to its head with the expectation of finding a quartz reef from which the gold must have been dislodged, and found two small reefs crossing it. I took specimens from these and found traces of gold, but not in sufficient quantity to warrant its being worked. I have had further specimens from this reef of a much better character.

In the second form it occurs in the Ramboda district, Central Province, where several remarkable reefs strike across the valleys. In one of my tours I gathered numerous specimens of quartz of various hues, chloritic and micaceous rocks. On breaking them up and examining, I found in the quartz traces of gold, a specimen of which is on the table. I am unable to give the precise locality.

In the third form it occurs in the pyrites of the gem-pits in the Ratnapura-Rakwana districts, but only in very small quantity.

From the little I have seen, it is my opinion that considerable quantities will yet be brought to light.

---

*Specimens exhibited.*

1. Nugget of gold.—Galle District.
2. Associated Minerals of ditto.
3. Gold in quartz.—Central Province.

## SPECIMENS OF SINHALESE PROVERBS.

BY LOUIS DE ZOYSA, MAHA-MUDALIYAR.

*Continued from No. 17, Vol. V. (1871-72), p. 32.**(Read April 7th, 1881.)*

167. අඩුකලේ දිය ගෙල  
වෙනවා. 167. The water in an un-  
filled pot makes a noise.  
*“A little learning is a dan-  
gerous thing.”*
168. අත නොගොල්ලා  
කට ගොල්ලන්ට බැහැ. 168. One cannot (expect  
to) move the mouth without  
moving the hands.  
*One cannot obtain a living  
without working for it.*
169. අතදීලා දනනියවන්ට  
එපා. 169. Do not give your  
hand, and then grin.  
*Do not give a man an un-  
due advantage and afterwards  
repent of it.*
170. අත බලාලයි මුත  
බලන්නේ. 170. After looking at the  
hand (he) looks at the face.  
*The allusion is to the practice  
of receiving presents, or bribes,  
especially by men in authority.*
171. අතිරස තිත්තයි,  
පැමිණිදුක් පැණිරසයි. 171. Sweet cakes are bit-  
ter, but sweet are misfortunes.  
*Adversity is more enjoyable  
than prosperity.*
172. අනෙතැති මුට්ටු ඇත්  
හේ මුදින් එතරයි. 172. What one has not  
in one's hands may as well be  
looked for beyond the seas.  
*“A bird in the hand is  
worth two in the bush.”*
173. අනුත්තේ ඇඟේ  
කුණ කෙලමෝල්ලාහ වාගේ 173. It is said the mote in  
another's eye appears like a



පෙණෙනවාලු, නමුත්තේ ඇ  
තේ කුණ අබමල් රේණුවක්  
වාගේ පෙණෙනවාලු

rice-pounder: that in one's  
own eye like a mustard flower  
pistil.

174. අනුන්තේ මගුල්දව  
වරෙන් මගේ ආදරේ පෙන්  
නත්ව.

174. Come on the wedding  
day of another to show my  
love (to you).

*Liberality at the expense of  
others. Like the English proverb,  
"Cocks are free of horse-corn."*

175. අනුන්තේ ඉස රදෙන්  
ගොදයි.

175. Even the headache of  
another is good.

176. අම්මා අතේ භාන්ද  
නියෙනවානම් දරුවා බඩගිත්  
තේ ඉදියයි?

176. Will the child starve,  
if the mother has the spoon in  
her hand?

177. අමුකළ කෙණෙක්  
අමු ගෙණියත්, වී කළ කෙ  
ණෙක් වී ගෙණියත්.

177. Those who have sown  
*amu* (fine grain) will reap *amu*,  
and those who have sown *ví*  
(paddy) will reap *ví*.

*Men are rewarded accord-  
ing to their deserts.*

178. කිඹුලාගේ දරුවන්ට  
පිණුම් උගන්වන්නේ කවුද?

178. Who teaches (needs  
to teach) the alligator's young  
to swim?

*"Teach your grandmother to  
suck eggs."*

179. කුඩා ඇමක් දමාලා  
මහමාලු මරන්නා වාගේ.

179. Like using small bait  
and killing large fish.

180. කුසල්භාමිකීවාට මො  
වද වේලක් කන්ට නැත්නම්.

180. What does it signify  
to be called *Kusalhámi*, if one  
cannot procure a single meal.

*"Kusal-hámi" means 'the for-  
tunate one.'*

181. එක ඇඟකට ඇත්  
නාම අනිත් ඇඟෙකුත් කළුලු  
එනවාලු.

181. When one eye is  
pricked, tears flow from the  
other eye also.

*Spoken of the sympathy  
existing between the members of  
one family or community.*

182. එකපිට දෙක දෙන  
කොට ද ගලවත් ගමන්යයි. 182. When one blow fol-  
lows another, even the grind-  
ing-stone will begin to move.
183. එකපි කියාලයි දෙකපි  
කියන්නේ. 183. You must say 'one'  
before you (can) say 'two.'  
"Rome was not built in a day."
184. එක තරඟකට ලිදේ  
පැන්නාම, දහ තරඟකට ගො-  
ඩන්නට බැරිලු. 184. They say that if you  
jump into a well on one  
provocation, even ten provo-  
cations will not enable you  
to get out of it.  
*Difficulties increase with  
anger.*
185. ඒදණ්ඩ ගියාට තොටු  
පල යයිද? 185. Although the bridge  
be washed away, will the ferry  
go too?  
*All hope is never lost.*
186. ඒරෝප්ට ගෙනිච්චි  
වත් බලලා කුච් කුච් කියාච්චි. 186. Though a cat be taken  
to Europe, it will cry *náw-  
náu* (mew-mew).\*
187. එතද්ට තංගුස් පොට  
ඔස්සේ එයි, යතද්ට කිඤ්ඤා  
කම් පුපුරයි. 187. When it (good fortune)  
comes, it comes along a wire;  
when it goes, it breaks even  
ropes of hemp.  
*In prosperity slight efforts  
succeed; in adversity even the  
highest fail.*
188. නයා කීවත් කනවා,  
නයිභාච්චි කීවත් කනවා. 188. The cobra will bite  
(you) whether (you) call (it)  
*Nuyá* (cobra) or *Nayihámi*.  
(Sir Cobra).
189. නර්ගාට අහුවුන කු  
කුලා වාගේ. 189. Like a fowl caught  
by a jackal.
190. නර්ගා සිංහනාද කලා  
වාගේ. 190. Like the jackal that  
imitated the roar of a lion.
191. නාකියමැරන්නෙත්  
නැ, අද නිවාඩු වෙන්නෙත්  
නැහැ. 191. The old man does not  
die, nor is the bed available  
(for others).

\* *Cælum, non animum, mutant qui trans mare currunt.*



192. නිකන් සම්බවන  
ඉසරදන් හොදදු.

192. Even a headache is good, they say, if (only it can be had) gratis.

193. නියනාති දිවියාවාගේ.

193. Like a clawless cheta.

194. නුවන වැඩි මිනිසාට  
ඒදණ්ඩෙන් යන්ට බැරිදු.

194. They say a man of too much caution cannot cross an *édanda*.\*

195. නමුත් රුකිලයි දහම්  
රකින්නේ.

195. One must look to one's own interests before regarding those of others.

*“Charity begins at home.”*

196. දී කිරටසාක්කි බලල්ලු.

196. Cats give (true) evidence in favour of curds, 'tis said.

*Used when interested parties speak well of their friends.*

197. දිනුම්පිලට හෝපියා.

197. *Hóyyá* (Hurrah!) for the winning side.

*Spoken of time-servers, men who swim with the current.*

198. දුක්පත්කම ඉඩුල් පු  
ලුත්වලටත් සැහැල්ලුයි.

198. Poverty is lighter even than silk-cotton.

199. නණ ඇති කරකාට  
කන්ට බැරිවාවාගේ.

199. Like the bull that has grass but cannot eat.

200. නනිගහ කවද උසන  
ක්වේද?

200. When will a single tree become a grove?

201. තරඟ නමුත් නහයි,  
නුවන අනුත් නහයි.

201. Anger (in a man) ruins himself; wisdom (cunning) others.

202. අනුන්නේ රත්තරන්  
මන්අරන් මක්කරන්.

202. Other people's gold! Why should I take it? (or) What shall I do with it?

*It is not right to covet the riches of others.*

---

\* A log of wood placed across a stream, to serve as a bridge.





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212. අමුණාත්තාට වී තිබුණු,  
වී තිබුව ආලේ නැලියලු, ආලේ  
නැලියව බත් නැබිලියලු, බත්  
නැබිලියව බත් පිබුණු.

212. It is said that a man who has no wife has a *timba* (four measures) of *ví* (unhusked rice); the *timba* gives him one *nēliya* of *hál* (husked rice); this *nēliya* of *hál* gives him one *nēbiliya*\* of *bat* (boiled rice), which gives him one mouthful.

*This is intended to shew the domestic value of a wife to her husband. The bachelor, or the widower, is robbed by every one whom he deals with.*

213. ඇතිලි පහම එකදිග  
යයි?

213. Are the five fingers of the same length?

*All men have not equal advantages.*

214. මරණවා හොදයි, හෙ  
ලඟණවා නරකයි.

214. Murder is better than defamation.

215. ඇඹුකොටලු කිරිඑර  
න්ගන්.

215. The infant must cry, they say, for milk to rise in the mother's breast.

216. ඇඟලපෙරහැරට වෙ  
රත්ඇද්ද කියා එක්කොණක්  
ඇඹුලාය.

216. It is said that someone asked whether *tom-toms* were beaten at the *Ehela Perahera*. (July-August festival in Kandy)

*The beating of tom-toms forms a prominent part of this festival.*

217. කකුළුවා දියරත්වෙන  
හෙක් කරණ හෙල්ලමවාගේ.

217. Like the crab's sport (in the pot) till the water is heated.

*It is the practice to boil crabs alive. The proverb is applied to any short-lived enjoyment, to be succeeded by much suffering, especially to the enjoyment of sensual pleasures.*

\* *Nēbiliya*, an earthen dish in which rice is served.



218. කට නැත්නම් නර්  
බල්ලොත් ගෙණියත්.

218. If not for his mouth  
(loquaciousness) jackals and  
dogs would carry him off.

*Spoken of a poor and helpless  
man, but who is full of bluster.  
The idea is that the man  
appeared so weak and helpless  
that if he did not speak people  
would take him for a carcase.*

219. කටආත්තන්ටු රටත්.

219. They say that those  
who have the mouth (braggarts)  
have also the country for  
themselves.

220. කට බොරුකියනත්  
දිව බොරුකියනන් නැගැ.

220. Although the mouth  
may (intend to) speak a lie, the  
tongue will not utter it.

*Spoken of a man who unin-  
tentionally speaks the truth.*

221. කටුමුත් කටුව ගත්  
නවාමිස මෙලමෝල්ලගහෙන්  
කටුව ගතැක්ද?

221. If a thorn be not  
removed by a thorn, can it be  
extracted by a rice-pounder?

*A delicate matter requires  
delicate treatment.*

222. කටුස්සාගේ කර  
බැන්ද රහරන්වික වාගේ.

222. Like the bit of gold  
tied to the neck of the lizard.

*Applied to an upstart proud  
of the position he has acquired.†*

\* "He that has but impudence,  
To all things has a fair pretence;  
And put among his wants but shame,  
To all the world may lay his claim."

*Hudibrás, Part II., "Epistle to Sidrophel."*

† The following story has given rise to the above.—A certain king going to his pleasure garden observed a lizard nodding towards him, seated on the top of the gate-way. He enquired of the prime minister what the lizard meant. The minister replied that the lizard wished to pay obeisance to his majesty. The king, pleased, caused a bit of gold to be tied to its neck. A few days afterwards, the king passing through the same gateway saw the lizard seated as before, but it took no notice of the king. The king again enquired of the minister why the lizard did not salute him as before. The minister replied that the lizard thought that he was now on a par with the king, as he himself wore a gold ornament, and that he was not therefore bound to pay homage.



223. කණුව ගොඵවා වැනි දුවාගේ. 223. Like the dumb man saluting the blind man.
224. කණුව මගපෙන්නුවා වාගේ. 224. Like pointing out the way to a blind man.
225. කණකුව දිකිරිවල ගැටි කීවා වාගේ. 225. Like the description of *Dí kiri* (curds) which (a certain man) gave to a blind man.\*
226. කඩුන්ට බැරි මල බුදුන්ට පූජවෙවයි කීවා වාගේ. 226. Like (the man who) said of the flower he was unable to pluck: "Let it go as an offering to Buddha."  
*Compare the story of the fox and the sour grapes.*
227. කත් කැවෝ කත් ලී කනවා. 227. Those who (formerly) eat pingo-loads (of presents) (have now to) eat pingo-sticks.  
*Commonly said of men in authority losing their emoluments when once out of office.*
228. නොකා මස්කන්ට මුද ගිඳෙනකන් උත්තාවාගේ. 228. Like the crane who waited to pick fish till the sea dried up:
229. කඵහාමිට අඤ්ඤා නැගිදුන්නා වාගේ. 229. Like the gift of the horse to *Kaluhámi*. †

\* A blind man asked a friend what sort of a thing *Dí kiri* was. The other replied that it was "white as a chank." "What sort of a thing is the chank?" was the next enquiry. The friend closed his hand, and held it out to the blind man, saying that the chank was "like his fist." The blind man felt it, and exclaimed: "Oh! how difficult it must be to swallow curds, if like this?"

† The story alluded to is as follows:—A man who had been much emaciated by sickness went to a house to beg. The mistress of the house, struck with his appearance, enquired of him, "What is the matter with you?" The man replied, "I have returned from the other world"—a common expression amongst the Sinhalese, meaning that one has been very ill and narrowly escaped death. Then said the old woman, "You must have met my daughter *Kaluhámi*." The man, perceiving that the old woman was a simpleton, said, "O yes, I am now married to her." The woman then collected all the jewellery which belonged to her deceased daughter, and, tying it in a bundle, handed it over to the man, saying, "Give this to your



230. කණකුව හුළුළුයක්  
මොවද?

230. Of what use is a torch  
to a blind man?

231. කන්දපහල මළ ආනා  
වළලන්ට කන්දට පාරකෙටුවා  
වෘගේ.

231. Like opening up a road  
to a mountain to bury an ele-  
phant, which died at the foot.

*Adopting an absurd or im-  
proper course, or beating about  
the bush.*

232. කන්දට බල්ලා බිරි  
වෘට කන්ද මිටිවේද?

232. Will the mountain  
grow smaller because the dog  
barked at it?

233. කපුරුලගේ පුතා දේ  
වෘලේ රුන්තාව ගදගහන්නේ  
නැත්ද.

233. 'Tis said there is no  
stench when the *Kapurála's* son  
eases himself in the *Dévála*.

234. කපුරුහාමි කීවට මො  
වද කට ගදගහනවානම්,

234. What is the good of  
calling a man *Kapuruhámi* if  
his mouth (breath) stinks?

*“Kapuruhámi”—a very com-  
mon name amongst Kandyans—  
literally means “Master Cam-  
phor.”*

235. පිඹුරු දඩයමවාගේ.

235. Like the boa-constric-  
tor's lighting upon a prey.

*A mere chance—a god-send.  
The Sinhalese believe that the  
boa constrictor does not search  
for prey, but trusts to accident  
to procure it.*

236. පිඹුරු මා වෙලාගනි.

236. The boa constrictor  
has seized me! \*

wife.” On her husband's return home, she told him what had happened. The man, vexed at his wife's simplicity, mounted his horse and pursued the vagrant, who, seeing that he was followed, climbed a tree. The man left his horse at the foot of the tree, and climbed it to seize the thief, who, dexterously dropping down on the horse's back, rode off. Thereupon the old man shouted to the galloping rascal: ‘Don't forget to tell *Kaḷuhámi*, that it was I who gave you the horse!’

\* The following story has given rise to the proverb.—A woman was in the habit of crying out, “The boa constrictor has seized me! The boa constrictor has seized me!” whenever she went to the well to draw water. Many a time her neighbours ran to her rescue, but, finding she only mocked them, ceased to notice her cries. One day she was actually seized by a boa constrictor, and, no one coming to her assistance, strangled in its folds. Compare “Wolf! Wolf!”



237. නමින් කොස්වත්තන්  
කන්ට පොලොකන් නැත්තන්.

237. "Jack-garden" by  
name, he has not (even) a  
tender fruit to eat!

238. පද්දට පසුව නැතුවා  
වාගේ.

238. Heart-less as a *Paddá*.

239. මළත් කුලාගේ ඇට  
යයි.

239. 'Tis the bone of a wild  
(buffalo), dead though (he) be.  
*Although fallen, a great  
man should not be despised.*

240. පණින ගෝඤ්ඤත්ව උල්  
නියන්ට එපා.

240. Do not (trouble to)  
put stakes in the way of leap-  
ing stags.

*A mischievous man will come  
to grief without the interference  
of others.*

241. පස්විස්සත් විසිපහයි.

241. Five and twenty (of  
the one) and twenty-five (of  
the other).

242. පිනට පයින්ගහන්ටබැ.

242. One's good luck can-  
not be kicked off.

243. පුකුරුවෙන්ඇත කිසි  
ලදු කිවාවාගේ.

243. Like the saying:  
'There may be alligators even  
in a jug of water.'

244. පැති ඇත්නම් ඇඹල  
ගේ හිගනැ.

244. Where there is honey,  
there is no lack of ants.

245. පැදිදිය බලබලා බො  
රදිය බොත්තා වාගේ.

245. Like drinking muddy  
water whilst looking at clear  
water.\*

246. ගහට හේදමට ඇඟ  
නොසෝදා උත්තාවාගේ.

246. Like refraining from  
washing the body, to make the  
river feel.

247. ගඟ දුටුවාට පිපාස සං  
සිඳෙද?

247. Will the sight of (a)  
river quench (one's) thirst?

248. ගඹුල් ඉහ කැපුමොත්  
ඉස පොඹිඳ නවමිස ගල පො  
ඹිමෙන්තේ නැත්ඵ.

248. If you strike (your)  
head against a rock, (you) may  
break your head, but not the  
rock.

\* *Video meliora proboque deteriora sequor.*

249. ගහ උඩ මීය දැකලා  
ඇතිල්ල ලෙවකැවෑඵ.  
249. 'Tis said (he) licked  
his finger, seeing a bee-hive on  
a tree.\*
250. ගහේ කවුච උල්කර  
න්ට එපා.  
250. You need not sharpen  
the tree's thorns.
251. ගිනිපෙතෙල්ල උණු  
වතුරේ එබුවත් ඇල්වතුරේ  
එබුවත් එකවෑගෙයි.  
251. 'Tis the same whether  
(you) dip a firebrand in hot, or  
cold, water.
252. ගීය ගාවෑගේ කකුල්  
අටයි.  
252. The hare that has  
escaped had eight legs.
253. ගීය ගකුරට නාඩන්  
ගේ, තීයන ගකුර රැකගනෙත්.  
253. Cry not for the  
jaggery (you have) lost; take  
care of the jaggery (you) have.
254. ගුරුන් නැතුව ගකුරු  
කන්ටත් බැරිලු.  
254. They say that (one)  
cannot even eat jaggery with-  
out a teacher.
255. ගොඩ ඉදගන් මරු  
පෙරලන්නා වෑගේ.  
255. Like upsetting boats  
whilst remaining on land.  
*Spoken of men who pretend  
to take part in the ventures of  
others, while avoiding risk  
for themselves.*
256. ගොණන් මීමත් ඇඳු  
වා වෑගෙයි.  
256. Like yoking together  
bull and buffalo.
257. ගොඵවා දුටු හිතේ  
වෑගේ.  
257. Like the dumb man's  
dream.
258. දෙන්න දෙමහල්ලන්  
ගේ සන්බුව බත්කැලිය පෑගෙ  
නකන් විතරයි.  
258. The quarrel between  
husband and wife lasts only  
till the rice-pot is boiled.  
*Conjugal quarrels are of  
short duration.*

\* Cf. Hudibras, Part II., Canto III., 923-4 :—

“To swallow gudgeons ere they're catch'd,  
And count their chickens ere they're hatch'd.



259. ජනිතයක් නිසානට එ  
නෙක් ඇති. 259. One individual can  
ruin a whole community.
260. උඹ මරුණෙත් රට  
ඇතුන්ට යාමි. 260. If you die, the country  
will go to the elephants.  
*That is, "You speak so much  
of yourself that one would think  
on your death the human race  
will become extinct, and the coun-  
try will be left to wild beasts."*
261. නිසාවැව මෙහේ නි  
සෙද්දී පද්දහේ ලබ්බෙන් වතු  
රබ්බව්ව්ව්. 261. Like drinking water  
from a *Padda's* pumpkin when  
the *Tisáwewa* (tank) is before  
(one).
262. නොටගමුවේ උපන්  
නාව මොවද බණබැරිනම. 262. What is the use of  
being born at *Totagamuwa*, if  
you are not versed in *Bana*  
(Buddhist scriptures)?  
*Totagamuwa\* was the birth-  
place of Sri Ráhula Sthavira,  
the well-known author of  
Kávyasekhara, &c.*
263. මහ නැව් යන මුද්ද  
කුඩා මරුන් යනවා. 263. Tiny boats (even)  
venture on the sea where large  
ships sail.
264. මුදියාගන්ට නැතකුත්  
ගොරවන්ට නැතකුත් ඇයි? 264. Why have one place  
to sleep, and another to groan?
265. බොරුවට ආයුස නැ.  
265. A lie is short-lived.
266. බෙල්ලනැතුව නැල්ල  
අදින්නන් කොහොමද? 266. How can the neckless  
wear a neck-lace?

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\* This village, situated twelve miles from Galle on the high road to Colombo (Gangaboda-pattu), obtained a few years back so unenviable a notoriety for cattle stealing, burglaries, and highway robberies, that the proverb was commonly quoted in the district: "*Totagamuwé upannáta motáda horakama berinam*"—"What's the use of being born at *Totagamuwa*, if you know not (the art of) *stealing!*"





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into the second, which is flat and deep. When the first section, or mouth-piece with an opening of about 10 in. across, is taken up, the honey-combs are easily removed without any injury to the combs or to the bees, leaving the brood combs intact within it. Directly the honey-combs are removed the mouth-piece is again replaced, tied fast, and placed in its proper position, when all the bees return to it and begin to work as if they were never disturbed. At this critical stage, however, they are fed for a few days with jaggery and water, which is made into a thin light syrup, and placed close to the mouth of the pot in a flat vessel. In this manner I have always had a supply of honey for house use, and occasionally to spare for my friends. With regard to the English bee-hives, I have made little or no progress with them. The bees take to them easily, but it is an effort to keep them in long, as they shew a disposition to get out. By continual feeding they may be regularly established in them, and when once established they keep on and build their combs and fill the stock hive; but I have never been successful in inducing them to take to supers, which may be attributed to my want of ingenuity and experience to adapt the frames to their mode of comb-building, or to the bees preferring pots, which are I believe cooler than the boxes.

The bees are easily moved about in combs in frame boxes, and hence it is my impression that they can be by competent persons easily reared according to the European system, and with profit and advantage.

The native system of bee-keeping is very simple indeed. They invariably sweeten the pot intended to be used as a hive by fumigating it with resin, and place it in a cool elevated position, smearing the mouth of the pot with a little honey during the swarming season. The wild bees take to them without the least trouble and begin building their combs, and filling them. When the proper season comes round they break the pots, blow into them to drive the bees aside, and abstract



all the honey as well as the brood combs ; the former they retain, and the latter are thrown away, a great waste of material and reckless destruction of bee-life. When the next swarming season comes round, which is between March and April, a fresh pot is fumigated with resin, is placed in the same position for the next supply of honey, which is obtained in July or August. The largest supply the natives so obtain is about three or four bottles of liquid honey. With regard to the wild bees they always build in the crevices and hollows of rocks and trees, and, if not removed by bee-hunters in proper season, they themselves consume the produce of their labour, and abandon the empty combs and betake themselves to the woods ; and it is firmly believed by the natives, that when the swarming season comes round they return to their old haunts and set to work again.

2nd.—*Danduwel* (*Apis Florea*) is an unprofitable bee, producing very little honey. It attaches its solitary semi-circular combs 9 in. by 5 in. to the branch of a tree. Its honey is esteemed by the natives as being cool and nice, but this species is not at all adapted for rearing purposes, as its produce is very scanty.

3rd.—*Bambará* (*Apis Dorsata*) is a large bee prettily marked with yellow and black, and makes a large quantity of honey varying from two to three gallons. It constructs its hive, a large thick comb about  $3\frac{1}{2}$  ft. by  $2\frac{1}{2}$  ft. in a peculiar shape, attaching it to the branches of very lofty forest trees, or securing it to the ledges of high rocks with its two ends fastened up, and having a narrow opening in the middle. It is with great difficulty got at by bee-hunters, and only by those used to such kind of work.

At the proper season three or four experienced men start on the expedition armed with knives and ropes and a quantity of straw and other materials (for smoking and burning the bees). Having reached the woods where the bees are located the hunters commence operations on a calm day. First they smoke



out the bees by a heavy fire of straw, when the bees fly high in the air in a straight line ; meanwhile one of the hunters cuts the hive, and lowers it down by means of a rope attached to a basket, and hastens down in time to avoid being stung ; his companions, who preceded him, throw the hive into the fire directly it comes down, in order to burn all the straggling bees in the comb, and remove away the hive at once, for the Bambara when provoked are very persistent in stinging, and the poison is as virulent as that of a wasp. People are known to have been stung to death by swarms of these. This is not to be wondered at, considering that they go to work without any protection to their naked bodies. It is believed—and my experience corroborates the belief—that they do not rebuild their hives in the same place unless a portion of the comb is left behind with the queen bee uninjured. The honey of this bee is very rich in flavour and highly esteemed, and is considered an uncommon luxury among the natives. It is not however so thick as the common bee honey. I have never heard of any attempts being made by natives to domesticate them like the common honey bee of Ceylon ; and it is my impression that any amount of exertion to domesticate them will prove fruitless. One of the peculiar characteristics of this species is that, unlike the common bees, they go about gathering materials for the construction of their hives only during the evening twilight, and myriads of them are seen at that hour in the Mora, Kon, and other flowering forest trees during the season.

4th.—*Kana Veyiyá* (a tiny bee belonging to the Trigonæ), produces a small quantity of honey which it makes in the hollows of rotten trees and crevices of rocks and dilapidated buildings. I have seen and examined a great many of these combs, which are irregular in shape; they never yield more than a tea-cupful of honey, which has a rather acid taste, and is only used for medicinal purposes. Their combs are generally about four or five inches in circumference, and the cells partially filled



with honey and the rest with their brood, like other honey bees, and kept separate. When interfered with or disturbed, they would buzz about one's ears and nostrils, but in other respects they are perfectly harmless and may be easily handled.

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Since writing the above I have been taken by surprise by Mr. Benton, a good authority on Bee Culture. His visit to Kurunégala is for the purpose of hunting up the Bambará (*Apis Dorsata*). A narration of his valuable experience has afforded me much information, and I indulge in the hope that this will enable me to compete with my difficulties more successfully in the future.

A person of Mr. Benton's acknowledged ability and experience would do much for Ceylon in opening up a branch of industry so easily conducted and yielding so large a return, but of which the natives are so lamentably ignorant.



A SHORT ACCOUNT OF THE PRINCIPAL RELIGIOUS  
CEREMONIES OBSERVED BY THE KANDYANS  
OF CEYLON.

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BY C. J. R. LEMESURIER, C.C.S.

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(Read May 7th, 1881.)

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1.—THE religious ceremonies of the Kandyans begin with that of New Year—the *Amurudu Mangaliya*. This commences at a lucky hour, fixed by the astrologers, on the 11th of April. During the short interval that precedes it, while the old year is passing away, no food is eaten save that which has been prepared before that interval; and the people do not wash, work, spend money, or give alms. At the lucky hour (the *Nekata*) a gun is fired from a parapet on the walls of the temple containing the Sacred Tooth at Kandy, and the New Year begins. The customary daily ceremonies are then observed, but with more show than usual. The tom-toms are more vigorously beaten, the tenants of the temple and the priests put on their best clothes; and the services are more sumptuously performed. Milk is boiled in the main entrance to the temple, and is afterwards sprinkled over the floors. During the days of the kingdom, the king himself used to attend the opening services; but now the *Diyawadana Nilamé* and other influential Buddhists take his place.

The offerings are much better than usual, and more neatly and extravagantly prepared. If the lucky hour is in the morning, rice and curry and sweetmeats are offered; the curry being of thirty, and the sweetmeats of thirty-two kinds. If the lucky hour falls in the evening, drinkables are presented. Besides these, it is usual for the wealthy to offer robes, fans, cloths, and other articles of value to the priesthood. At the beginning of the



year all Buddhists wash, and confine themselves to certain victuals prescribed by the astrologers. All work is abandoned for a certain specified time; and after the usual religious rites have been performed, the people engage in games of various descriptions. These they break off and resume at stated periods. During the intervals they pray, or have the scriptures read to them by their priests, or visit their friends, according as their fancies or opportunities dictate. The priests confine themselves for the most part to their religious duties: or they keep away from the busy world and meditate; it being considered that the New Year is a peculiarly fitting time for the exercise of this duty.

2.—The next in importance is the *Perahera Mangalyaya*, the great processional festival of the Kandyans. This festival is begun at Alutnuwara in the Badulla district on the first day after the full moon in May; and is repeated at different times in different parts of the Kandyan province. The forms in all cases are the same, though of course the magnificence of the ritual varies with the place and the means of those who engage in it. The most magnificent and complete is that at Kandy, which begins at a lucky hour on the first day after the new moon in the month of *Esala* (July-August). A jack tree, the stem of which is three spans in circumference, is selected beforehand for each of the four *déwála*—the Kataragama, Náta, Saman, and Pattini; and the spot where it stands is decorated and perfumed with sandal-wood, frankincense, and burnt raisins, and a lighted lamp with nine wicks is placed at the foot of the tree. At the lucky hour a procession of elephants, tom-tom beaters, and dancers proceeds to the spot; the tree is cut down by one of the tenants (the *wattórirála*) with an axe, and it is trimmed, and its end is pointed by another with an adze. It is then carried away in procession, and placed in a small hole in a square of slab rock, buried in the ground or raised on a platform in the small room at the back of the *déwálé*. It is then



covered with a white cloth. During the five following days the procession is augmented by as many elephants, attendants, dancers, tom-tom beaters and flags as possible; and it makes the circuit of the temple at stated periods. The processions of the several temples are then joined by one from the Daladá Máligáwa (the temple of the Sacred Tooth), and together they march round the main streets of Kandy at fixed hours during the five days next ensuing. On the sixth day, and for five days more, four palanquins—one for each déwálé—are added to the procession, containing the arms and dresses of the gods; and on the last day the bowl of water (presently to be explained) of the previous year, and the poles cut down on the first day of the ceremony. On the night of the fifteenth and last day, the Perahera is enlarged to the fullest limits which the means of the several temples will permit, and at a fixed hour, after its usual round, it starts for a ford in the river near Kandy, about three miles distant from the temple of the Sacred Tooth. The procession from the Máligáwa, however, stops at a place called the A'dáhana Maluwa in Trincomalee-street, and there awaits the return of the others. The ford is reached towards dawn, and here the procession waits until the lucky hour (generally about 5 A.M.) approaches. A few minutes before its arrival the chiefs of the four temples, accompanied by a band of attendants, walk down in Indian file under a canopy of linen and over cloths spread on the ground to the waterside. They enter a boat and are punted up the river close to the bank for some thirty yards. Then at a given signal (*i. e.*, at the advent of the lucky hour) the four jack poles are thrown into the river by the men on shore, while each of the four chiefs, with an ornamental silver sword, cuts a circle in the water; at the same time one attendant takes up a bowl of water from the circle, and another throws away last year's supply. The boat then returns to the shore, the procession goes back to Kandy, the bowls of water are placed reverently in the several déwála, to remain there





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is taken out and presented by the chief elder of the village as a common offering to the priesthood. The chief of the assembled priests thereupon puts the question, "Who here requires a robe?" to which all but the Was priest reply, "We have robes already." Then another priest says: "They have kept the Was priest so long here; let us give it to him." This is agreed to, and two other priests at once rise and chant the refrain:— "A robe has been presented to the priesthood, and we have agreed to present it to [naming the Was priest.]" One of them accordingly takes the robe, hands it round to each priest in turn, so that all may touch it, and then gives it to the Was priest. He puts it on, wet as it is, over his shoulder, makes a mark in a corner, repeats a stanza of Baṇa (the sacred scriptures), presses it over his other robes, and then hangs it up to dry in view of all. He is obliged to carry this robe, either on his body or in a bundle, for three months before it can be washed; and he always looks upon it with a certain degree of pride. A second robe is, however, usually presented afterwards to him; the first being considered as an offering to the priesthood in general, the second as a present to the individual priest.

4.—Next in order is the *Keṭi Maṅgalyaya*: so called because on this day the full moon and the Keṭi Neḱata (the lucky hour) come together. It takes place on the full-moon day immediately after the termination of the previous—*i.e.*, the Was festival. On this day all the temples are brilliantly illuminated. This is done by means of small oil lamps, placed close together all round the buildings. During the night a procession of elephants, flags, tom-toms, etc., and a large number of torches, is kept up for many hours; the effect in Kandy, in conjunction with the illuminated temples, being very striking. It is customary also at this festival to make offerings of fans, robes, begging bowls, cloths, etc., to the recent Was priests.



5.—The *Alutsál Maṅgalyaya*, or festival of the new rice. This festival takes place on the full-moon day in January. At the appointed hour, a large procession consisting of certain officers and the representatives of certain temples, with their attendants, elephants, etc., proceeds to the village of Gurudeniya in Lower Héwáheṭa, and there receives a fixed share of the new rice and of the rice of the previous year; the villagers of Gurudeniya having originally obtained their lands from the king of Kandy on condition of devoting a certain portion of their harvests to this purpose. A fixed quantity is given to each; but as this in many cases is very small, it is seldom that all the temples and officers are represented. I however annex an interesting list (*vide* Appendix) shewing how the rice should be distributed, and during the time of the kings all the persons to whom rice was due were compelled to be present. The distribution takes place at the déwálé at Gurudeniya; and in the case of temples the rice is taken home in procession and cooked on the following morning. It is then offered at the shrine, and afterwards distributed to the different priests and officers.

6.—*Nánumura Maṅgalyaya*: the ceremony of purification. This is performed every Wednesday morning in every temple erected by the Kandyan kings, as follows. Some lime juice is made before the daily rice is offered, and is mixed with cuscus, sandal, and other fragrant herbs and bark. The officiating priest takes a looking-glass, and, holding it in front of the shrine, anoints the reflected image with the preparation. A vessel is held under to catch the liquor as it drops, to prevent it from falling to the ground. The liquor is then thrown away and the daily offerings are made.

7.—The reading of *Baṇa*, or the sacred scriptures. This is done for the most part on the “póya” days of the month—*i.e.*, the four phases of the moon. The officiating priest, being seated on an elevated seat made for the purpose, recites passages from the Buddhist scriptures, generally from some portion of a



Piṭaka\* and then explains the meaning to his audience. For this service he is lodged and fed during the time of his ministry and is afterwards presented with robes, white cloths, handkerchiefs, etc., and sometimes money.

8.—*Pirit*, a ceremony to ward off evil. This is generally performed on the occasion of some epidemic, or in the case of serious illness. A large hall, called a Baṇa Maḍuwa, is prepared and decorated, and as many priests as possible are invited to take part in it, the number never being less than thirty. The floor of the hall is covered with mats, over which white cloths are spread. Cushions are placed all round for the priests, two for each, one to sit upon and the other to lean against. A low platform is erected in the middle, on which a table is placed, with two chairs on one side. This table is covered with a cloth, and the Pirit book is put upon it. A relic in the usual bell-shaped casket, called a karandūwa, is placed on a second table close by, and a bowl of water, taken from a newly-dug well in the vicinity, is put on a bench beside it. A piece of string is attached to the karandūwa and to the Pirit book, and is then carried up to a ring in the ceiling and thence down to the ground. It is of sufficient length to be held by all the priests when they are assembled, and sitting round the room; and during the ceremony they all hold it. On the appointed day the priests are brought in procession to the hall; their feet are washed at the entrance, and they are escorted to their places along stretched-out cloths. The place is consecrated and the deity is invoked, while the hall is perfumed with incense and tom-toms are beaten. An elder of the village then steps forward, and requests the priests assembled to open the Pirit, and to continue it for seven days. The priests assent, and thereupon dedicate the hall to that purpose. They then

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\* The records of the teachings of Buddha are contained in the three Piṭakas—i.e., the Sūtra, Vinaya, and Abhidharma Piṭaka.



return for the night to the place prepared for them. At day-break next morning they re-assemble, and begin the Pirit. This is done by two of their number seating themselves at the table, and reciting the opening service of the Pirit-book ; the other priests in the meantime holding their fans in front of them, and the string above described over their knees. When the invocation and one Sútra\* have been read, the two seat themselves by the others, and all joining in chorus recite three particular Sútras : the Mangala (of festivals), the Ratana (of the means of warding off disease), and the Karaṇīyametta (of the methods whereby dangers may be avoided and prosperity obtained by gods and men). When these are ended two other priests come forward, seat themselves at the table, and go on with the next Sútras, while the others all retire. Every two hours the readers are relieved ; and three times a day all re-assemble, and repeat in chorus the three Sútras before mentioned. There is no break in the continuity, as this would mar the whole effect ; and the reading continues for seven days. On the sixth night the last seven Sútras in the book are read over and over again, either by twos or fours ; if the latter, two more chairs are brought in and placed at the table opposite the first two. On the morning of the seventh day after the early meal, one of the priests reads the vihára Asne, the list of the names of the ancient temples in Ceylon and elsewhere ; and then the assembled priests, with the exception of those who are reading the Pirit—for the reading still goes on—compose the Déwála Patraya. This is a letter written on an ola, and addressed to the presiding deity of a neighbouring temple. It sets out the name of the déwálé, and invokes the deity to attend the Pirit with the other gods. This is taken in procession to the temple—or, if there is no déwálé in the

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\* The Sútras are a collection of the counsels of Buddha and form a portion of the three Piṭakas.



neighbourhood, to a bó-tree, where a god is supposed to reside, and carried by a villager, dressed to represent an angel, in many-coloured cloths and a Kandyan hat. The priests, except those who are reading, accompany the procession if desired. A portion of the water from the bowl in the hall is taken too; and this is sprinkled over any sick persons that may be met with along the way. On arrival at the déwále, the letter is presented, and is hung upon the wall. The procession returns; and the "angel" reports at the door of the hall that he has presented the letter, and that the gods have come. One of the priests blesses the gods, and the *Mangala Sútra* is read over once, after which the *A'tánátiya Sútra* is read over and over again by fours till dawn. The ceremony is then at an end; and the priests are conducted back to their residence.

9.—*Gódána Mangalyaya*: the ceremony performed for the very aged, or those who are about to die. The relations of the dying man are assembled, and offerings of different kinds are collected. These consist sometimes of cattle, sometimes of furniture, such as the bed of the sick man, sometimes of his implements of agriculture or of his trade, but more often they are merely cloths, robes, fans, etc.

The priest of the neighbouring pansala (residence of the priesthood), and any others that may be selected, are summoned and entertained; and the offerings are made to them. They read a portion of the scriptures suitable to the occasion, and bless the sick man; after which, escorted by the assembled company, they depart with their presents.

10.—*Mataka Dána*: the ceremony of conferring merit on the dead.

On the seventh day after death the priest of the neighbouring pansala is invited back, and is entertained as before. *Baṇa* is read till midnight, when he retires. In the morning after the early meal a cloth is presented to him, and he is escorted by



the friends and relations of the deceased to a prepared spot near the house. Here the plate and cup that had been used by the dead man are deposited; and cake and rice are put into the plate, and water is poured into the cup. A light is set up by their side, and incense is burnt; while the priest invokes the deceased in the following words: "Take this rice, water, cake, light and fragrance, and release thyself from the condition of an evil spirit." At the same time he takes the cup of water and pours it on the ground. The plate and cup are washed; and the priest carries them off to his residence. The object of the ceremony is to confer merit on the departed, in whatever condition he may have been re-born.

10.—*Ara Maṅgalyaya*. A day is fixed, a month, forty-five days, or three months after the Gódana; of which due notice is given. A number of priests are invited, through the priest of the neighbouring Pansala, the number varying with the means of the family; and rice, cakes, fruit, etc., are collected. The priests are brought in procession to the house, where they read the scriptures for several hours. After this, robes, begging-bowls, cups, handkerchiefs, etc., are presented to them; and a common offering, consisting of a load of vegetables, cakes, an adze, a mamoty, an axe, an arecanut-cutter, a chunam-box, and (if the deceased was an old man), a betel-pounder, is placed before them. A cloth not less than 16 cubits in length, and held at one end by the relations of the deceased, is then tied to the load, a priest holding it meanwhile near the other end. Another priest takes his seat close by; and, holding his fan in front of him, recites the following words, the people repeating them after him:—"These offerings, which have been procured by just means by us and the dead man, we offer to you, the descendants of the great Buddha, in order that we may obtain merit in the name of the deceased." The cloth is then rolled up and placed on the offering, and the eldest priest intones the stanza: "As the



rain from the sky falls on hills and mountains, rolls down the valleys, and thence to the rivers, which carry the waters to the ocean; so may the merits of this great act descend on the dead man." Upon this the remainder chime in with the prayer: "If there be anything you wish to obtain by these offerings, may you be blest with it as with the full moon." *Baṇa* is then read for about an hour; and after it a priest closes the ceremony with the words:—"By these virtuous acts may you all obtain prosperity here and in the next world, and attain *Nirwāna* at last."

I was going to add a short account of the ordination and confession ceremonies of the priesthood; but my paper has run out to too great a length already. An exhaustive account of these will, however, be found in two papers contributed to the Royal Asiatic Society by Mr. J. F. Dickson in 1873 and 1875, and I need do no more here than merely refer to them.

Kandy, 2nd April, 1881.

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## APPENDIX.

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The new rice (*Alutsál*) is distributed as follows:—

	Half Measures.
To the <i>Daladá Máligáwa</i> , the temple of the Sacred Tooth ...	10
<i>Gaṅgárāma Viháré</i> , a temple in Kandy ...	2
<i>Kuṇḍasále Viháré</i> , a few miles from Kandy in Lower Dumbara	2
<i>Degaldoruwa Viháré</i> , do. do. ...	2
<i>Náta Déwálé</i> , in Kandy	4
<i>Maha Déwálé</i> do.	4
<i>Pattini Déwálé</i> do.	4
<i>Kataragam Déwálé</i> do. ...	3
<i>Ganadewi Kówila</i> , a Hindu temple near the Post Office, Kandy	1
<i>Diwa Nilamé</i> , the lay officer in charge of the Tooth Temple ...	30





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Half  
Measures.

things (not being food or drink) offered or received at the Tooth Temple; the second of all eatables and drinkables; and the third of the income and expenditure of the establishment...	15
The <i>Waṭṭórála</i> : Has to keep the keys of the upper story, to assist the two officiating priests, to open the doors of the temple every day, and to clear the offering table of flowers, &c., thrice a day	5
The <i>Kankánarála</i> : Holds the keys of the store and issues provisions	5
The four <i>Kattiyanaarálla</i> : bring the new rice from Gurudeniya in decorated loads to the temple, fill the golden bowls with it, and deliver these bowls to the officiating priests	12
The <i>Pállémálerála</i> , the officer in charge of the lower story of the temple with the same duties as the <i>Waṭṭórála</i>	5
The three officiating priests at the Tooth Temple, two for the upper, one for the lower story	15
The <i>Kiribatpáttará</i> , large bowls which are filled with the allotted quantity of rice, and boiled by the <i>Nilakárayó</i> ( <i>i.e.</i> the cultivators of the temple fields) of the ten <i>Nindagam</i> —( <i>vide</i> below)	80
[When boiled, the rice is offered at the Tooth Temple and afterwards distributed amongst these <i>Nilakárayó</i> .]	
The dancers of the <i>Máligáwa</i>	5
The <i>Baddé Vidáné</i> : Has to give six large chatties to the six <i>Nilakárayó</i> of Gurudeniya, to boil the paddy for the <i>Alutsál</i> , to present a load of chatties at Gurudeniya on the <i>Alutsál</i> day, and once a month to the <i>Máligáwa</i> , and two at the end of the year—one for the <i>Diwa Nilamé</i> and the other for the <i>Káriyakararála</i>	5
The <i>Hakgedikára Appulá</i> , the officers who blow the conch and clear away the rubbish from the temple...	...
The <i>A'lattiyá</i> . [I am not quite sure what the functions of this officer are]	5
The <i>Horan-ékárayá</i> , the trumpeter of the temple	5



	Half Measures.
The Librarian of the Oriental Library . . .	5
The watchers at the temple	4
The head watcher at the temple	2
The dhoby at the temple . . .	5
The Singárákkára Mubandirama, the officer who provides and appoints the tom-tom beaters of the Máligáwa . . .	5
The four Panikkiyó, the four principal tom-tom beaters : Of 1, Ihala Doļospattu; 2, Pahala Doļospattu; 3, Mátalé; 4, Dumbara . . .	12
The man who fires the festival cannon at the Máligáwa . . .	2
The two Vihára, the Malwatta and Asgiriya temples in Kandy . . .	70
The two Mahanáyaka, the chief priests of these . . .	15
The two Annáyaka, the second chief priests of these . . .	15
The ten Nindagam: <i>i.e.</i> villages to which there are temple fields, 1, Kalugomuwa in Uḍapaláta; 2, Piligalla in Four Kóralés; 3, Alapalá in Yaṭinuwara; 4, Radágoḍa in Yaṭinuwara; 5, E'danḍuwáwa in Uḍunuwara; 6, Muḥwatugoda in Yaṭinuwara; 7, Angoḍa in Hárispattu; 8, Aludeniya in Uḍunuwara; 9, Piṭigoda in Uḍa Dumbara; 10, Kitulpé in Uḍa Héwáheṭa . . .	20
The Vidáné of Gandahaye, the officer who supervises the cultivation in these villages . . .	20
The dhoby at Gurudeniya . . .	5
The watcher at the granary at Gurudeniya . . .	2
The tailor who has to prepare the elephants' trappings, the flags, canopies, &c., for the different festivals . . .	2
The constable (a private constable who accompanies the procession and keeps guard over the Máligáwa). . .	2
The two Kattiyanaarállá at Gurudeniya on duty during the Alutsál ( <i>vide</i> above) . . .	..
The two Muluṭeṅrállá, who prepare the rice, cakes, &c., that are offered . . .	..
The Muluṭeṅgé Murakárayá, who cleans the chatties and other kitchen utensils, sweeps the kitchen, &c. . .	..



	Half Measures.
The two Ranketta, the drawers of the sweet toddy offered morning and evening at the Máligáwa ...	1
The Vidáné of Holumbuwa in Four Kóralés	2
The Vidáné of Nelundeniya do. ...	2
The Vidáné of Mutugala in Seven Kóralés...	2
The Vidáné of Dambadeniya do. ...	2
The dhoby of Muṇwatugoda in Yaṭinuwara, who washes the clothes, &c., of the Máligáwa, spreads the cloth over which the Diwa Nilamé walks, ties the cloths over the place where the elephants are decorated, where processions stop, &c. ...	2
The Nilakárayó of Holumbuwa ...	2
The Nilakárayó of Nelundeniya	2

The above shews the distribution of the new rice. There is in addition a distribution of the rice of the previous year, called the old rice (*Hamba*) as follows:—

(a.)—*As Wages for taking part in the ceremony.*

To the Nilakárayó (*i.e.* the cultivators of the temple fields) of—

	Half Measures.
1. The Daladá Máligáwa, the temple of the Sacred Tooth in Kandy ...	20
2. „ Gangárama Vihárá, a temple in Kandy .	2
3. „ Kundasálé Vihárá, in Dumbara ...	2
4. „ Degaldoruwa Vihárá do. ...	2
5. „ Alutwihárá, a temple in the Asgiriya monastery in Kandy ...	2
6. „ Paraṇawihárá, do. do.	2
7. „ Náta Déwálé in Kandy ...	2
8. „ Kataragam Déwálé in Kandy ...	2
9. „ Maha Déwálé do.	2
10. „ Pattini Déwálé do.	2



*(b.)—In consideration of office.*

To the Nilakárayó of—

		Rice.	Paddy.
11.	The Daladá Máligáwa (see above) ...	15	15
12.	„ Gangárama Viháré do.	9	9
13.	„ Kundásalé Viháré do.	7	7
14.	„ Degaldoruwa Viháré do.	5	5
15.	„ Alutwiháré do.	5	5
16.	„ Parana Viháré do. ...	4	4
17.	„ Gedige Viháré, a temple in Kandy ...	1	1
18.	„ Náta Déwálé Piḷimagé (a small room in the Déwálé in which the image of Buddha is placed) ...		
19.	Maha Déwálé, a temple in Kandy		
20.	Kataragama Déwálé, do.		
21.	Pattini Déwálé, do. ...	1	
22.	Huduhumpola Viháré in Yaṭinuwara in Kandy	2	
23.	Nittawela Viháré, a temple in Yaṭinuwara ...	1	
24.	Gónáwatta Viháré in Lower Héwáhēṭa ...		
25.	Laṅkátílaka Déwálé in Uḍunuwara		
26.	Gaḍaládeniya Déwálé do.		
27.	Embēkké Piḷimagé do.		
28.	Morapé Piḷimagé in Kotmalé	1	1
29.	Uḍuwela Viháré in Lower Héwáhēṭa ...	3	2
30.	Ampitiya Viháré do. ...	3	2
31.	Ṣagama Viháré in Upper Héwáhēṭa	2	7
32.	Náta Déwálé in Kandy	3	3
33.	Maha Déwálé do. ...	4	4
34.	Kataragama Déwálé in Kandy	3	3
35.	Do. Pallédéwále in Kandy	1	1
36.	Pattini Déwálé do.	3	3
37.	Gaṇadewi Kówila do. ...	2	2
38.	Alutnuwara Déwálé in Yaṭinuwara ...	2	1
39.	Hanguranketa Maha Déwálé in Uḍa Héwáhēṭa	2	2
40.	Hanguranketa Pattini Déwálé do.	2	2
41.	Pasgama Náta Déwálé do.	2	2



			Rice.	Paddy.
42.	Embekké Déwálé in Uḍunuwara		2	1
43.	Do. Pallédéwálé do.		1	1
44.	Dodanwala Déwálé do.	...	2	1
45.	Do. Pattini Déwálé do.		1	1
46.	Laṅkátilaka Déwálé in Uḍunuwara		2	2
47.	Gaḍaláḍeniya Déwálé do.	...	2	1
48.	Do. Pallé Déwálé do.		1	
49.	Wégiriya Déwálé do.		2	
50.	Alawatugoḍa Déwálé in Four Kóralés	...	2	.
51.	Ganégoḍa Déwálé in Uḍapaláta		2	
52.	Do. Pallé Déwálé do.	...	1	.
53.	Wallahagoḍa Déwálé do.		2	
54.	Morapé Déwálé in Kotmalé		2	1
55.	Gurudeniya Déwálé in Lower Héwáheṭa	...	2	2



“VALENTYN'S\* ACCOUNT OF ADAM'S PEAK.”

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BY A. SPENCE MOSS, P.W.D.

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(Read 7th May, 1881.)

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AFTER treating at some length the history of the Island, he proceeds to give a sort of review of the mode of Government under “Vimala Dharma Sūriya Ada” (whom he calls Don Juan) and a description of the Court, from which I extract as follows :—

This Emperor, from fear of his own subjects, confines himself now (1604) to the mountain city of Diyatilaka, where he is surrounded by a large force of soldiers under the nobles, and by his higher officers of state; but he relies chiefly for his personal safety upon a special *body guard of Moors*, who keep watch continually at his chamber-door. Besides these he has many other guards, whom he selects from the best families, and who are the bravest and smartest young fellows in the country. They have long straight hair, go always bareheaded, and are generally about him wherever he goes.

His revenues are very great. Thrice a year must his subjects pay him tribute. The first he draws in March, at the time of their New Year; the second is taken from the first-fruits; and the third from a sort of offering which they make in November to the honour of their god.

In addition to these taxes every one is bound to provide for the Emperor whatever he may further require for use in his palace; and the nobles take advantage of this prerogative to practise extortion in his name wherever they think it is worth while.

All tribute and presents are covered with white cloth as a mark of respect, and are brought first to the Emperor after he has washed his

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\* Valentyn (F.) *Ond en Nieuw Oost Indien*, 1724-26.



head and bathed at the New Year ; when he shews himself publicly to the whole army assembled together for this purpose, and to the nobles also, under a salute from the whole of his artillery. After this the nobles and people come, in order, and offer him their presents of gold, silver, precious stones, arms, silk, stuffs, and cloth, besides the tribute proper, of which they then have to pay the first instalment in gold, palm wine (? arrack), oil, rice, honey, wax, iron, elephants' teeth, tobacco, or in other kind ; and they then have often to remain a very long time about the Court before their gifts are accepted by the Emperor or his servants, in consequence of which great crowds are collected and commotions arise.

Besides these revenues, which are fixed, he has many others which are uncertain or adventitious ; as when, for instance, a man dies leaving cattle behind him, he (the Emperor) takes therefrom according to the law of the land and his own prerogative, one ox, one cow, and a pair of buffaloes, which are punctually claimed by certain officers appointed for the purpose.

At the time of the harvest in each year every one must pay to the Emperor a certain measure of corn, or rice, according to the extent of his land, which is sometimes commuted for all time by payment of a sum of money, though this latter custom is now no longer followed.

The estates of soldiers however who die in battle are free from this tax, but not otherwise.

All farmers also of the land, in addition to the prescribed grain tythe, must pay a certain sum of money ; but, on the other hand, those lands are not liable which have been given to a priest or to a charity.

In olden times he had also the tolls at Kottiyar or Trincomalee, Port des Galles, and Portaloon, &c., &c., &c.

After describing the religion of the Sinhalese he alludes to—

Trincomalee, which means either the hill of the three Pagodas, or of the world-famed Pagoda called the Pagoda of "three stories." . . . One of these (three temples) was appropriated to the use of the pilgrims who came thither by thousands to practise their idolatry, and of whom some in the fervour of devotion precipitated themselves





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Up the Peak or Mount of Adam one has to climb by an iron chain, serving for the pilgrims and travellers who wish to make the ascent. This chain is made with shackles, by the help of which one can climb as if by the rungs of a ladder.

On the top of the mountain is a plain, 150 paces long and 110 broad, in the middle of which lies a stone nine palms high from the ground and twenty-two long, whereon they say the footprint is; although others testify, on the contrary, that they found there nothing but a dirty depression be-oiled by the lamps which the pilgrims leave there, who as they go down always take a little of the earth, which they consider sacred. Although many Sinhalese ascribe it [the footprint] to Buddha, Herr Baldaens states that not only they, but also the people of Siam, are in the habit of talking about Adam, and to this day shew his footprint impressed upon a stone on the summit of a mountain (of which we have spoken before), being  $1\frac{1}{2}$  ell long,  $\frac{3}{4}$  ell broad, and the sole of the foot going  $\frac{1}{4}$  ell down in the stone. It is set round the edge with silver, and there is an elegant temple built near, around which many Siamese priests and other people of the country dwell. These priests shewed a party of our people in March, 1654 . . . . a gold plate representing the length and breadth of the foot, on which were various figures which they said were to be seen formerly in the footprint itself, but that after the priests allowed them to be engraved on the gold they disappeared from the stone. These figures were 68 in number, and may be seen figured by Baldaens in his description of Coromandel, Vol. 154, with several other matters relating thereto.

Compare the Śrī Páda stones engraved in Fergusson's "History of Eastern Architecture." Valentyn then describes in great detail two galleries of rock-cut chambers containing figures of Buddha ("Adam"), and minutely specifies the dimensions of eyes, nose, mouth, head, hands, arms, fingers, nails, &c. In the lower gallery were two chambers hewn out of the cliff, and each containing one colossal figure in the usual Nirwána attitude, with various smaller erect and sitting figures. In the upper gallery were four chambers, the largest called



Raja Maha wiháre. Then he describes a detached rock-chamber on the other side of the mountain :—

. . . wherein lies a figure 9 ft. 10 in. in length, called after a certain Siphalese woman ('Diegoḍa Mahage') who caused it to be made.

Then again :—

On the top of this mountain [which he now calls "Mokeregalla" otherwise called "Adam's Peak"] stands a white tower, which is 44 feet 3 in. in circumference, and 16 feet high. This mountain is fiat on the top, and planted with several trees, and was at times sown with kurakkan. The sea can also be seen from its summit, although it is several miles distant.

It is worthy of remark, with regard to the large and small figures of the Siphalese, that they shew the same attitudes reclining, standing, or sitting, and also the same expression, with their hands uplifted or olded and upraised fingers, as the idols of the Siamese.

The following letter from Mr. Helmont to H. E. Governor Symons gives us further light on this subject :—

Noble, Honourable, &c., &c., Sir,—In conformity with Your Excellency's command, I reply thereto with all respect that Adam's Peak, as far as I remember, lies two days' journey from Mátara, and close by the Company's estate of Markatta. At the foot there is a large hewn chamber divided by a wall into two portions ; in the one lies a huge naked figure with a yellowish body, brown eyebrows, red lips, and long ears, with the hand under the head, and the legs one above the other, called Adam by the Siphalese ; in the other a corresponding figure, of similar shape, a woman, called E'va ; and I remember well that the nose of the former was measured out of curiosity in my presence, in the year 1690, by the Rev. Predicant Feico Wylsma, and found to be over a foot in length. From this cave you proceed by a flight of freestone steps, built dry without lime, up above where, on account of its steepness, you cannot go round the mountain. There is little space to walk and only to follow your guide. There are two smaller chambers: in the one Adam, with the Patriarchs, dressed as 'Baljadoors' of a heathen Pagoda, painted on the wall, and in the



next one Eva, with her legs crossed under her body, on a stone shelf like an altar, and an erect snake going up behind her back and over her head as if picking her brains, in the midst of her sons, of whom the eldest is discerned by his size, being the same as his mother life-size hewn out of stone. Outside there is a square shelf of which the border is inscribed with characters which no one can read, but which were explained. Near one of these small chambers one climbs up by means of a great iron chain soldered into the mountain [probably *on standards*, for which the sockets were seen by the writer on his recent ascent] and hewn steps, to near the top, which is reached by an ugly crevice in the following manner. Five, or six, or more blacks go up on their bellies climbing over each, other the lower one holding the upper by the legs. The topmost reaches out his hand, grasps the handle at the end of the chain, and so pulls up to the top, where there is nothing but a sham Pagoda and Devil's tree, the leaves of which are like the points of pikes. This tree shoots through a cleft in the rock an ever-flourishing root, whose sap is caught drop by drop in a chatty set near, and is considered of great value for many purposes, and held in great esteem as a cure for impotence.

He then describes the truly miraculous effect of a few drops upon women, but adds that he has not had an opportunity of observing its effect upon their virtue. It would be extremely interesting to know, whether these caves really exist, either on Adam's Peak itself or in some of the hills of the Peak range. Perhaps, if some of the gentlemen connected with the Revenue Service, of whom several are members of this Society, were to enquire from priests and headmen, some tradition would be discovered which would lead to their identification. The writer has been informed by the old priest of Aluwiháre that there are rock-cut shrines at the base or half-way up Adam's Peak, that the approaches are now overgrown with jungle, and that no one dare make the ascent; that they lie on the west side. Possibly the priest has framed his answer in accordance with what he saw was the anxiously-expected answer, regardless of strict truth.



It would appear that the caves, or rock-hewn chambers, now used as shrines in Ceylon are not of any great antiquity as *shrines* from the following considerations :—

(1) The principal figure is in all cases the Buddha in Nirwána.

(2) The figure is of colossal size.

(3) It is not of hewn stone, but of composition, and is painted and plastered.

(4) The erect or sitting figures where found are mere accessories.

(5) That the caves are immensely older than the figures in them is evident from the figures not being hewn *in situ*, but built up of chunam and brick, &c.

(6) That the caves are of recent use as Buddhist shrines may be inferred from the character of the façades by which they are closed in. These are plain to meanness, devoid of all attempt at decoration, being generally sun-dried brick laid in mud, rubble stone dry or in lime, or even plain mud walls

But the writer is of opinion that these *caves* are of great antiquity, and have been used in past ages as refuges from floods and wild animals in the low-country, and from wild animals and hostile tribes in the hill-country. By mere difficulty of access as at Adam's Peak, Dambulla, Aluwiháre and Dunumadalakanda, &c., they are eminently fitted as places of refuge; and from the commanding view which they in all cases give of the country round by which the smoke of the fire of any pursuing party by day, and the flame by night, could be readily detected, they would serve as natural forts in a primitive age.

At the caves of Aluwiháre, near Matálé, may be seen a stone exactly similar to one discovered among some cave-dwellings in the Rhone valley, and figured by Mons. Louis Figuier in his "L'Homme Primitif" as a polishing stone used for polishing flint weapons.

When by gradual civilization the forest aborigines learned to make huts without the help of Nature, and to fortify their



hamlets in a rude way, these refuge places would naturally be adopted with the first uprising of any primitive form of natural religion as places pre-eminently fitted for the performance of worship. It has struck the writer when, in travelling in the Northern forests for miles under overarching trees, he has come upon some bald black rock, and, ascending its summit, has found a scooped-out water tank, a ruined *dágoba*, and a lovely view of nature, that the tank which has outlived the flimsy dry brick *dágoba* was in existence centuries before the religion was revealed to which the *dágoba* was dedicated,—that the hill is the holy place of some primitive worship, probably of fire, and has been adopted by a later faith in a manner common throughout the world.



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“The design of the Society is to institute and promote enquiries into the History, Religion, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology, Mineralogy, its Climate and Meteorology, its Botany and Zoology.”

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# ROYAL ASIATIC SOCIETY.

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## CEYLON BRANCH.

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### THE ANCIENT EMPORIUM OF KALAH IN THE EMPIRE OF ZABEDJ,

AS A CEYLON PORT, AND THE EARLY COLONIZATION OF THE  
ISLAND, SUBSEQUENT TO THE WAR OF RÁMA AND  
RÁWAᅇA ; WITH

SOME NOTES ON FA HIAN'S ACCOUNT OF CEYLON.

BY H. NEVILL, Esq., C.C.S.

---

IN the very complete compilation of ancient accounts of Ceylon, which Sir E. Tennent gives in the first Volume of his work on the Island, he proceeds (after giving most interesting notices of the emporium in Taprobane, or Serendib, through which the luxuries of Eastern Asia were gathered for the markets of the West) to adduce reasons, which appeared to him plausible, as to the identification of the ancient Kalah with the modern Galle.

He first clearly shows the errors into which Bertolacci and other authors had fallen, and then suggests the fresh site, in which, as I now hope to prove, he was deceived by a mere similarity of sound.

In the first place, we at once fail to trace on our S.W. coast the numerous Islands lining the shore, which form so striking a portion of the description of the earlier writers.



Again, the cramped and rocky creek known as Galle Harbour can scarcely be identified with the capacious 'limen' or lagoon, and tranquil inland water, which is often spoken of in connection with the emporium of Kalah.

Further, we have every reason to regard the Galle neighbourhood as of comparatively recent civilization, and possessing few ancient historical traditions, and no ancient historical remains. Neither in the extreme corner of the kingdom ever guarded for its legitimate Sovereigns by the loyal, brave, and independent mountaineers of Ruhuna, can we trace the half Tamil district of Kalah, which owned the sway of the Mahárájás of Zbedj, the Sultans of the Isles, who, as Cosmas in A. D. 550, (supported by Abou Zeyd in A. D. 900,) tells us were 'ἐναντιοὶ ἀλλήλων' 'opposed to, or independent of, each other,' when spoken of in conjunction with the King who had the Hyacinth.

It may be well to remark here that the recurring expression 'the King who has the Hyacinth,'\* scarcely refers to the great gem that was mounted on the pinnacle of a lofty *dágoba*, and is celebrated by the travellers to the royal city; or yet to the blue statue of Buddha described by Fa Hian, but rather means 'the King who had the country where the Hyacinth was found,' *i. e.* Sabaragamuwa and the adjacent Highlands, anciently included in Ruhuna.

Further, as we are told by Abou Zeyd, between the kingdom with the emporium and the Hyacinth country lies the pepper country—a remark positively not applying to Galle, but at once understood, if we admit, as I hope hereafter to show is the case, that *Kalah is the N.W. coast between the Arippu river (the ancient Kadamba) and the Deduru-oya*; when the expression may be amplified into, between Puttalam District and the Adam's Peak District lies the plain of the Kelani river and

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\* "ὁ εἰς ἔχων τὸν ὑάκινθον" (Cosmas Indicopleustes)—Tennent, Ceylon, Vol. I. p, 591.



the Mahá-oya, which through all tradition has been and still is, the 'pepper country'; or, in still conciser terms, between Kalah and Ruhuna is the Máya-rata.

Many other arguments might here be adduced, and some will be alluded to further on, but I think it is even already sufficiently shown that Galle was not the ancient centre of Kalah, the Tarshish of Solomon's fleets, and the rendezvous of Arabs, Persians, Indians, Syrians and Chinese.

We will now proceed to consider a number of facts, which, when aggregated, render it probable, or even certain, that the district alluded to on the N.W. coast was the great emporium of the Eastern trade—the Kalah kingdom. In A.D. 50, when Claudius was Emperor at Rome, a ship sent to collect the revenues of Arabia was caught by the winds and borne to Hippuros, the bold point still known as *Kutiraimalai* or 'Horse Hill,' and which has from the dimmest dawn of tradition been, what it still is, the landmark of sailors, and a sacred spot at which they to this day make suitable offerings to appease winds and waters.

Here the mariners were hospitably received, and after a short stay returned to Rome with an embassy from the King of that district, which, as Pliny tells us, consisted of four persons, the highest bearing the name of *Rachia*.

Casie Chetty (Jour. A.S., Ceylon, 1848, p. 78.) has proved that *Rachia* is a corruption of *A'rachchiya*, and not as Sir E. Tennent fancied, a form of *Rájá*, since that title was never used for persons of the rank selected for such missions.

Now in this very remarkable embassy to Rome from a point of N.W. Ceylon, we have the most extraordinary confirmation of my views regarding the site of the ancient trade.

For though Pliny gives us a full account and minute description of the Ambassadors, and the details they gave of their country, yet he never even gives a hint that Hippuros was an out of the way and unknown port, but on the contrary we



are naturally left to believe that once there, the mariners recognised the country, knew their way home, and ran no further risk.

Also had there not been regular intercourse between that port and the Red Sea, how would the Romans have found their way home? and is it likely an embassy would have been sent had it not been recognised that there was no difficulty in the relations of the two countries? On the contrary, once arrived, having recruited their strength, the sailors start off home as if on a beaten track, and without comment on their safe return, bring an embassy and presents. Further, from Pliny's silence, there can be no doubt the embassy went *home*, and was not condemned to a perpetual exile at Rome; and in consequence doubtless of its safe return with presents, we find another arriving in Rome, when Julian was Emperor.

Fifty years later still, in A. D. 110, Ptolemy gives his wonderful map taken down from the narratives of sailors, which clearly shows how well our N.W. coast was known even in its minutest details, and the course of its rivers inland.

In A.D. 410 Palladius writes, on the faith of a Theban merchant, that in the neighbourhood are a thousand islands, one group called Maniolæ, and five large rivers.

Now, in the boundaries assumed for Kalah we have a chain of islands recently joined and forming the Akkara-pattu of Kalpitiya, the long island of Kárativu (no doubt then a group of detached islets), and various others scattered from Puttalam to Kutiraimalai, while on the North are Maññár, Rámessaram, and the adjacent group, parts of which are now connected by sandbanks, and form Adam's bridge; doubtless the Maniolæ. Beyond these again are the islands of Jaffna, Delft and many others.

By this hypothesis the untenable supposition of Sir E. Tennent and M. Landresse, that the far distant Máldives were referred to, is at once avoided.



The five rivers accurately answer to the Arippu or Kadamba river, the Kalá-oya, the Morachchikatti river near Kutiraimalai, the Mí-oya and the Dēduru-oya.

In A. D. 550 Cosmas, writing the travels of Sopater, tells how on that trader's arrival at the emporium he learned that the Hyacinth was found beyond the pepper country. This, the ancient Máya-rata, the Maháwaṅsa tells us was bounded on the North and South respectively by the Dēduru-oya and the Kēlaniganga, accurately enclosing and dividing the 'pepper' from the 'gem' districts and the district in which was the emporium.

Again, he says around it are a multitude of small islands containing fresh water and thickly covered with palms producing the Indian and the aromatic nuts.

In the islands now forming the Akkara-pattu as far as Kalpiṭiya are abundant proofs of ancient groves of cocoanut and palmyra palms, and the latter from which palm-sugar, and a sweet paste called *púnatu*, is prepared, was perhaps the aromatic nut, and not the areka, which is a hill-growing species and not likely to have been valued by the Western traders. It is also of course possible the aromatic nut was not grown but imported for export, and Cosmas' informers mistaken in their statement.

With regard to the special notice of the abundance of fresh water even at this day, all visitors are surprised to find that excellent water may be got in all the islands, and the Akkara-pattu, at a foot or so in depth, while on the mainland water is extremely scarce, only obtained by deep wells and ancient tanks.

Sopater was presented to the King of the district in which was the emporium, who was independent of, or opposed to, the King that had the Hyacinth.

In A. D. 850 Soleyman, a trader who had made many voyages, described Adam's Peak and the district around as that which produced the gems, thus identifying the Hyacinth country of Cosmas with that part of Ruhuna.



The Island was then (A. D. 850) still subject to its two Kings, he tells us. When in his continuation of this work Abou Zeyd describes Ibn Wahab's voyages (Tennent's Ceylon, Vol. 1, p. 587) the still water lagoons in which he so delighted, and where he spent months in coasting about, could only have been one of the lagoons either of Jaffna, Kalpitiya, or Batticaloa, "and it is evident from the narratives of Soleyman and Ibn Wahab, that ships availing themselves of the monsoons to cross the Indian Ocean, crept along the shore to Cape Comorin, and passed close by Adam's Bridge to reach their destined ports."

At page 591 of the same work it is said :—"The assertion of Abou Zeyd as to the sovereignty of the Maharaja of Zabedj at Kalah, is consistent with the statement of Soleyman, that 'the Island was in subjection to two monarchs.'"

In this we find still another strong support for our argument, since the whole N.W. coast and Jaffna has from the most ancient times been peopled by Tamils and Moors, thus accounting for the district being under the Mahárájás of Zabedj, who from B.C. 100 to A. D. 700 extended their empire and ruled the Malay Islands, Kalah, and Travancore; and it satisfactorily accounts for the silence preserved by the priestly annalists of the Kings who possessed the Hyacinth, as to the commercial wealth of their rivals who governed the territory in which was the great emporium.

Sir E. Tennent also quotes the "*Garsharsp-Namah*" of about the 10th century, in which the Mahárájá having requested Persian aid against the "Shah of Serendib," one Baku, a fleet is sent, which lands at Kalah and obtains a signal victory over Baku; and this seems authentic, as the empire of Zabedj was then breaking up, and the Kalah Viceroy likely to seek aid from Persia, whose merchants profited so largely by its trade, and indirectly proving the old enmity between Ruhuna and Kalah, a feud at once understood as between the Tamil port and the Sinhalese capital, but not applicable to Galle.





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Kalah, the *point d'appui* as it were of the hated Tamils, so hostile to their religion.

Having pointed out how well the site I have given corresponds with ancient descriptions, I will adduce analogies to its ancient name of Kalah, far surpassing that of 'Kālī' (Kalutara) and Galle; for though a more fallacious ground could not be selected as the base of an argument, yet it may be a corroborative proof of value when taken in connection with other and more direct proofs.

In the district between the Arippu-river and Deḍuru-oya the principal river is the Kalá-oya, or 'Kalah-river'—the port of Kalpiṭiya is still called by the natives Kalputti, *i. e.* 'the Kala sandbanks'—the opposite point on the mainland is Kárativu, *r & l* being mutable, and the name signifying 'Kalah Island.'

In the commencement of this paper I have alluded to the absence of ancient historical remains, and traditions in the neighbourhood of Galle; let us see how far the proposed site is supported by such corroboration.

When Wijaya landed and founded the historical dynasty of Ceylon, he arrived near the mouth of the Mí-oya at the present Puttalam, B. C. 543.

He thence proceeded a short distance inland, where, after marrying the daughter of one of the Native Chiefs, he gradually extended his power, till from his capital of Tammanuwa Nuwara he acquired possession of the greater part of the Island, and ultimately became so strengthened by bands of adventurers from the coast, that he repudiated his wife and native allies, reducing many to the rank of slaves.

Although the annalists of the Maháwaṃsa confine the narrative to the conquerors, and have only sneers for the aborigines, the so-called Yakkhos and Nágas, yet it is clear the assertion of their previous utter barbarity is quite unfounded, and we have abundant proofs that they had attained considerable civilization, although inferior to that of their Aryan invaders. Thus



we are told that one of their towns was called Lańkápura, and was the capital of the kingdom ; hence they had a King and Chiefs under him, they had gathered into towns and were not mere savages or (as one popular idea supposes) the same as the present Rock Veddás ;\* also they understood jewellers' craft, since a "throne of gems" was an object of strife.

Where Wijaya first landed, the Princess whom he married was met near the tank, though this tank was doubtless used merely as a reservoir of water and not for irrigation ; while—most important—here the Princess or Chieftain's daughter distributed rice to his followers, which was obtained from the shipwrecked boats of mariners. Now, had there not been considerable commerce on the shore of the lagoon, it is clear rice would not have so occurred, not from one special wreck, but from the wrecked boats, as if such were of frequent occurrence. This, too, is supported by the tradition extant (*Pien-ien-tien*, Book LXVI.) when the Chinese travellers Hiouen-Thsang and Fa-Hian heard that Wijaya had come as a merchant to the district, and there, by his tact gradually acquired royal power. I think we must deduce that the emporium of Ceylon existed as a trading station long prior to his advent.

It may be well at some length to notice the tradition as recorded by these ancient Chinese authors. Hiouen-Thsang, who—unlike the simple matter-of-fact Fa-Hian—has always a ready ear for, and pen to record, the romantic, says the tradition was that a South Indian Princess on her way to be married, with her retinue, was waylaid by a King of the lions, and carried off captive to his mountain home, where she bore him a son and daughter. When the son attained puberty, he consulted with his mother and arranged to escape with her and his sister to her people. With this object he carefully explored the mountain paths, and at last succeeded in his plan and escaped with

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\* S. මැදුරු, veddó.



his mother and sister. The mother, however, having warned him his parentage would disgrace him in the eyes of her countrymen, they concealed the real nature of his father. Meanwhile the King-lion ravaging the neighbouring lands in search of his family, the King of the land to which the lion-son had gone was in extreme peril from him, on which the lion-son treacherously killed his own father with a dagger—the father dying with forgiving love to his son.

On the *eclaircissement* that ensued, the King deciding he must not break his pledge of reward, and also refusing to allow the parricide to remain in his territory, equipped two vessels, and in one sent off the lion-son with a retinue of men to seek his fortune, and in the other sent off a retinue of women. The history is here silent, but as the ships were sent off in this manner, each on its own course, it is only natural to suppose the lion-son's sister and mother were banished in that with a female retinue, which is said to have gone towards Persia. That which contained the lion-son and his male retinue reached "the isle of jewels," and as many valuable articles of merchandize were procurable there, they settled, and after killing some of the chief merchants already settled there, married their widows and established a kingdom, calling it "the Lion-kingdom."

We have only here to understand by lion, not the quadruped but a Gangetic hill chieftain, with the title of *Sinha* (not uncommon), and the tradition is a highly probable partial account of the origin of the Tamil coast race (which I assume to be the *Yakkhos* of ancient accounts) as settled in N.W. and E. Ceylon, in the country of the *Nágas* or aboriginal snake worshippers.

This is again supported by a passage in Upham's *Rájáwali* (p. 168) not hitherto connected with the above tradition. In this second legend the *Rájáwali* says that the *Yakkhos* came to Ceylon when the country was lying devastated and depopulated by the wars between *Ráma* and *Ráwana*.



In combination we have from these traditions a very consistent story, that when the aboriginal (Nága) race of Ceylon was weakened by the Indo-Aryan invasion perpetuated in the Rámáyana, a subsequent Tamil colony came from the South of India, established itself as Yakkhos, and was organised by an out-cast Prince of mixed Gangetic and South Indian blood, who landed at a port frequented by merchants already settled there, attracted by productions affording a lucrative trade.

This we may call the pre-Wijayan era, and accounts for the Gangetic and Bráhmañ Wijaya arriving at its port when the Island was inhabited by two races—Nágas (snake worshippers)\* and Yakkhos (probably a form of Saivites).

Hiouen-Thsang goes on to relate that 500 demon women, who lived in one of the towns, seduced a party of merchants who had arrived to trade, and each bore a son to her paramour. Their Queen, who seduced the chief merchant, bore a son who, after his father, whose name was Seng-kia (Siñha) was called Seng-kia-lo.

The legend goes on to tell how Seng-kia-lo secretly deserted his wife after her lavish kindness : how she followed him to a neighbouring kingdom and implored him to return to her, and upbraided him with his ingratitude : how he replied she was of demon origin, justifying his repudiation : and how on her appealing to the King, he, struck with her beauty and moved with pity, took her to wife and protected her : how during the night all the inmates of the palace were murdered and mutilated, and on the next morning the refugee announced to the people that his wife was a devil, and in the night had flown to Ceylon, and fetched a party of other devils, who had killed and eaten the inmates of the palace and the King who had just married her. On this he was elected King, and proceeded at once to form an army and return to Ceylon, where he entirely conquered the Island, exterminating many of its

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\* Note (1).



inhabitants, and driving away the others to a neighbouring Island, and then, having destroyed their town, established a kingdom in his name "*Seng-kia-lo*" (Sinhala) to which people rapidly collected from other countries. Let us treat this as a true tradition, merely garnished by the persons who gave it to Hiouen-Thsang with the false representation that the unhappy wife was really a devil, as it suited her betrayer to represent when he effected the murder of the King, who had taken her part against him, together with the inmates of the palace. It is scarcely surprising the Buddhist annalists omitted to record in their chronicles this horrible crime and the successful conspiracy that brought Seng-kia-lo back from India again, to the land of his birth, as a conqueror of the whole land; nor, priding themselves on their pure Gangetic race, would the Kings descended from Wijaya care to see it recorded that Wijaya was the son of a Gangetic Chief and a Yakkho Princess. On the other hand, there was absolutely no inducement for Hiouen-Thsang to invent the story, had it not been the *current oral tradition*.

I should also here refer to the extract from the *Pradīpikāma*, given by Alwis at page xxv of the Introduction to his *Sidat Sangarāma*, in which Gurulugómi\* quotes from the lost *Atuvás* (original Sinhalese commentaries on the Páli Scripture) compiled B.C. 92.

He says: " ' Since King Siṅhabáhu took the Siṅha (lion) captive, he was (called) Sinhala, and his descendants were (thence also called) Sinhala, ' so the name *Siṅhala* is derived from the circumstance of the lion being taken captive by Siṅhabáhu,

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\* Gurulugómi, the learned Thero of Aluviháre (Mátalé District), says the legend, wrote *Amáwatura* at his sister's request for the instruction of his nephew. Said the mother:—" Brother, the diction is not good; my son's style needs improving." Then he wrote *Pradīpikāwa*; and yet the student of Sinhalese prose "undefiled" (Eḷu) may perhaps best study Gurulugómi's earlier work.—*H. C. P. B., Hon. Sec.*



who was begotten by a lion and was conceived in the womb of a Royal Princess, the daughter of Kálinga Chakrawarti.” I give Alwis’s translation, but he should have translated it, ‘daughter of the King of Kálinga, King of Kings ;’ as *Chakrawartti* (චක්‍රවර්තී) is a King to whom other Kings are vassals.

Gurulugómi goes on to quote *Sanyút Saṅgiya*: “So likewise both King Wijaya, the son of the Siṅhala [this we must bear in mind is grandson of Siṅha] who having subdued the Yaksha, took Lakdiva [Lañká], also his younger brother King Sumit, who reigned in Siṅhapura, also his son Paṇḍuwas Déva, who having left Siṅhapura became King of Lakdiva, and his sons and grandsons, were Siṅhala.” This passage I have translated afresh as Alwis’s version fails to convey the original correctly.

It indicates that Wijaya,\* grandson of Siṅha, leaving his

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\* It may be well here to append an amended table of the successors of Wijaya, which I suggest as probably correct:—

Dévánappiyatissa, B. C. 241, is a well-established date, and may be taken as the starting point.

				B. C.
<i>Dévánanpiyatissa</i>	...	...	...	241
<i>Muṭasiva</i>	...	...	...	271
<i>Paṇḍukábhaya</i>	...	...	...	306
<i>A'bhaya and Gunatissa</i>	...	...	...	343
<i>Paṇḍuwasa</i>	...	...	...	373
<i>Upatissa</i>	...	...	...	374
<i>Wijaya</i>	...	...	...	412

I quite agree with Turnour in regarding the reigns of Muṭasíva and Paṇḍukábhaya (60 and 70) as preposterously long, and it will be seen by halving these we get a reduction of 65 years, which sum has proved to be an introduction fraudulently inserted to carry back the Wijayan era.

I have followed the *Maháwaṅsa* in allowing 37 years between Paṇḍuwasa and Paṇḍukábhaya, though this interval is open to doubt, and I shall perhaps elsewhere be able to elucidate it. With reference to the reign of Wijaya, I follow the *Maháwaṅsa* in giving it as 38 years. May we not suppose the *Sulu Rája Ratnákara* gives it as 30 years, because the former dates his reign from his accession on his father Siṅhabáhu’s death, and the latter from his return from India at the head of an army to conquer the Island? The new light thrown upon the subject by the Chinese accounts renders this explanation highly probable.



younger brother Sumit to rule the paternal kingdom Singhapura, established the kingdom of Lakdiva (Lańká), but was succeeded by his nephew (Pańduwas Déva), son of Sumit who left Singhapura to ascend the throne of Lakdiva.

I think I can scarcely leave this part of my subject without alluding to another legend of the *Rájáwali* that is also unnecessarily regarded as an idle falsehood. This is the story that during the life of Gautama Buddha he caused a fire to break out in Ceylon which drove away the Yakkhos who had subsequently to the Ráma era taken possession of the part of Ceylon, where Buddha foresaw his religion would be greatly cherished. This fire, we are told, drove the Yakkhos to the sea and to the Island of *Yakgiridivayina*, and by depopulating the land of these Yakkhos prepared the way for its settlement by the race destined to introduce the Buddhist cult.\*

Let us merely suppose that Mahinda and his disciples learned when building their temples at Anurádhapura, that a former city had existed on that spot, the inhabitants of which were driven from the country by an excessive period of heat and drought, during the life-time of Buddha himself. Can we wonder that such enthusiastic missionaries should seize the tradition, and by saying the drought and heat was a fire sent by Buddha, and not accidentally happening during his life, thus obtain a hold upon the faith of the newly-converted people and a special halo of sanctity upon their own mission? Nor in this connection must we forget the Abhayagiri monastery was itself founded on the site of an ancient temple of the former religion; and that in days before the large irrigation works were constructed there is nothing whatever forced or improbable in the tradition of such a drought.

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\* Upham, "Sacred and Historical Books of Ceylon," Vol. II., pp. 169-70.





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some cases 10 *li*, in others from 20 to 200 *li*; all are dependent upon the great Island.”\*

These islets answer perfectly to the islands of Jaffna, Delft, Iranaitivu, &c., on the one side of the Straits of Maṅṅār, and on the other to Maṅṅār and the connected islands with Kárativu, Ipantivu, Dutch Bay, and the long peninsula of the Akkara-pattu of recent geological formation, and very likely a line of islands in A.D. 400, and the small islets of the Puttalam lagoon, and the present peninsulas opposite Negombo and Chilaw. Fa-Hian goes on to say of the islands, “Many precious things and pearls are procured there.”

He further says:—“There is a district which produces the jewel *mo-ni* [a red gem probably, by the context, ruby] and which may be about 10 *li* square. The King sends people thither to protect it, and when they have gathered the jewels he takes three pieces out of every ten.”

Ten *li* would be three miles,\* and this district of red gems was possibly Nuwara Eliya, and not Sabaragamuwa.

This independent testimony of a Chinese pilgrim to Anurádhapura, in A.D. 410, is surely convincing proof that “the large ships” then traded with the North-Western coast of Ceylon as the emporium, and his account identifies the islands of the Arabian voyagers, and the King who had the hyacinth, as already quoted from their narratives.

It was not until A.D. 850, when Soleyman visited it, that we hear of any traveller actually visiting and identifying the gem district, no doubt jealously guarded as a secret monopoly by the Kings of Anurádhapura.

The fact that former writers overlooked our islands North and South of the Straits of Maṅṅār is not surprising,—they are

\* Laidlay’s “Pilgrimage of Fa-Hian,” translated from the *Foe koue ki* of MM. Remusat, Klaproth, and Landresse, p 330.

\* “Cinq *li* (1643 mètr.) font un peu plus d’un mille anglais (1609 mètr.)” (Stanislas Julien).—*Hon. Sec.*



so very small upon a map, although as I know myself, having boated amongst all of them, after actual inspection, they leave no mean impression upon one's mind, and Fa-Hian expressly tells us they are quite small.

Fa-Hian, I may add, returned from Ceylon to China in a trading boat which held 200 men, and halted for six months in Java, and thence he proceeded in a similar trading vessel direct to China.\*

In this connection we must not lose sight of the disputed narrative professing to be Philo's translation of *Sanchoniathon*,† —a narrative which to me seems beyond a doubt genuine—if not genuine as Sanchoniathon's, at least as that of some ancient traveller. The stress laid on Sanchoniathon styling Ceylon "the island of Rachius" as an evident plagiarism from Pliny is to me a false argument, and the whole of his treatise on Ceylon is literally a correct account of an ancient journey from the Puttalam coast to a town near the modern Kurunégala, one of the most ancient districts of former civilization. Philo's island of Rachius may clearly be 'the Rájá's Island,' while Pliny's Rachia is 'A'rachchiya,' an approximation at once perceptible. All throughout the N.W. coast of Ceylon, and as far in the interior as Anurádhapura and Kurunégala, the whole country is one continuous scene of ancient settlements. The extensive ruins of Tammanná Nuwara near Puttalam, and the adjacent town and tank of Mahá-tabuwa are known, and a constant succession of reservoirs and hewn stones mark the site of old villages and towns.

These reservoirs are principally tanks made solely to preserve water, and not like the historical ones of the Buddhist annals as sources for

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lon," Vol. I. pp. 571-7.



We can scarcely expect, however, the trading ports of the coast to afford ruins, such as are seen on the site of the Buddhist cities of the interior, for the trading cities on the coast are said to have been singularly tolerant of all religions, and hence it is probable none were very dominant, while the King being only a Viceroy his palace would be a modest one. Now, except temples and palaces, it is well known no other buildings were built in a permanent way in ancient times, and so we must not be surprised that the trade which swept our coasts has left no very elaborate traces of its progress.

Again, perhaps I may notice as singularly illustrative of the hereditary nature of many qualities, that the villagers in the Tamil Wannī and Demala-pattu preserve to this day their characteristic hatred of any intrusion and their love of retirement. Just as in the days of the merchant sailors of Kalah the Yakkhos are described as hiding from sight, and leaving their merchandise on the shore for exchange : so we still find them withdrawing their houses from the busy high roads that now connect Puttalam with Kurunégala and Anurádhapura, and altogether abstaining from mixing in the commerce around them or the colonies of settlers that have come among them.

I must also notice that at Kalaputti, or Kalpitiya, during various excavations, large quantities of coins, gold and copper, have been brought to light, and of the latter the commonest bear the name of Sáhasa Mallawa, who reigned over Ceylon in A.D. 1202, though the Mháwaṅsa tells us that he was deposed after two years,—two facts apparently at variance with each other and requiring explanation ; others are of Líláwatí and Dharmásoka Déwa.

From the vast amount of treasure buried through some miles of the country shortly after A.D. 1202, it is clear there must have been at that time some great and unexpected calamity and



invasion, so that it is probable that when the rule of the Mahárájás of Zabedj finally collapsed and their wide domains fell under different sway, the protection withdrawn from Kalah was the cause of successful forays and inroads from the opposite coast of India or the Sinhalese capital, and that the wealthy community was then broken up and its trade abandoned.

From the absence of buried hoards of any extent before or after this date, there is no doubt no such previous invasion took place, and never since, for probably never again did it recover from the blow received.

Within four square miles in the memory of the older people, there has been found near Kalpitiya probably as much as a thousand pounds' worth of hidden treasure, gold coins and copper being the principal, but even a gold statue having been dug up by the father of the present Tamil Mudaliyár of the district.

To conclude, I have endeavoured to show that the emporium of Taprobane or Serendib, from B.C. 500 until a comparatively recent time, was not Galle, but the coast from Maññár to the Deḍuru-oya (the Northern limit of the Máya-rata): that it was separated from the capital of the Sinhalese by jealousies that account for the silence of the Sinhalese chronicles: and that it forms the Kalah so often referred to.

As to which point on its coast we are to regard as the emporium, I cannot on the data yet known decide. I incline to think however, that *the coast around, and opposite to, Kalpitiya formed the centre of trade*, and that the emporium was not one defined spot, but *a cluster of petty ports* all bartering the luxuries of the Far East for silver, and the wares of Europe, Persia, and Ethiopia; while the site of Tammanná Nuwara with the adjacent ruins of Mahá-tabuwa was the Capital of the ruler who governed under the Sultans of Zabedj.



There remains only one further matter in relation to my subject to which I need still refer in recapitulation, and that is the bearing on it of the ancient accounts of the inhabitants of Ceylon before the Aryan immigration under and subsequent to Wijaya.

They are described as of two classes, Yakkhos and Nágas. I think it is now universally accepted that Nágas were an aboriginal tribe of snake worshippers, and formed, with an infusion of Aryan blood, the bulk of our present Sinhalese. What then were the Yakkhos? Have I not succeeded in showing there was from the Islands of Adam's Bridge on the North, down to the Deduru-oya near Chilaw on the South, an ancient trading district forming an emporium for the East and West, and under a separate ruler of its own, opposed to the Chief King of the Nágas at Lańkápura and the Kings who succeeded Wijaya? What more natural than that the people of this colony of the empire of Zbedj should be the Yakkhos, or demon worshippers (? Saivites), as opposed to the Nágas, or snake worshippers, who were the aborigines of the rest of the Island; and what more probable than that as the Sinhalese of to-day represent the race of Nágas, so the Tamils of the Jaffna Wann, Eastern Province, and the Puttalam District represent the Yakkhos who held the country in which was the port, and who were opposed to the Nágas who held the rest of the Island.

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## NOTES.

### (1)

I think the references here made to the Ceylon Nágas, as snake worshippers, perhaps justify the following note:—

In the Ceylon Museum will be found the pottery image of a coiled cobra and also what looks like a lamp. These are of a peculiar and heavy pottery different to any I have yet seen from Ceylon. They were the only relics found under a crumbling heap of brickwork excavated on a little quoin rock in Bintenna, and are, as far as I know,

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the only such recorded relics of the Ophid, or Nága, cult in Ceylon.

I was for a long while struck with surprise that the Ophid, or Nága, image should have been enclosed in a mound of brick like a Buddhist relic, but on reading the notes in Fa-Hian's account of the combination of the Buddhist with the ancient Ophid cult at Samkassa (chapter xvii of Laidlay's translation) in this connection, I unexpectedly found Cunningham describing the ruins of the Ophid shrine as follows: "It is a small mound of ruined bricks dedicated to the worship of the Nága. Nothing whatever is erected there; but whenever rain is desired the people proceed to the spot and pray for it. The period of annual worship however is the month of Bysákh, [? Singhalese, Wesak, වෙසක] just before the commencement of the seasonal rains, when the village *women* go there in procession and make offerings of milk, which they pour out on the spot. This is no doubt the identical dragon (Nága) which Fa-Hian mentions as appearing 'once every-year,' from whose favour the people of Seng-kia-shi [this is Samkassa] obtained propitious rains and abundant harvests."

I shall be excused for here further quoting the text of Fa-Hian (A.D. 400) to show the conclusive grounds for believing the Ophid cult actually witnessed by Captain Cunningham was practically identical with that witnessed by Fa-Hian. "Their stay being ended, the dragon assumes the form of a little serpent with *two ears bordered with white*. When the ecclesiastics perceive him, they present him with cream in a copper vessel.....He comes out once every year." And again *ante*: "It is he who confers fertility and abundance on the country by causing gentle showers to fall upon the fields, and securing them against all calamities."

I italicise two points in these accounts as worthy of attention: the one is the ascendancy of "women" in the Ophid ceremony, and the other is the expression "two ears bordered with white." With reference to the former I draw attention to the ascendancy of woman as quite antagonistic to the usual Indo-Aryan customs, and suggest an additional deduction from it, that the Ophid cult was not of origin among an Indo-Aryan race; as to the snake, local knowledge enables me to



point out that there is a peculiar word always for the hood, or *pené*.\* of the cobra, which would have no Chinese equivalent, and which it would be difficult for Fa-Hian to translate or express without a very long explanation. No doubt Fa-Hian when he says "white ears" means 'white sides to the hood'; and it is well known that in India and Ceylon this albino, or partially albino, cobra is not very uncommon, and regarded with special veneration.

It is generally known that if enquiry be made from any intelligent old Sinhalese villager as to the habits of the cobra, he states that it has a special passion for new milk, and can always be enticed from its lurking place by a bowl of this delicacy. Are we to regard this belief as arising from fact, and originating milk as the offering made to the Nága? or has a tradition that milk is the offering made given rise to the popular belief?

This is a most interesting question, and it is much to be wished one of our Members would experiment and report on the attraction milk or cream may, or may not, possess for the cobra.

In this connection I have asked my friend Mr. Haly, Director of the Ceylon Museum, if possible, to exhibit the Nága and lamp presented by me to the Museum at the reading of this Paper, and also to exhibit for me two especially fine and ancient masks of the mythical King and Queen of the Nágas procured by me in the interior of the Southern Province, and still in my collection. I think it is possible what appears to be a lamp (found just in front of the snake) is in reality the dish for the offering of milk.

(2)

This Paper is so largely mixed up with matter extracted from Fa Hian's travels, that the following notes on his account of Ceylon may be here appended:—

(i.) Firstly, observe the hitherto (as far as I know) neglected passage in which he, a devout Buddhist Priest, says the tradition in A. D. 400 was that the sacred Bó tree was grown at Anurádhapura

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\* S. පෙය, 'the cobra's hood,' and පෙනොබ, *penagoba*, 'the inside of the extended hood.'—*Hon. Sec.*





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(vi.) It is also desirable to note the tradition that the "great tower 40 *chang*\* high" (? the Brazen Palace) was built over a footstep of Buddha.

(vii.) The visit of the King to the Treasury of the Priesthood where the coveted "*Mo-ni*" (? ruby) was kept, will be found described in the Sinhalese chronicles, which, if my memory can be trusted, say the treasure chamber was under a Dágoba to which they had access by a secret passage.

(viii.) Fa-Hian describes the Daładá temple at Anurádhapura in A. D. 410, as decorated "with the seven precious things." It may not be out of place to draw attention to the Chinese interpretation of these. (See Fa-Hian, Laidlay's edition, chapter xiii, and note (4) by Klaproth.)

Two series are here given from the Chinese Buddhist writings, but I think they are scarcely in each case rightly translated, and propose the following corrections:—

*First series.*

1.—*Sou-fa-lo*—(suvárna)=gold.

2.—*A-lou-pa*—(rúpiya)=silver.

3.—*Lieou-li*—in the *Kouan-king-sou* called *Fei-lieou-li-ye* which signifies "not far." This is explained as identical with *Vaidúrya* (Sanskrit)—the mountain *Vidúra* on which *Vaidúrya* was found being "not far" (*i. e.*, "Vidúra") from Benares. Burnouf translated *Vaidúrya* as "lapis lazuli." This I think is wrong. The hardness, the colour (green or blue), and the locality, all point to Oriental turquoise as the mineral here denoted, and there can be little doubt *Lieou-li* must be read "turquoise" and not "lapis lazuli." I doubt the identification with *Vaidúrya*, which I have always elsewhere construed as corundum or sapphire.

4.—*Pho-li*, or *Se-pho-ti-kia* (sphatika)=rock crystal.

5.—*Meou-pho-lo-kie-la-pho*. This is star sapphire or asteria, not fossil, ammonite as somewhat wildly conjectured; the rays of the

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\* "A *chang* is a measure of 10 Chinese feet, and the Chinese foot is 8 lines shorter than ours."



star form the spokes of the wheel. May we not recognise in the wheel formed by the star on a round gem of asteria, the sacred symbol of the wheel, which accounts for the present belief among some Oriental races that there is a god in the asteria, although they have forgotten the reason for their superstition, and substitute the god for the symbol?

6.—*Mo-lo-kia-li*=agate.

7.—*Po-mo-lo-kia* (padmarága)=ruby.

We must here notice this ancient origin of the still existing Ceylon superstition, that the finest rubies lie in the head of cobras. This extraordinary myth seems to have been an accepted matter when the Chinese authors wrote.

May we not now translate this myth as simply the exaggerated form that arose when the Indo-A'ryan races began to confuse the Nágas (ophid cult) and Yakkhos (perhaps an early form of Saivites) with actual snakes and demons, in which secondary sense the original name of the races evidently came after a time to be used by the A'ryan invaders? It might then simply mean, the Nágas with whom rubies are found in a secret and jealously guarded place, instead of the rubies hidden in the head of the cobras and jealously guarded, as we have recently been too literally interpreting it.

#### *Second Series.*

1 —*Po-lo-so*=(prabála) coral. Here I ask your attention to the Chinese account, that it was found on an Island to the S.W. [of the Gangetic countries or? of China] and dredged by iron nets from submerged rocks [evidently at a great depth, or divers would have

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\* “*Naglok* (snake land) was at an early period a Hindú name for hell. But the *Nágas* were not real snakes—in that case they might have fared better—but an aboriginal tribe in Ceylon, believed by the Hindús to be of serpent origin,—*Nága* being an epithet for ‘native.’ The term is now used very vaguely. Mr. Talboys Wheeler, speaking of the ‘Scythic Nágas’ (*History of India*, Vol. I p. 147), says:—‘In process of time these Nágas became identified with serpents, and the result has been a strange confusion between serpents and human beings’ In the ‘*Padma Purána*’ we read of ‘serpent-like men.’ The dreaded powers were from another tribe designated *Yakkhos* ‘demons.’”—Conway, “*Demonology and Devil-lore*,” Vol. I., p. 151.—*Hon. Sec.*



been employed]. This account agrees with fact. On the S.W. coast of Ceylon at Balapitiya, a considerable quantity of small pieces of valuable red coral, much water-worn, are annually washed up during the S.W. monsoon. The site on which it grows is no longer known, possibly it may come from a great distance S.W. of our coast, though I am inclined to think not from such a distance as the Máldives.

I have asked Mr. Haly to exhibit some coral picked up by me as above described.

2.—*A-chy-ma-kie-pho* (? *asmagarbha*). This is I think wrongly identified as amber. This transparent red substance should be translated carbuncle or garnet. It was in carbuncle that ancient Indian intaglios were cut, the translucency of the stone when cut thin giving great effect to the workmanship.

3.—*Ma-ni* or *mo-ni*=pearl.

4.—*Chin-shou-kia*—a gem like the flower of the *kimsuka* tree (*Butea frondosa*) [see First Book, Indian Botany, Olliver], that is of an orange red colour. This unidentified substance should be translated Oriental topaz (yellow, pink or orange corundum), one variety of which satisfactorily answers to the description.

5.—*Shy-kia-pi-ling-kia*—not translated. This may be read diamond. The word “*pi-ling-kia*” is evidently of common origin from Sanskrit, with the modern Sinhalese *paḷingu* (පළිඟු), which is used for crystal.

6.—*Mo-lo-kia-pho*—translated *marakata*, or emerald. I would suggest another interpretation of chrysoberyl, or cat's-eye.

The Indian cat's-eye (quartz) is of remarkable softness, and is cut even by a pen-knife. The two forms of cat's-eye may have been confused. Has the Chinese form “*Mo-lo-kia*” any origin in the Indo-A'ryan word “soft” (S. *molok*, මොලොකය)? I am not myself scholar enough to say whether this word was then used in the Gangetic District in the sense of softness—easy to cut. The same word occurs above possibly in *Mo-lo-kia-li* (agate), from which we learn vases were cut. I recall a passage in some old Oriental book—I forget which, but think it is in the *Ummagga Játaka*—in which this word *moloka* is used in reference to the softness of a thigh as a pillow. Perhaps one of our Members may be able to rectify my





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the study amongst our Members of the question, whether in our ancient records there is any account showing that the five colours were applied separately to the different parts of the Stúpa or Dágoba, which I suggest they may symbolise. Thus, whether the rectangular case was painted red, the dome was painted blue, &c.

It is quite possible the colouring of a Stúpa may have been so arranged and a record preserved thereof.

To recapitulate. I suggest these "seven precious things" are the symbol of a cult which taught that the five elements combined with light (sun and moon) are the origin of all things and source of creation. In detail we may read the symbol that by action of (light causing) fire (heat) on water resting on earth proceeds air penetrated by the apex of the triangle of fire (heat), above which rests ether from which the triangle fire radiates *but into which it does not enter*; thus giving us in ether, or the firmament above our atmosphere, combined with sun and moon, or light, the creative power which shaped the earth into its four other distinct elements. Bearing this in mind, a special interest will follow the work of local students, who will take the trouble to record the exact shape of the various Stúpas or Dágobas still existent, or adequately described in ancient records, as they gradually diverged from the primitive type.

My view of the original Buddhist symbolised theory of creation, here suggested, accounts for the early Buddhist writers classing the theory of creation of the contemporary sect they call "strong-mouth" as an heresy. This sect, existing in and established before the lifetime of Gautama Buddha, taught that ether begat air, air begat fire—fire, heat—heat, water—water, ice—and the ice solidified begat earth—and earth begat five kinds of grain, which produce life, which when ended returns to ether.

It will be seen then "the heresy" would consist in the interpolation of a glacial period in the earth's stage of development into dry land, and the mediation of vegetation derived from land; thus the meaning veiled in the seven precious things of early Buddhism is closely akin—but brings in the action of sun and moon, and omits glacial and vegetable influence on creation.



ON THE SIÑHALESE OBSERVANCE OF THE  
KALA'WA.

By L. NELL, Esq.

SOME time ago my attention was drawn to the belief of the common people amongst the Siñhalese in the *kaláwa* (කලාව). This, according to the impression left on my mind, was some moveable principle or predisposition, moving in a certain course in the human body in accordance with the lunar calendar. The believers in the *kaláwa* assert, that when it is in position on the crown of the head, the scratch of a pin on that part would be sufficient to cause death ; so, on the day of this *kaláwa*, women in some parts of the interior of the Island will decline to carry loads of firewood on the head. In like manner, on the new moon day labourers will not go into the jungle to clear it, on account of the risk of injuries to the toe of the foot. On the 6th day of the first half, and the 10th day of the second half, of the lunar month, it is considered dangerous to take a purgative medicine, the seat of the *kaláwa* being then supposed to be in the belly. On the 7th day leeches should not be applied to the region of the chest.

In the case of a *man*, the *kaláwa* rises, with the moon, from the big toe of the right foot, from part to part, till, on the 15th day of the moon, it reaches the crown of the head. It then descends in corresponding parts on the left side, till, on the 30th day, it reaches the big toe of the left foot, ready again to ascend on the right side. In the case of a *woman*, the movement is reversed, since it ascends on the left side and descends on the right, the positions being otherwise the same : that is, the *kaláwa* ascends from the left great toe upwards to the crown of the head, then descends by the same degrees to the right toe. This corresponds to a principle in native



palmistry, according to which the fortune of a *male* is told from the lines on his *right* hand, of a *female* from those on the *left* hand.

I found subsequently that Tables of the *kalána* had been published in a Sheet Almanac, printed in a native vernacular press in Galle,—in a Sinhalese Ephemeris for the year, printed in a pamphlet of 54 pages,—and in a Sheet Almanac published by the press of the *Lakrivikirana* newspaper. Though this led to the idea that the subject was well known, I was surprised to find discrepancies when the Tables were translated. This led me to make personal enquiries during a short visit to the Bentota District, where I questioned the learned priest, Kohomala Indusára, and a native *Vedarála* or medical practitioner. I was surprised to find that the latter had little or no knowledge of a subject so important, apparently, in native medical science.

In the discussion with the priest, a difficulty arose from his division of the lunar month into sixteen *kalá*; namely, (1) *Amáwaka*, අමාවක, the day on which the moon does not appear; (2) *Pélavíya*, පැලවිය, the day on which the moon first appears; (3) *Díyanaka*, දිවක, the second day; (4) *Tíyanaka*, තිවක, the third day; (5) *Jalanaka*, ජලක, fourth; (6) *Wiséniya*, විසේනිය, fifth; (7) *Satawaka*, සටවක; (8) *Satawaka*, සතවක; (9) *Aṭawaka*, අටවක; (10) *Namawaka*, නමවක; (11) *Dasawaka*, දසවක; (12) *Ekaḷoswaka*, එකලොස්වක; (13) *Doḷoswaka*, දොළොස්වක; (14) *Teleswaka*, තෙලොස්වක; (15) *Tuduswaka*, තුදුස්වක; and (16) *Pasaloswaka*, පසලොස්වක.

This, of course, omitting the day on which the moon does not appear, is the lunar calendar—the full moon with the common people being known as the *pahaḷoswaka-póya* (පසලොස්වක පෝය) or ‘*póya* of the 15th lunar day.’ The counting of the *kalá* on which the moon does not appear introduces a





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Páli, or Eḷu, and means 'a share.' De Zoyza, Máha-Mudaliyár, pronounces it a Sanskrit, or Páli word, to which the following meanings have been given in the Dictionaries :—(i) 'a part'; (ii) 'a fraction'; (iii) 'the 16th part of the Moon's disc'; (iv) 'a mechanical act'; (v) 'a division of time.' The *kalá*, කලා, or *Kalána*, කලාව, in Sinhalese, of which we are now treating, he renders as 'the sixteenth part, or digit, of the moon's disc, which in some mysterious way ascends and descends in the human body.' As it is always difficult to apply a term of one language to translate a term of another accurately, each in its native use being associated with ideas foreign to the other, we must modify this definition. I think my original conception will consist with taking *kalána* as a derivative from *kalá*, and the idea obtained will therefore be, that of some moving principle, or local predisposition, following a course in the human body in relation to the course of the moon in her increase and decrease.

In the examination of the calendar of the *kalána*, many discrepancies occur in the various versions received by me. I propose to add translations of the two published versions, as they are probably more generally accepted on account of their publication. The principal discrepancies in the various accounts are in the fourth *kalána*, described as "the calf" or "the knee-cap"; the eleventh described as "the lip," "the lower lip," "the cheek." This second discrepancy may spring from the general application of the term *tola* තොල to the region of the fore-teeth, the lips, cheek, and chin.

But besides these discrepancies in details, I found that my original information, distinguishing the *Mul-kalána*, මුලකලාව from the *Amrita-kalána*, අමෛතකලාව (erroneously called *Mruta-kalána*, මෘතකලාව) was altogether wrong. It appears that in Sinhalese popular medical works the *Amrita-kalána* means literally 'the ambrosial' or 'good' *kalána*. The



*Visa-kaláwa*, විෂකලාව, I would translate as ‘the baneful (literally, ‘poisonous’) *kaláwa*.’ It will be seen in the Table taken from the *Lakrivikirana* Sheet Almanac that the *Visa-kaláwa* is said to ascend on the left side in males, and on the right in females. This Table and that from the *Lita* or Ephemeris for the year give both the *Visa-kaláwa* and *Amrita-kaláwa*, which I have not obtained from other sources. There can be no doubt that the *Mul-kaláwa*, commonly spoken of, is the same as the *Amrita-kaláwa*. The Siñhalese *Lita* (page 50) advises that if the *Amrita-kaláwa* locates itself in any part of the body, care should be taken of it, as “life” then chiefly exists in it. In the case of *Visa-kaláwa* it is asserted that any wound or hurt to the part where it is located will bring calamity or death. The distinction of effect is not very clear, except that a hurt in the latter case appears to be considered as more directly baneful. The only explanations remaining to be made are: first, that when the *kaláwa* is in the armpit or shoulder, the whole arm and hand are involved; and secondly, that the *Amrita-kaláwa* moves at a certain distance from the *Visa-kaláwa*.



**KALAWA TABLES.**

THE *Kalāwa* Table appearing in the Sheet Almanac of the *Lakri-vikirana* is as follows :—

Ascending *Visa-kalāwa*.

**භගින විසකලාව.**

1 Toe	...	මාපට්ඨිල්ලේ
2 Instep	...	පතුලේ
3 Calf	...	කෙණෙඬි
4 Knee-cap	...	දහඹුණේ
5 <i>Yóniyé</i>	...	යෝනියේ
6 Middle of belly		බඩවැද
7 Pap	.	තණේ
8 Arm-pit	...	කිකිල්ලේ
9 Neck	...	බෙල්ලේ
10 Chin	...	සොඬි
11 Lip	...	තොලේ
12 Root of tooth		දහඹුල
13 Upon eye		ඇසපිට
14 Forehead	...	නලලේ
15 Crown of head		ඉසඹුදුණේ

Ascending *Amrita-kalāwa*.

**භගින අමෘතකලාව.**

1 Toe (bottom)		මාපට්ඨිල්ලේඟට
2 Toe (back)		මාපට්ඨිල්ලේඋඩ
3 Heel	...	විදුබිඬි
4 Calf	...	බත්කෙණෙඬි
5 Knee-cap	...	දහඹුණේ
6 Hip, waist, or loins	...	තුනවියේ
7 Near <i>Yóniya</i>		යෝනියලඟ
8 <i>Yóniyé</i>	...	යෝනියේ
9 Abdomen	...	අවිබඬි
10 Palm of hand		ඇතුල්අල්ලේ
11 Pap	...	තණේ
12 Shoulders	...	උරේ
13 Neck	...	තුලලේ
14 Lip	...	තොලේ
15 Crown of head		ඉසඹුදුණේ

Descending *Visa-kalāwa*.

**බගින විසකලාව.**

16 Crown of head	ඉසඹුදුණේ	
(right)	(දකුණ)	
17 Forehead	...	නලලේ
18 Eye	...	ඇසේ
19 Lip	...	තොලඹුල
20 Root of teeth		දහඹුල
21 On the chin		සොඬුපිට

Descending *Amrita-kalāwa*.

**බගින අමෘතකලාව.**

16 Forehead	...	නලලේ
17 Ear	...	තණේ
18 Neck	...	තුලලේ
19 Shoulder	...	උරේ
20 Pap	...	තණේ
21 Back of hand		පිටිඅල්ලේ





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The manner in which the *Amrita-kaláva*

Ascends from the first appearance of the Moon.			Descends after the Full Moon.		
The Moon waxing.	From the toe of the right foot of Males.	From the toe of the left foot of Females.	The Moon waning.	From the left of the head of Males.	From the right of the head of Females.
15	Right head	Left head	1	Left head	Right head
14	„ forehead	„ forehead	2	„ forehead	„ forehead
13	„ eye	„ eye	3	„ eye	„ eye
12	„ nose	„ nose	4	„ nose	„ nose
11	„ cheek	„ cheek	5	„ cheek	„ cheek
10	„ ear	„ ear	6	„ ear	„ ear
9	„ neck	„ neck	7	„ neck	„ neck
8	„ pap	„ pap	8	„ pap	„ pap
7	„ heart	„ heart	9	„ heart	„ heart
6	„ navel	„ navel	10	„ navel	„ navel
5	„ <i>linguva</i>	„ <i>yóni</i>	11	„ <i>linguva</i>	„ <i>yóni</i>
4	„ calf	„ calf	12	„ calf	„ calf
3	„ ankle	„ ankle	13	„ ankle	„ ankle
2	„ sole	„ sole	14	„ sole	„ sole
1	„ foot	„ toe	15	„ toe	„ toe



NOTE ON THE ORIGIN OF THE VEDDA'S,  
WITH A FEW SPECIMENS OF THEIR  
SONGS AND CHARMS.

BY LOUIS DE ZOYSA, Mahá-Mudaliyár.

(*Read July 6th, 1881.*)

IN submitting the following Note to the Society, it is not my intention to enter upon the vexed question of the origin of the Veddás, but simply to call attention to an important passage in the Maháwaṅso relating thereto, the true meaning of which has been long hidden from the readers of that work by an erroneous rendering in Mr. Turnour's translation.

The 6th chapter of the Maháwaṅso gives an account of the arrival of Vijayo, the first monarch of the Sinhalese dynasty, B. C. 543. The 7th chapter relates his encounter with an aboriginal Princess named *Kuvéni*, how he married her, and how he conquered the Island by her means.

When she had borne him two children, a son named *Jiva-hatto* and a daughter named *Disála*, the King wished to divorce her and marry a Princess from Southern Madura. For this purpose he sent ambassadors to King Paṇḍavo of Madura, soliciting his daughter in marriage, and duly obtained his consent. On the arrival of the Princess from India, Vijayo "thus explained himself to *Kuvéni*: 'A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house.' She replied: 'On my account, having murdered *Yakkhos*, I dread these *Yakkhos*; now I am discarded

---

It is due to Mr. De Zoysa to record that he had no opportunity of perusing the Papers on the Veddás—only very recently received from England—of Messrs. J. Bailey (*Trans. Ethnological Soc.*, Vol. II. *n.s.*, Art. xxvi., 1863), and B. F. Hartshorne (*Fortnightly Review*, Art. v, March, 1876), prior to writing the "Note" now printed. Mr. De Zoysa's Paper has been delayed, whilst in the press, to enable the Honorary Secretary to add (necessarily as Notes) some extracts bearing thereon.



by both parties, whither can I betake myself?' 'Within my dominions,' said he, 'to any place thou pleasest, which is unconnected with Yakkhos; and I will maintain thee with a thousand bali offerings.' She who had been thus interdicted (from re-uniting herself with the Yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lañkápura) of inhuman inhabitants. She left her children outside the Yakkha city. A Yakkho who detested her, recognising her in her search for a dwelling, went up to her. Thereupon another fierce Yakkho, among the enraged Yakkhos, asked: 'Is it for the purpose of again and again spying out the peace we enjoy that she is come?' In his fury he killed the Yakkhini with a blow of his open hand. Her uncle (a Yakkho named Kumáro) happening to proceed out of the Yakkha city, seeing these children outside the town—'Whose children are ye?' said he. Being informed 'Kuwéni's,' he said: 'Your mother is murdered: if ye should be seen here, they would murder you also—fly quickly.' Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the King they resided in that Malayá district. This person (Jíwahatto) retained the attributes of the Yakkhos."\*

Now, I submit that the rendering of the words "එසෙ පුලින්දානං හි සම්බවො" [*Eso pulindánaṅ hi sambhavo*] by "this person (Jíwahatto) retained the attributes of the Yakkhos," is erroneous, and that the words should be rendered "*This is the origin of the Pulindá*"—*i. e., the Veddás.*<sup>1</sup>

---

\* Turnour's "*Maháwaṅso*," Vol. I., p. 52: Cotta, 1837. Followed by Forbes' "*Eleven Years in Ceylon*," Vol. II., p. 81; Pridham's "*Ceylon, &c.*," Vol. I, p. 27; and Tennent's "*Ceylon*," Vol. I, p. 371.—*Hon. Sec.*





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natural construction, I think, is to connect it with the noun *sambhavo* (nom. sing. m.) "origin."

I discovered this erroneous rendering many years ago, but for obvious reasons I have refrained from calling public attention to it. The truth is, I was extremely reluctant to do so from fear that I might unwittingly lead others to think that Turnour's translation of the Maháwanso is generally incorrect. Such is not my opinion. The few mistakes found in this great work are mere "spots on the sun," and I do not think there is a better translation of a historical work in the East. It is not too much to say that this "gifted Englishman" has, by his writings and researches, undoubtedly done more for the development of the *historical* literature of India and Ceylon than all his predecessors and successors, both European and native.

My belief is, that Mr. Turnour's Kandyan Paṇḍits, not knowing the meaning of this unusual word "පුලින්ද" [*Pulinda*] which, as I stated above, is not found in the Páli vocabulary, erroneously interpreted it to mean "*Yakkho*" instead of "*Veddá*."

I may here add that I have had the satisfaction of discovering that my reading is confirmed by the Commentary on the Maháwanso, which has the following gloss on the passage in question :—

“පුලින්දනංහි සමහලොති එසිහිකාරෙ කාරණෙසි යසමා  
තෙ පුලින්දනං ආදීපුරියා සුඛා තසි වසිංසු තසමා එසි  
පුලින්දනං එසො සමහලො ආයුප්පත්ති විකුසුලෙස අහො  
සිති අහො.”

“*Pulindānaṃ hi sambhavoti. Etthahikāro kāraṇatthe. Yasmā te Pulindānaṃ ádi purisá hutvá tattha vasiṃsu. Tasmā ettha Pulindānaṃ eso sambhavo áyuppattíti viññeyyo aho sí ti attho.*”

“‘*Pulindānaṃ hi sambhavoti.*’—Here the letter ‘*hi*’ signifies ‘cause’ or ‘reason.’ On what account did they, becoming the progenitors (*ádi purisá*) of the *Pulindá*, reside here (Malaya Division), on that account it should be known that this is the origin, first existence, of the *Pulindá*.”



It will be seen from the above exegesis that *they* (Kuvéni's children, Jíwahatto and Disála) are spoken of by the commentator as "the progenitors" [*A'di purisá*], of the Pulindás (Veḍdás).

I am, moreover, in a position to add that the tradition that the Veḍdás are the descendants of Kuvéni's children by Vijayo, is still current in some parts of the Kandyan country. In 1879, when I visited the Ratnapura and U'va Districts to inspect Temple Libraries, I made it a point to collect information about the Veḍdás, whenever an opportunity occurred. When at Pelmadulla Viháre, I enquired from the incumbent, Induruwé Piyadassi Unnánsé, whether he knew anything about the origin of the Veḍdás, and, to my surprise, he said at once that the tradition is *that they are descendants of Kuvéni's children by Vijayo*. On my enquiry, whether he had read the passage in the Maháwaṅso which forms the subject of this note, he replied he had never seen it, but that his information was derived from a Sinhalese work on the Veḍdás, which he had seen long ago in the possession of a native. He added that, according to that work, the Veḍdás first settled in Sabaragamuwa, and hence the name for the district from *Sabara* 'a Veḍdá,' and *gamuwa* 'a Village,' in strict conformity with the tradition, recorded in the Maháwaṅso, that Kuvéni's children settled themselves in the country near Samantakûṭa mountain (Adam's Peak), and became "numerous by their sons and daughters."<sup>3</sup> I made every possible endeavour, both at Ratnapura and Badulla, to trace the work referred to, but unfortunately without success.

When at Badulla, a low-country Sinhalese man, who had travelled much in Bintenna, and from whom I collected information about the Veḍdás, their songs, charms, &c., also stated the tradition current in Bintenna is 'that the Veḍdás are descendants of Kuvéni's children.' He further informed me that the Veḍdás themselves claim to be descendants of royalty,



and considered the Sinhalese, whom they call '*Hingalu*,' to be an inferior race.<sup>4</sup>

---

VEDDA' SONGS.\*

---

No. 1.

උඩ කඩානේ මල් පිපි  
පල්ලේ කඩානේට වැටීන්  
පල්ලේ කඩානේ මල් පිපි  
උඩ කඩානේට වැටීගේ  
උඩ නාවින්නේ නාමල් පිපි  
පල්ලේ නාවින්නට වැටීගේ  
පල්ලේ නාවින්නේ නාමල් පිපි  
උඩ නාවින්නට වැටීගේ

Uḍa kaḍáné mal pipí  
Pallé kaḍánéṭa veṭín  
Pallé kaḍáné mal pipí  
Uḍa kaḍánéṭa veṭígó  
Uḍa ná vinné ná mal pipí  
Pallé ná vinnāṭa veṭígó  
Pallé ná vinné ná mal pipí  
Uḍa ná vinnāṭa veṭígó

Flowers blossom in the upper thicket,  
They fall into the lower thicket :  
Flowers blossom in the lower thicket,  
They fall into the upper thicket.  
*Ná*† flowers blossom in the upper *ná* forest,  
They fall into the lower *ná* forest :  
*Ná* flowers blossom in the lower *ná* forest,  
They fall into the upper *ná* forest.

---

No. 2.

මාමිණි මාමිණි මා දෙය්‍යා  
මාමිණි මාමිණි මා දෙය්‍යා  
කාබෙන් පාබල යක් ගම වේ  
කාබෙන් පාබල යක් ගම වේ  
යමු දෙන්නා  
යමු දෙන්නා

Mámiṇi mámiṇi má deyyá  
Mámiṇi mámiṇi má deyyá  
Káben pábala yak gama vé  
Káben pábala yak gama vé  
Yamu denná  
Yamu denná.

බිමෙන් යන්නට බොල්පිනි බැරිනම්  
වඩනා මිමා ලඟු බැඳගන්  
මිමා පිටෙන් යමු දෙන්නා  
ගෝබිඳු කැලේ යමු දෙන්නා  
ගෝයා පුච්චා කමු දෙන්නා  
ගෝ වොඹු පුච්චා කමු දෙන්නා  
ගෝ කුර පුච්චා කමු දෙන්නා  
ගෝ බඩවැල් වික නට දෙකැකු  
ගෝ අකුමා වික ම. කැකුකු

Bimen yannaṭa bolpini berinam  
Vaḍaná míamá lanu bendagan  
Mímá piṭen yamu denná  
Góbindu kelé yamu denná  
Góyá puchchá kamu denná  
Gó ṭombu puchchá kamu denná  
Gó kura puchchá kamu denná  
Gó badavel ṭika tāṭa deññá  
Gó akumá ṭika maṇ kaññá

---

\* Each line of the songs should be repeated twice, and the vowels lengthened or shortened in pronunciation according to the exigencies of the metre.

† නා [*ná*].—Ironwood tree (*Mesua ferrea*, L.)





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No. 3.

මාමිණි මාමිණි මා දෙයියා  
 මාමිණි මාමිණි මා දෙයියා  
 තාරවෙල්පිට කෝබෙයිසෝ  
 තාරවෙල්පිට කෝබෙයිසෝ  
 කුටුරු කුටුරු කියන්නන්  
 කුටුරු කුටුරු කියන්නන්  
 හුම්බෑ හුම්බෑ හුම්බෑ හුම්බෑ  
 තානිනි තානිනි තානානේ  
 තානිනි තානිනි තානානේ

Mámiṇi mámiṇi má deyyá  
 Mámiṇi mámiṇi má deyyá  
 Táráveḷpiṭa kóbeyiyó  
 Táráveḷpiṭa kóbeyiyó  
 Kuṭuruṇ kuṭuruṇ kiyannan  
 Kuṭuruṇ kuṭuruṇ kiyannan  
 Humbé humbé humbé humbé.  
 Tánini tánini tánáné  
 Tánini tánini tánáné

O great man ! O great god !  
 O great man ! O great god !  
 The wood pigeons of Táráveḷpiṭa,  
 The wood pigeons of Táráveḷpiṭa,  
 Sing *kuṭuruṇ, kuṭuruṇ* !  
 Sing *kuṭuruṇ, kuṭuruṇ* !  
*Humbé,—humbé,—humbé,—humbé.*  
*Tánini tánini tánáné,*  
*Tánini tánini tánáné.*

No. 4. \*

මාමිණි මාමිණි මා දෙයියා  
 මාමිණි මාමිණි මා දෙයියා  
 මම වොද බඩුවක් දක ගත්තෙමි  
 මොකද මොකද කිරිනානේ  
 ඒමම කියන බඩුවක් තේවෙස්  
 පල්ලේ නලාවේ තිබ්බා  
 මටත් කියපන් රන් කුරා නානේ  
 නංගී දුම්බොන දුම් කුඩික්කිය  
 බොලා නානේ

Mámiṇi mámiṇi má deyyá  
 Mámiṇi mámiṇi má deyyá  
 Mam chonda baḍuvak deka  
 [gatterem  
 Mokade mokade kirinéné  
 E'mma kiyana baḍuvak névey  
 Pallé talávé tибbá  
 Maṭat kiyápan ran kuru néné  
 Naṅgí dum bona dum kuḍikkiya  
 [bola néné

O great man ! O great god !  
 O great man ! O great god !  
 "I have found a fine prize !"  
 "What is it, what is it, (my) milk (dear) cousin?"  
 "It is not a thing so easy to tell,  
 "It was found on the lower plain !"  
 "Tell me too, my golden little cousin."  
 "O dear cousin, it is the smoking pipe of my sister !"

\* Originally published by Mr. De Zoysa in the "Ceylon Observer" (October 16th, 1875), to refute the supposition that the Veddás never smoke.—*Hon. Sec.*



No. 5.

මාමිණි මාමිණි මා දෙයියා  
 මාමිණි මාමිණි මා දෙයියා  
 දෙමටන් වල්ලේ බැඳි විසනස්  
 නා කොල වල්ලේ බැඳි විසනස්.  
 බෝ කොල වල්ලේ බැඳි විසනස්  
 නංගිට බැඳපු මල් විසනස්  
 නංගිට බැඳපු මල් විසනස්  
 නංගිට බැඳපු මල් විසනස්  
 මලුත් කඩා වැටෙන්නා  
 තාරවෙල්පිට සක්ගමිමල්  
 අපටන් කියාලත් නටන්නෝ  
 මාමිය කොටේ පෙනි කනවේ  
 කොටා කන්ටස් අපි අවේ  
 තෙන්නියානේ තෙන්නියානේ  
 තෙන්නියානේ තෙන්නියානේ

Māmiṇi māmiṇi mā deyyā  
 Māmiṇi māmiṇi mā deyyā  
 Demaṭan vallé bēdi viyanay  
 Ná kola vallé bēdi viyanay  
 Bó kola vallé bēdi viyanay  
 Naṅgiṭa bēdapu mal viyanay  
 Naṅgiṭa bēdapu mal viyanay  
 Naṅgiṭa bēdapu mal viyané  
 Malut kaḍá veṭenná  
 Táravelpiṭa yakgammal  
 Apatat kiyálay natanné  
 Māmiya koṭé peti kanavé  
 Koṭá kantay api ávé  
 Tendináné tendináné  
 Tendináné tendináné.

O great man ! O great god ! O great man ! O great god !  
 A canopy hung with bundles of *demata*\* flowers :  
 A canopy hung with bunches of *ná* leaves :  
 A canopy hung with bunches of *Bó*\* leaves :  
 A canopy stretched for the sister :  
 A canopy stretched for the sister.  
 See ! from the flower-canopy raised to the sister flowers break  
 and fall.  
 The devil-dancers of Táravelpiṭa !  
 Tell us too before dancing ;  
 To take *kanavé*† (bee) hives in the *māmiya* stump we have come.  
*Tendináné tendináné,*  
*Tendináné tendináné.*

No. 6.

වැල්කොබ්බා වැල දුන්න නමාග න	Velkobbá vēla dunna namága	na
මොරියන් කෙව්වක් කර වතුරගන	Moriyan kechchak kara vaturágana	
වැල් ඉවකෙසිය පිටට දමාග න	Vēl ichakeyiyá piṭaṭa damága	na
දෝනි කෙල්ලක් ඉව්වර කරග න	Dóni kellak ichchara karaga	na
උන්බිඵ මගෙ පුන කිරිබා	Enḍaḷu mage puta kiri bé	ná

Bending a *velkobbá* creeper into a bow,  
 Hanging an arrow on the shoulder,  
 Letting the creeper-like hair fall on the back,  
 Leading in front a little girl of a daughter,  
 You are told to come, my son, my milk (dear) nephew.

\* දෙමට [demata].—A plant with yellow flowers (*Gmelina Asiatica*, L).

බෝ [bó].—*Ficus religiosa*.

† කනවේ [kanavé].—A species of Ceylon bee.



## SONGS OF THE VEDDA'S OF SORABORAVEVA.

## No. 7.

සොරබොර වැවේ සොඳ සොඳ මළු හෙළුමි ඇ	ති
මීවා හෙළුන්හට සොඳ සොඳ ලියෝ එ	ති
කළුකරලා හුදුකරලා උසා දෙ	ති
මළු සාලේ බත් කන්නට මාළු නැ	ති

Sorabora vevé sonda sonda oļu nelum e	tí
Míwá nelannaṭa sonda sonda liyó e	tí
Kaļu karalá hudu karalá uyá de	tí
Oļu sálé bat kannata máļu ne	tí

Fine, fine water-lilies and lotuses grow in Sorabora tank !  
 These to gather come fine, fine women.  
 They make them into black and white curries;  
 To eat the water-lily-seed rice there are no curries.

## No. 8.

මබන් මබන් මබ සොරබොර වැව	නෝ
අඩා දියදුටන මාවැලිගන	නෝ
දිය නොහිඳෙයි මබ මාවැලිගන	නෝ
නිල් මල් බසව් දිය කෙළියා වැව	නෝ

Obat obat oba Sorabora vevá	nó
Anḍá diya duvana Máveligangá	nó
Diya nosindeyi oba Máveligangá	nó
Nil mal bisav diya keḷiná vevá	nó

Yonder, yonder spreads the Sorabora tank !  
 O! Máveliganga whose waters cry as they run !  
 O! Máveliganga thy waters never fail !  
 O! tank in whose waters sports the queen of blue flowers !

## VEDDA' CHARMS.

## No. 1.

අලියාට.	<i>For an Elephant.</i> <sup>7</sup>
ඉව්වට වල්ලස්	Ichchaṭa vally
පව්වට වල්ලස්	Pachchaṭa vally
දැල දෙවල්ලස්	Déla devally
සිටු අපපා සිටු.	Siṭu appá siṭu

A hanging member in front—(trunk)  
 A hanging member behind—(tail)  
 On two sides two hanging members—(the two ears)  
 Stay, beast, stay !





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Where is the *húniyam*?\*  
 Is it in the orb of the Sun?  
 I have looked for it there;  
 It is not there.

Where is the *húniyam*?  
 Is it in the orb of the Moon?  
 I have looked for it there;  
 It is not there.

Where is the *húniyam*?  
 Is it at the fire-place?  
 I have looked for it there;  
 It is not there.

No. 5.

ඕන්තමෝ චන්ද්‍රයෙ ඵදේචේ ඉහුත් එපිට දේචේ රන්වන් පොකුණේ  
 වචන්තාණේ කරණ රන්වන් ආදාණේ බඩ වරලෙයි අදත් හෝ මේ ගෙස්  
 කුට්ටම බදින්නේ.

ඕන්තමෝ එකර එදේචේ මල්ලවදේචේ මානිල්මල් විලේ වචන්තාණේ  
 කරණේණු නව කෙල නව කෝටියක් කඩවර වැදි වේනාව කඵ වැද්ද ගොඵ  
 වැද්ද කපුඵ වැද්ද රන්දුහු වැද්ද කෙට්ටිගන් වැද්ද ලත්ගලේ වැද්ද  
 ලොත්ගලේ වැද්ද ඊරියගලේ වැද්ද උරගලේ වැද්ද මරගල වැද්ද ද  
 ගෙසියගලේ වැද්ද කුඹුහුගලේ වැද්ද බෝපන්තලාවේ වැද්ද උහුහුගලේ  
 වැද්ද පන්තෝරගලේ වැද්ද බවුද්දගලේ වැද්ද අතුකොලවැද්ද පිටකොල  
 වද්ද ශ්‍ර මාගම වැද්ද මෙකී නොකී වැදිවේනාවගෙන් මෙකී ආතුර පන්  
 දචිකන්දේට දුරබැඳුමකදි ලගබැඳුමකදි ඇල්ලකදි පිවිල්ලකදි මව්මන්ඩිය  
 කදි ලේමන්ඩියකදි රනිකෙලියකදි දියකෙලියකදි අඩගෝවාචකදි දුරබැල්  
 මක් ලගබැල්මක් එලා විටියා නම් අදත් මම කැප කර දෙන රන්මිණි  
 කුකුළා දොලපිද බිලිකැපදී දිජ්ටිඅරගණ ආතුර පන්දචිකන්දේට වනිප  
 වන්තෝව කර දෙන්ත මෙකී කඩවර හැටහතර කව්ටුවගෙන් වරමි. ගුනවිල්  
 බන්ද බන්ද එව්වා.

O'n namó chat múde edéché inut epīṭa déché ranvan pokuné  
 váchattáné karana ranvan ándágé baḍa varaleyi adat tó mé gejjā  
 kúṭṭama bandinné.

O'n namó ekara edéché Mallavadéché mánilmal vilé váchattáné  
 karannávú nava keḷa nava kóṭiyak Kaḍavara Veḍi chénáva Kaḷu  
 Veḍḍá Goḷu Veḍḍá Kapuḷu Veḍḍá Randunu Veḍḍá Keṭérigat  
 Veḍḍá Laggalé Veḍḍá Loggalé Veḍḍá I'riyagalé Veḍḍá U'rágalé  
 Veḍḍá Maraṅgala Veḍḍá Dáheyiyágalé Veḍḍá Kumbuhugalé  
 Veḍḍá Bópattaláwé Veḍḍá Ununugalé Veḍḍá Pantérugalé Veḍḍá

\* චුනියම් [*chaniyam*] (S. සුනියම් [*suniyam*])—'spell' or 'incantation.'



Bavuddagalé Veddā Atukola Veddā Piṭakola Veddā Rūṇu Mágama Veddā mekí nokí Vēdi chénávagen mekí áturapandach kandēṭa durabelumakadí langa belumakadí ḷlakadí pichillakadí mach-mañḍiyakadí lémañḍiyakadí ratikeḷiyakadí diyakeḷiyakadí anda-góchávakadí dura belmak langa belmak elá chiṭiyá nam adat mama kepa kara dena ran miṇi kukulá dola pida bili kepadí disṭi aragaṇa átura pandach kandēṭa chanípa chántócha kara denna mekí Kaḍavara heṭahatara kaṭṭuvagen varami. Gunachíl banda banda échchá.

*O'm ! namó !* Thou tiest to-day, this *gejjakúttama*,\* in the fins of the golden eel who lives in the golden pond in the country beyond the seven seas, and in the country even beyond it !

*O'm ! namó !* A host of Kaḍavara Veddās in number nine millions, and nine millions who reside in the water-lily pond, in the country of Mallava, in the country beyond the sea ! Also black Veddā, dumb Veddā, Kapuḷu Veddā, Veddā of the golden bow, Veddā armed with an axe, Veddā of Laggala, Veddā of Loggala, Veddā of I'riyagala, Veddā of U'rágala, Veddā of Maraṅgala, Veddā of Dáheiyágala, Veddā of Kumbuhugala, Veddā of Bópattaláva, Veddā of Ununugala, Veddā of Pantérugala. Veddā of Bavuddagala, Atukola Veddā, Piṭakola Veddā, Veddā of Rūna and Mágama !

If this host of Veddās, named and unnamed, had cast a distant or near look on the body of the patient, from a distant or near point of view, at a stream, at a waterfall, at a place of flesh, at the shambles, whilst sporting in love, whilst sporting in water, at a place of noisy tumult,—it is the wish of the sixty-four legions of Kaḍavara (Veddās) that you should accept this excellent fowl (*lit.* golden gem fowl), which I dedicate to you as an offering and victim, and restore the patient to health and joy. *Gunachíl banda banda échchá.*<sup>9</sup>

## VEDDĀ' LULLABIES.

### No. 1.

උසන් කොළේ පුතා ලා	Uyan kolé puná	lá
පහ අත්කෙන් වවා ලා	Pana atten vachá	lá
වදුරු කුලේ කවා ලා	Vanduru kulal kaválá	
නිදී වරෙන් පුතා ලා	Nidí varen putá	lá

Having lulled (thee) to rest on the *uyan* leaf,  
 Having covered (thee) with a branch of *pana* (leaves),  
 Having fed (thee) on monkey's flesh (*lit.* neck),  
 Come and sleep (my) son !

\* ගෙජ්ජකුට්ටම [gejjakúttama]. A pair of small tinkling ornaments worn by dancers.



## No. 2.

වදුරු වෙ උඩ ලියදලු කද්ද	දී	Vandurá gacha uḍa liyadalu kad	dí
වැදිරි වෙ මුල කදලු පෙරද්ද	දී	Vēdirí gacha mula kandulu perad	dí
ඇගේ දරුවෝ කොලේ නටද්ද	දී	E'gé daruvó kolé naṭad	dí
උඩකකි කන්පොතු දියේ මබද්දී		Uḍakki kanpotu diyé obad	dí

What time the male monkey eats the tender leaves on the tree,  
 What time the female monkey sheds tears at the foot of the tree,  
 While her young ones dance on the leaves,  
 And dip their *uḍakki*-shaped ears in the water.

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 NOTES.

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 No. 1.

“The following is a literal translation of the same passage, in the copy of the *Mahāvansa*, in the Asgiri Vihāra in Kandy :—  
 ‘They repaired to the rock Samantā kūṭa ; and, being permitted by King Vijayo to dwell there, they became man and wife, and had children and grandchildren. Thus, a wansaya (race) sprung up called Pulinda.’”—*J. B.*

## No. 2.

“*Vide* note at page 185 of Wilson’s Vishnu Purāṇa. ‘*Pulinda* is applied to any wild or barbarous tribe; and they are met with in the deserts along the Indus, the mountains and forests across Central India.’”—*J. B.*

## No. 3.

“I have made careful inquiries, both in these [Rayigam and Pasdun] Kóralés and the district of Saffragam, and though traces of their former existence there are evident and numerous, there is every reason to believe that many centuries have passed since they were there. Fields, villages, and families yet retain the name of Vēddás, as *Vēdi-paṅgu*, *Vēdde-kumbura*, *Vēdde-watta*, *Vēdde-ēla*, *Vēdde-gala*, *Vēdde-gé*, &c., in the district of Saffragam, which is the country at the foot of Adam’s Peak, and in the Rayigam Kóralé.





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“The herd of deer, startled at the sight of the crowd of Vēddás (*Sabara sen*) in that forest, seem to eat the blood-like tender buds in anger as resembling their (Vēddás’) lips; the female swan enters the forest tank o’ercome by their (speed of) movement; the pea-hen seems to cry (as if complaining that) their locks are blue.”\*—*H. C. P. B., Hon. Sec.*]

## No. 4.

“The bare assertion by a naked savage in the rudest state of barbarism, that he is the descendant of Kings, seems, at first, a sheer absurdity, though it naturally suggests the inquiry how the claim to so ambitious an origin could have arisen, and, having arisen, how it should be so pertinaciously adhered to by tribes unknown to each other.

“The custom which sanctions such revolting marriages [between brothers and younger sisters] seems, at first sight, simply a proof of the extreme depth of barbarism to which the race has sunk. But when we consider the tradition in connection with the fact that *the Sinhalese invariably admit the Vēddás to be of the highest caste, while they in turn affect to look down upon the Sinhalese*; and when we regard the custom in connection with the story of the marriage of the son and daughter of Vijayo, himself the offspring of a similar connection; when we read the legend of their flight from both father’s and mother’s kindred to the forests, where, resuming the wild life of their maternal ancestors, they founded a wild race; when we find even yet the district which tradition gives as their refuge, still called by a name indicative of their former existence in it, and still abounding with traces of them—though not a Vēddá can be remembered there; and when we can trace among the Vēddás of the present day the remains of Bráhmanism—Vijayo’s creed—intermingled with the Nát worship, practised by Kuvéni’s nation; and when there are still in use among them names of Sanskrit affinity, common in India, though, rare among themselves, unknown in Ceylon;

---

\* *I. e.*, that she has been robbed of the blueness of her own plumage by the peacock’s feathers tied up with their hair.



it is impossible to resist the conclusion that the wild tribes of the Vēddás are not the mere remnants of the untamed aborigines, but the descendants of the ill-fated Kuvéni and the faithless Vijayo ; that they are indeed, as they profess themselves, ‘the descendants of Kings.’”—*J. B.*

“The Kandyans universally agree that they [Vēddás] all belong to the royal caste, and it is said that they used to address the king by the now obsolete title ‘*Húrá,*’ or ‘cousin,’ the term which they applied to myself in conversation.”\*—*B. F. H.*

## No. 5.

“The Vēddás eat the flesh of elk, deer, *monkeys*, pigs, *iguano*, and pangolin—all flesh indeed but that of oxen, elephants, bears, leopards, and jackals ; and all birds, except the wild or domestic fowl. They will not touch lizards, bats or snakes. The most choice food in their estimation is, of land animals, the flesh of the pangolin, or of the *iguano.*”—*J. B.*

## No. 6.

“They principally use [for their bows] the wood of *dunumadala* (*Sterospermum chelonoides*), the *kekala* (*Cyathocalyx Zeylanicus*), and a creeper called *kobbá vėl*, or the *pandéro* tree. The strings, which are exceedingly strong, are twisted chiefly of the fibre of the *niyada* (*Sansevieria Zeylanica*), and the bark of a creeper called *araļu-vėl.*”—*J. B.*

## No. 7.

“They have a great dread of meeting elephants at night, and have charms to protect them from them—not only to turn them from their path, but to render innoxious the bear, the leopard, and the wild boar.”—*J. B.*

## No. 8.

“In their charms the sun and moon are frequently invoked, although in their daily life neither luminary is respected.”—*J. B.*

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\* *Hurá massiná* [හුර මස්සිනා] is still a common familiar expression among the Sinhalese.—*Hon. Sec.*



There is a similar charm used even by the low-country Sinhalese in cases of tooth-ache. It is as follows :—

ඉරි දෙසියන්නන්	ආය
සඳ දෙසියන්නන්	ආය
පසේ බුදුන්නන්	ආය
දත් නොසිටු දත්	ආය
Iri deyiyanne	éyá
Sanda deyiyanne	éyá
Pasé Budunne	éyá
Daté nositu dat	éyá

Worm of the sun-god !  
 Worm of the moon-god !  
 Worm of the Pasé Budu !  
 Stay not in the tooth, O tooth-worm !—*L. De Z.*

[This charm (No. 2) and the almost identical one known to the Sinhalese are given by Mr. Bailey :—

“It not only invokes the sun and moon, but Pasé Budu—the only single allusion to Buddhism among them ; but the very meaning of this and other charms is unknown to the Veddás. They are repeated by rote ; they do not pause to understand them, and could not if they would. It is enough for them, as for most Oriental people, that a particular formula is to serve a particular purpose. These [charms] are identical ; yet the Veddás and the Sinhalese certainly do not associate so closely as to borrow one another’s charms. Have they descended in each race since the time they were one ? The term *okmá* I can get no satisfactory explanation of. It is not Sinhalese certainly. I assume it means ‘wild boar,’ as this is the charm to arrest a boar in the path ; but it is not the term used by the Veddás for a boar in ordinary conversation. The allusion to the Pasé, or Paché, Buddha, is curious as occurring in both ; the one people being anything but Buddhists, while Buddhism is the religion of the others. As Gautama Buddha visited Ceylon long anterior to the final establishment of Buddhism in Ceylon, and descended in Bintenna, may not this solitary allusion to the religion have been handed down in this form among the Veddás from a period even before the invasion by Vijayo ? In the form of a charm which is repeated by rote, such an allusion would be most naturally retained.





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with the Vēddás (*Vēddó*). It is well known that there is a tribe of demons called *Kaḍavara Yakku*, "Kaḍavara demons," to whom offerings are made in some parts of the Kandyan country. If the songs and prayers (*yáđini* or *kannalav*), used by the Kaḍavara devil-dancers, are examined (which I have no means of doing at present), I have no doubt they will throw light on the early history of the Yakkhos, or Vēddás, and probably lead to very important ethnological results. Again, "nine millions, nine millions" (a vast number) of these *Kaḍavara* or *Vēđi* demons are said to reside in a "far distant land beyond the seas," in a country called *Mallava dēsa*, possibly a corruption of *Malaya dēsa*, the 'hilly country.'

Does not this show that the Vēddás of Ceylon have a faint tradition that their fatherland is the "hill country" of India?

I may here mention a curious legend related in the *Rájávali* and *Kuvéni Asna* (a little work on the history of Kuvéni, in Sinhalese blank verse), which seems to have some connection with the history of the Vēddás. Paṇḍuvása (B. C. 504), nephew of Vijayo, and third in succession to him, became ill with a combination of diseases, "cough, asthma, fever, burning, rheumatism, &c.," the result of perjury committed by his uncle, Vijayo, who swore that he would not renounce Kuvéni, the aboriginal Princess whom he first married, but afterwards violated his oath, by repudiating her and marrying a princess from Southern India. When the King was afflicted with this disease, Sakra, King of the gods, (Indra of the Hindú mythology) ordered the Ráhu, the Asura (the ascending node) to assume the form of a wild boar, in size like a huge mountain, and devastate the pleasure garden of the King of *Malaya* (the hill-country in India), who was versed in all the arts of necromancy. When King Malaya saw the destruction of his pleasure garden, he pursued the boar with bow and arrow, accompanied by his three brothers and a retinue of archers or Vēddás, through the continent of India. The boar crossed over the sea near Tuticorin and made the circuit of the Island, followed by the King, and when it reached the vicinity of Anurádhapura, the boar was turned into a mountain! The King of gods then appeared to Malaya Rájá, and conducting him to King



Paṇḍuvas, got him to perform certain demon ceremonies, and restored the king to his wonted health.—*L. De Z.*

[Since writing the above I have seen some of the songs used by the Kaḍavara devil dancers, which not only confirm the identity of the Kaḍavara demons and the Vēddás, but also in a remarkable manner strengthen the opinion I have ventured to express, that the legend of the *Malaya Raja* is connected with the history of the Vēddás. It is stated in these songs that *Malaya Rájá* on his visit to Ceylon was accompanied by 2,000 Vēddás, and when he performed the devil ceremonies for the King, 36 Vēddás stood around him assisting at the ceremonies.—*L. De Z.*]

“The result of the most patient enquiry is, that the Vēddás have a vague belief in a host of undefined spirits, whose influence is rather for good than for evil. Still, vague as this belief is, not even the wildest Vēddás are without ‘an instinct of worship.’ They believe that the air is peopled by spirits, that every rock and every tree, every forest and every hill—in short, every feature of nature—has its *genius loci*, but these seem little else than mere nameless phantoms, whom they regard rather with mysterious awe than actual dread. But besides this vague spirit-worship, they have a more definite superstition, in which there is more of system. This is the belief in the guardianship of the spirits of the dead. Every near relative becomes a spirit after death, who watches over the welfare of those who are left behind. These, which include their ancestors and their children, they term their *nēhiya yakun*, ‘kindred spirits.’ They describe them as ‘ever watchful, coming to them in sickness, visiting them in dreams, giving them flesh when hunting.’ In short, in every calamity, in every want, they call on them for aid, and it is curious that the shades of their departed children, *bilindu yakun*, or ‘infant spirits,’ as they call them, are those which they appear most frequently to invoke.

“It is a pretty belief, and contrasts favourably with the superstitions of the Kandyans, who have spirits enough in their system, but almost all thoroughly malignant, and needing constant propitiation. But the Vēddá spirit-world is singularly free from evil. I can find only one *absolutely* malignant spirit in it, whom they really fear, though,



like all savages, they have an undefined awe of the nameless spirits whom they believe to haunt the darkness. The shades of their ancestors and of their children seem to be purely benevolent. The ceremonies with which they invoke them are few as they are simple. The most common is the following. An arrow is fixed upright in the ground, and the Vēddá dances slowly round it, chanting this invocation, which is almost musical in its rhythm:—

“ Má miya má miya má déyá  
Topang koyiheṭi miṭigan yanḍa.”

“ My departed one, my departed one, my God!  
Where art thou wandering?”

“ The spirit of the dead is here simply called upon, without even the object for which it is invoked being mentioned. And this invocation appears to be used on all occasions when the intervention of the guardian spirits is required,—in sickness, preparatory to hunting, &c.

“ Sometimes, in the latter case, a portion of the flesh of the game is promised as a votive offering in the event of the chase being successful, and they believe that the spirits will appear to them in dreams, and tell them where to hunt.

“ Sometimes they cook food and place it in the dry bed of a river, or some other secluded spot, and then call on their deceased ancestors by name: ‘Come, and partake of this! Give us maintenance as you did when living! Come, wheresoever you may be; on a tree, on a rock, in the forest, come!’ And they dance round the food, half chanting, half shouting, the invocation.....

“ They have no system of medicine, though they will accept medicine when given. In cases of sickness, they sprinkle water on the patient, invoking their deceased ancestors to heal him. Sometimes they simply utter the names of spirits as they dance round the sick man. Sometimes a garland of flowers is offered to the spirit who has afflicted him.

“ They invoke the *Gal-yaká*, ‘spirit of the rock’; *Vēdi-yaká*, ‘spirit of the chase’; *U’napána-yaká*, of whom I have no knowledge;





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## A HÚNIYAM IMAGE.

BY L. NELL, ESQ.

(Read July 6th, 1881.)

LONG residence amongst the native Sinhalese and careful observation of their superstitious practices and expressions of superstitious ideas lead to the conclusion that, amongst the lower castes, who have also hitherto been the most ignorant, Buddhism has not existed as a religion. The tom-tom beaters, the toddy-drawers, the jaggery-makers, have only lately attempted to build Buddhist temples of their own. The Amara-pura sect of Buddhists is a modern importation to satisfy the social ambition of the *Mahabaddé* people, candidates of whose community for priestly ordination would have been refused by the previously existing Siamese sect. The latter, though heterodox in this exclusiveness, had confined the right of ordination to pupils drawn from the *Goyigama* caste.

The liberal and orthodox principle of the Amara-pura sect extended in time from the *Mahabaddé* and *Karámé* to lower castes. As an instance, the jaggery people (*Vahumpura*) near Galle have built a temple, and their pupil-priests in yellow robes and with begging-bowls in their hands are now seen obtaining the food of mendicants from the hands of their own friends. The profound meditative air of the young mendicants, and the evident pride with which their friends give alms and honor the new priesthood are very striking. This is quite a reform, and Buddhism, perhaps for the first time, is subverting what other missions have not hitherto observed as a likely field of conversion. Before this reform the priests of the very low castes have been the *Yakadurás*, commonly called *Kattádiyás*, belonging to the tom-tom beater and *Oliya* castes. *Kapurálas* belong to all castes, and *Pattinis* also belong to all castes.



These remarks apply to the practice of *Kapurálas*. The priests undergo a training—which, if they have a good memory, is of not long duration—namely, the committing to memory of certain charms, invocations, and songs to be accompanied on the tom-tom, drum, and by violent dances. One must live in the neighbourhood of these devil-worshippers to appreciate the form of nuisance known as a ‘devil-ceremony.’ The tom-tom is beaten violently to accompany the discordant song, and the noises are very violent during the intervals of dancing. The family having the ceremony keep it up from sunset till past dawn the next morning. If any remonstrance is used with respect to such practices, they will excuse themselves on the ground that it is their “religion” or “faith.” But the *Yakadurás* are in no way respected for being priests, and their remuneration is very little.

Besides the performance of these devil-dances the *Yakadurás* practise *Húniyam* charms,\* by which harm—such as disease—is inflicted on one’s fellow-creatures. To counteract *Húniyam* charms counter-charms† are muttered over a cup of oil or a thread, and three limes are cut with an arecanut-cutter whilst charms are muttered.‡ The failure of such counter-charms strengthens the belief in the potency of the *Húniyam*. In most of these *Húniyam* charms a small image, made of wax or wood or drawn on a leaf, is necessary. Nails made of five metals§ (usually gold, silver, copper, tin, and lead) are driven

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\* “*Kodivina* [കോദിവീന] or *Húniyam* [ഇടിയം] is the name given to evils of whatever kind inflicted by the agency of charms.....There are said to be 84,000 [*Húniyam* charms] of every degree of malignity, most of which more or less contribute to bring to an untimely death the person affected by this influence, though that event may be deferred for many years. (C. A. S. Jour. 1865-6, p. 68.)—*Hon. Sec.*

† *Húniyam keṭṭima* [ഇടിയം കെട്ടിമ].

‡ C. A. S. Jour. 1865-6, pp. 70-1.

§ *Pas ló* [പാശ ലോ].



into the image at important parts of the body, such as the head or heart. These images, after the process of charming, are buried under a stile so that the intended victim may pass over it\* and be thus affected. This "passing over" of the buried image is generally indispensable. After the charms have taken effect, the image is otherwise secreted.\*

The image I now send was found in the trunk of a *Rukattana* tree.† An oblong hole corresponding in shape to the tin box holding the image had been neatly cut into the trunk of the tree in a direction S.S.W., and about two feet high from the ground. The box containing the image had been inserted inside this hole and a tin plate, covering the hole, neatly nailed over with copper nails.‡ It is of course absurd to suppose that this contrivance could have had any effect, but should the intended victim have met with an accident or stroke of disease, there would have been another instance of the potency of the *Húniyam*.

In the Society's Journal for 1865-66 will be found an exhaustive treatise on "Sinhalese Demonology" by Dandris De Silva, Mudaliyár. This short introductory sketch is only intended to introduce the *Húniyam* image now sent, which is interesting as a specimen of one which had been actually uttered with malicious intent. When discovered it had evidently been long imbedded in the tree, and unless the particular *Yakadurá* who performed the devil-ceremony in this instance will volunteer a confession, no further light will be thrown upon the subject.

\* *Pannavanavá* [පන්වනව]. C. A. S. Jour. 1865-6, p. 71.

† *Alstonia scholaris*, R. Br.

‡ The annexed plate gives an exact size photograph of the image by the side of its tin "coffin." Nails pierce the head, heart, right side, chest, and feet, and threads are wound round the body from the neck downward.—*Hon. Sec.*





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It may be noted that the natives of the Máldives, though they have been converted to the Muhammadan faith, still continue to practise the same class of incantations as the lower classes of the Sinhalese. This *Húniyam* image may therefore possibly have been made by a native of the Máldives, many of whom live near the neighbourhood where the image was discovered, though this is unlikely. This is one of the many points of resemblance between the low-country Sinhalese and Máldivians.\*

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NOTE.

[ The Máldive Islanders—particularly those living on the Southernmost Atols, Huvadú (Suvádiva) and Addú, which have been least affected by foreign influence—retain to this day the character of being “great necromancers,”† as old Duarte Barbosa (A. D. 1501–17) described them three and a half centuries ago, and as the captive Frenchman Pyrard found them a century later (A. D. 1602–7).‡

The difficulty all the world over of eradicating long-established customs and deeply-rooted beliefs—more especially when these enter into the exigencies of every-day life—is an accepted fact, confirmed by the experience of ages.

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\* At Mr. Nell's request a brief note is added with the intention of partially illustrating the similarity between the superstitious practices of the Sinhalese and Máldivians. The subject may be more fully dealt with hereafter.—*H. C. P. B., Hon. Sec.*

† “As gentes dellas nao tem armas, e sao homens fracos, mas muito engenhosos, e sobre tudo grandes encantadores.”—*Noticias das Nações Ultramarinas*, Tomo. II., p. 352, Lisboa, 1812.

‡ “Les Mathematiques y sont enseignées, et ils en font aussi grand estat, notamment de l'Astrologie, à laquelle plusieurs personnes estudiant, d'autant qu'à tout propos on consulte les Astrologes : il n'y en a pas vn qui voulust rien entreprendre sans leur en auoir demandé aduis.”—*Voyage de F. Pyrard*, p. 135, Paris, 1679.”



It need not, therefore, be a matter of surprise to find the rigorous monotheistic faith of Islám existing to this day side by side on the Máldive group with “the relics of idolatrous superstition,”—nay, more, to see the sacred Kurán itself prostituted to the unholy objects of devil worship.

The pilgrimage to Mekka and “the silly and ridiculous” ceremonies which have ever formed a necessary part of it, were but original threads of Arab idolatry, which expediency prompted the Prophet to interweave with his fabric of a purer religion.\*

Nearly all orthodox Muhammadans have an implicit belief in what is termed “Divine magic” (*Ar-Rahmání*), “the sublime science” employed only for good purposes, but sternly denounce the practice of enchantment (*As-Sahr*) and of “Satanic” (*Shaitání*) and “Natural magic” (*As-Símiyá*) in general. All forms alike are supposed to derive greater efficacy from interlarding the usual mysterious words, numbers, diagrams, &c., of charms, with names of the Deity and passages from the Kurán.†

The two following philtres or love charms‡ come under the Sanskrit category of *Stambhana* or of *Vibhishana*—those intended to procure illicit sexual intercourse and effect discord.§ The appropriate demons invoked by the Sinhalese are *Madana Yaksaniyó*, ‘the She-Demons of Lust.’ “These demons, when worked upon by certain charms, and propitiated with certain offerings and ceremonials, are supposed to use their power of seducing the affections of a man or a woman in such a manner that the person so influenced is said to find the power perfectly irresistible. There are hundreds of ways in which it is pretended this can be done.”||

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\* See Sale’s Korán, Preliminary Discourse, p. 94 (“Chandos Classics” Edition), London.

† Lane’s “Arabian Nights,” Vol. I., pp. 58-9, London, 1877.

‡ The transcript in Roman characters of the Máldive (Ađđú Atol) charms and the rough glossary, given below, will further enable Sinhalese scholars to trace the philological connection between the two languages. Ađđú orthography differs considerably from the Málé (Sultan’s Island) standard.

§ Dandris De Silva Gunaratna, Mudaliyár, in Jour. C. A. S., 1865-6, pp. 53-4.

|| *Idem*, p. 31.





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kaḷiko' dumarhí bávvai hikkai tin duvas vímái nagaigen gos múdu  
aḷani kakú fenu eḷi nama balai fonuvani fúḷu fenu eḷi nama audei.

*Translation.*

“Write (the name of) a desirable woman ; pluck an unopened bud of the screw-pine flower ; sharpen a new knife ; on one side of this flower write *Al Kadr Súra* :\* on the other side write *Vajahatu* ; † make an image out of this flower ; write particulars of the horoscope ; write *Al Rahmán Súra* ‡ from beginning to end ; tie (the image) in five places with left-hand-(twisted) coir ; § cut the throat of a blood-sucker (lizard) ; || smear its blood (on the image) ; place it on a loft ; dry (it) for three days ; (then) take it and enter the sea—if (you) go in knee-deep (she) will send a message ; if (you) go in to the waist (she) will come.”

\* “Verily we sent down the *Korán* in the night of *Al Kadr*. And what shall make thee understand how excellent the night of *Al Kadr* is ? The night of *Al Kadr* is better than a thousand months. Therein do the Angels descend, and the spirit Gabriel also, by the permission of their Lord, with his decrees concerning every matter. It is peace until the rising of the morn.”—Sale’s *Korán*, Chap. xcvi, p. 451.

† The *Vajahatu* is always recited by Muslims before commencing prayers. It forms part of *Al Bakr* (“Cattle”) *Súra* :—“I direct my face unto him who hath created the heavens and the earth ; I am orthodox, and not one of the idolaters ..... Say, Verily my prayers, and my worship, and my life, and my death, are dedicated unto God, the Lord of all creatures ; He hath no companion. This have I been commanded : I am the first Moslem.”—Sale’s *Korán*, Chap. vi, pp. 96, 104.

‡ The *Súra* entitled “The Merciful,” containing 78 verses. It somewhat resembles Psalm cvii, but is vitiated by including adoration for blessings of a sensuous paradise assured to ‘the faithful.’—“Which, therefore, of your Lord’s benefits will ye ungratefully deny ?” See Sale’s *Korán*, Chap. lv, pp. 394-6.

§ *Vá, vái* or *vátu rónu*, is coir twisted by the left hand upon the right : as opposed to right-hand-twisted coir called *kanái* or *kanátu rónu*.

|| A blood-sucker or a chameleon plays a part in the Sinhalese *húniyam* charm called *Lé káma bandhanaya* [ලේ කාම බන්ධනය].



## Glossary.

*Au*, 'new': S. අළුත් [*aḷut*].

*Audei*, '(will) come.' At *Málé ádé* is imp., 'come.' Cf. S. එවි [*évi*].

*Ane*, 'other': S. අනිත් [*anit*].

*Aḷani*, 'enter': perhaps contracted from *atoḷani*, = S. ඇතුල්වෙතවා [*etulvenavá*].

*Effurhu*, '(on) one side' = *eke* + *furhu*: S. එක පිටි [*eka piṭe*]; *furhumati*. Cf. S. මතුපිට [*matupiṭa*].

*Eḷi*, pret. of *alaṇ* (?) 'to enter.'

*Oḷun*.? The phrase *váhaka vará oḷun* (translated, 'particulars of the horoscope,') apparently means the day and hour of birth, and the auspicious or inauspicious position of the moon and planets, as affecting the victim, deducible from (her) horoscope. Compare the Sinhalese use (C. A. S. Journ. 1865-6, pp. 71-2).

*Kakú*, 'knee': S. කකුල [*kakula*] 'leg'; *kakú fenu*, 'knee-deep water.'

*Kaḍágen*, pres. part. of *kaḍaṇ*, 'to pluck,' 'break': S. කඩාගෙන [*kaḍágana*].

*Katiláeige* (? *katilaigen*), pres. part. 'cutting the throat.'

*Karhi*, = *karhikeyo*, *Pandanus odoratissimus*, L., 'screw-pine': S. වැට කෙසියා [*veṭakeyiyá*].

*Kaḷiko*, 'hav. smeared,' Cf. S. ගාලා [*gálá*].

*Gos*, 'hav. gone,' p. part. of *dāṇ* 'to go': S. ගොස් [*gos*].

*Tan*, pl. of *tana*, 'place,' S. තැන [*tēna*].

*Tin*, 'three': S. තුන් [*tun*].

*Dumarhí*, '(on) a loft': S. දුමා [*duma*].

*Davas*, 'days': S. දවස් [*davas*].

*Nama*, 'if': S. නම් [*nam*].

*Nagaigen*, pres. part. of *nagaṇ* 'to take.' Cf. S. අරගෙන [*aragana*].

*Nuvants*, 'unopened.' Cf. S. නවම් [*navam*], නවුම් [*nevum*] 'new.'

*Fari*, 'bud': S. පඵ [*paḷu*].

*Fas*, 'five': S. පස් [*pas*].

*Furhumati*. See above *effurhu*.

*Fúḷu*, 'navel,' 'waist'; *fúḷu fenu*, 'waist-deep water.' Cf. S. වලාගා [*valaga*], 'waist.'

*Fenu*, 'water': S. පැන [*peṇ*].

*Fonuvani*, '(will) send.' Cf. S. එව්නවා [*evanavá*].

*Balai*, 'message,' 'messenger.' Cf. Páli, *balattho*; but also S. බැලයා [*bēlayá*], 'hireling.'

*Bávvai*, p. part. 'hav. placed': S. බාවාලා [*bávála*].

*Bede*, p. part. 'hav. tied': S. බිඳ [*bēnda*].

*Boḍe* (*rakas boḍe*), 'blood-sucker' (lizard, *calotes*): S. බොහොඳු [*bo-hoṇḍu*] 'chameleon.'



*Mi*, 'this': S. මේ [mé].

*Male, malu*, 'flower': S. මල [mala].

*Múdu*, 'sea': S. මුදු [múda].

*Rakas*, forms compound with *bode* (q. v.): probably = S. රාකුස [rakus], 'demon.'

*Rónu*, 'coir': S. රේනා [rēna], 'string,' 'cord.'

*Liame, lie*, 'hav. written,' p. part. of *liyaṇ*,—correct form *liyá, liyofá* (Málé)—S. ලියා [liyá]; *me* (in *liyame*) perhaps = S. ම [ma], intensive affix.

*Lein*, 'with blood': S. ලේන [leyin].

*Vará*, ? See above, *oḷun*.

*Valie*, 'knife.' Cf. Malay *pisau vali*.

*Váhaka*, 'words'—*váhaka-dakkaṇ* (Málé) 'to talk.' Cf. S. වාක්‍ය [vákya]. See above, *oḷun*.

*Vá*, 'left-hand': S. වම [vama]. At Maliku (Minakai) written *vái* or *vátu*.

*Vímái*, lit. 'there having been (3 days).' Cf. use of S. වෙලා [velá].

*Hanulaigen*, pres. part. 'sharpening': S. හැන [haṇa], 'whet-stone,' ලාගැන [lágaṇu], 'placing; ගාගැන [gágaṇa], 'rubbing,' used instead.

*Hikkai*, 'hav. dried,' p. part. of *hikaṇ* 'to dry.' Cf. Páli *sukka*.

*Huswáden*, adv. 'from beginning to end. Cf. S. හිස්වා [hisva], 'empty.\*'

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\* Many words occurring in these *mantras* differ entirely from their equivalents given by Christopher in his "Vocabulary of the Máldivian Language" (J. R. A. S., Vol. VI. o. s., pp. 42-76), probably compiled at Málé. The dialect of Huvadú and Aḍḍú Atols approaches Siḡhalese more closely than that of the rest of the group lying to the North.





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to the spot. In short, the whole town is awake that night, and presents a scene of bustle and confusion. The slow murmur of human voices rising at times like the waves of the ocean, and mingling with the clear voices of the ubiquitous sherbert vendor and roasted gram seller—the invariable concomitants of a Ceylon crowd—renders the scene perfectly picturesque. Moreover a *kúdu* is constructed in honour of this saint. This is a frame-work of bamboo, in the shape of a pagoda, made with a sort of network of paper nicely clipped and pasted on it. It is further ornamented with different kinds of coloured paper, formed into various devices, tinsel fringes, &c. When the whole is lighted up within and without, it has a beautiful appearance.

The Musalmán ship captains and sailors are in the habit of making vows and oblations in the name of this saint; *e. g.*, when they meet with any misfortune at sea, they vow that should the vessel reach the desired haven in peace, safely with their property and cargo, they will spend a certain sum of money in offering *Fáthihah* to him.\*

There is a tradition in general reception among the Moors, that in former times the inhabitants of the Máldives were tormented by a demon, to whom they were compelled to sacrifice a female every year; but this saint, a descendant of the prophet, having arrived in the Island, attacked and overcame the demon, and that in return for this service the whole of the inhabitants

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\* “Before a voyage is undertaken, an offering is made to some saint for success, and in danger or distress the mariners trust chiefly in the efficacy of vows or offerings to the tombs of some personage (dead or living) eminent for piety. We are informed of large sums given as votive offerings made during boisterous weather to an old priest resident at Calcutta. All moneys paid at Málé in fulfilment of such vows go to the priest.” (Christopher and Young, Memoir on the Máldive Islanders, Trans. Bombay Geo. Soc. 1836-8, p. 75.)—*Hon. Sec.*



became converted to Islám, the propagation of which Mírâ Sâhib had in view in visiting them.

The Máldivians pretend that this saint is buried in their own soil, but the Moors will have it that he was buried at Nágúr on the Coromandel coast, where there is a stupendous mosque erected in honor of him, and which is the resort of vast multitudes of Muhammadans from various parts of the world. The miracles performed by this saint were innumerable.

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#### NOTE.

[According to a Tamiḷ version of an Arabic biography of this saint,\* Mírâ Sâhib was born at "Mánikkapuri" on the 9th *Jamád-ul-ákkir*, A. H. 910 (A. D. 1504), and died on the 10th of the same month, A. H. 978 (A. D. 1570). He is known to his votaries under several names, *e.g.*, Hazrat Mírâ Sâhib, Shaikh 'Abd-ul-Kádir, Sául Hamíd, &c.

Among the miraculous adventures attributed to the Shaikh is included a visit to the Máldives, where, after thwarting the treachery of the King and his subjects, he was enabled to win them over to Islám by ridding the Islands of a dreaded *Jinní*.†

It should be noted, however, that the account of this conversion, though sufficiently quaint to warrant its insertion here *in extenso*, is manifestly nothing more than the plain unvarnished legend related by the Arab traveller Ibn Batúta, as then (*circa* A. D. 1344) current among the Islanders‡ popularised and assimilated to the familiar Arabian Nights' Tale of the Fisherman, the 'Ifrít, and the bottle of brass.

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\* *Kalarattu Mírâṅ Sâkipu A'ṅḍavaravarkaḷ káraṅa-sarittiram*, Káraikkál, A. H. 1293 (A. D. 1876).

† Evidence is adducible that the Máldivians were converted to Muhammadanism not later than A. D. 1244. See "The Máldive Islands" (Ceylon Sessional Papers, 1881) and Gray, J. R. A. S., Vol. X. n. s. 1878, p. 177.

‡ See Lee's "Travels of Ibn Batúta," p. 179, London, 1829; and Gray (J. R. A. S., Vol. X., n. s. pp. 180-1) translating the French Editors' *Ibn Batoutah*, Tome IV., pp. 126-9. Paris, 1879.



The Tamil-Arabic story runs as follows :—

முகல்லதீவு புக்கிய சரித்திரம்.

கலறத் சாஹுல் கமீ ந ஆண்டவரவர்கள் பொன்னூணியின் கண்ணுற்ற செய்யிது சைனுத்தீன் மகுதா முதலியவர்களுக்கெல்லாம் பயணஞ்சொல்லிக்கொண்டு அவ்விடத்தகன்று பாசடைச்சேரலையின்கண்கனிவகைகளருந்தி தபோதனர்சூழ நடந்து கடற்கரை யருகிலாகி நோக்குமிடத்து சாகரமார்ப்பரிப்போடிருக்கக் கண்டு முகல்லதீவுக் கேகவேண்டுமென்ற வெண்ணத்துடன் ஆண்டவனை நாடி அவ்விடத்திலிரண்டு றக அத்தத் தொழுது கலறத் யூசுபு சாகிபு அவர்கள் முதலியவர்களை நோக்கி “நீங்கள் வழிகளைமுடிக்கொண்டு இந்த லவணசமுத்திரத்திற் கால்களைவைத்து என்பின்றுடர்ந்துவாருங்கொள்” ன்றிசைத்து பிஸ்மிற் சொல்லி முந்தி ஆண்டவரவர்கள் தங்களின் பாதகமலங்களை வைத்துநடக்க மற்றவர்கள் பின்றுடர்ந்தார்கள். கண்ணிமைக்குமுன் ஆண்டவரவர்கள் முபாறகான வாயினால் தபோதனர்களை கண்விழிக்கச்சொல்லி யேவினார்கள். அவர்கள் விழித்துப்பார்க்க முகல்லதீவின் கரையிலிருக்கக்கண்டு மிகுந்த மகிழ்ச்சிக்கொண்டார்கள். அந்நகரது பன்முதலிய காபிற்கள் கலறத்தவர்கள் கூட்டத்துடன் வந்திருப்பதைக் கண்டு “நம்நகர்மேல் சண்டைசெய்ய வந்திருக்கிறார்களொ” ன ரெருருவ ரோடொருவர் பேசிக்கொண்டி இவர்களையெல்லாந் தந்திரகொலைசெய்யக்கருதி கனிவர்க்கங்கள் முதலிய தீசபதார்த்தங்களில் கொடோமான நஞ்சுகளை யேற்றி யெடுத்துக்கொண்டு அரசன்முதல்நகரார்கொள் லாங்கூடி எதிர்காண வருபவர்களைப்போல கலறத்தவர்களிடத்திற்சென்று மிகுமரியாதையுடன் முன்றின்று கொடுவரும நச்சுப்பதார்த்தங்களை முன்பில்வைக்க கலறத்தவர்கள் அறிந்து மறியாதவர்கள்போல பிஸ்மிற் சொல்லி அப்பதார்த்தங்களில் தங்களின் முபாறகான கரத்தவைத்தெடுத்துப் புசித்துவிட்டு மற்றவர்களுக்கும கொடுக்க அவரவர்களும் புசித்து மகிழ்ச்சிகூர்ந்தார்கள். இது கண்டு அவ்வரசன் முதலியவர்கள் மனங்கலங்கி “இவர்கள் பெரியோர்களானதால் நாம் செய்தமோசத்தை யறிந்து வெளிவிடவில்லை” யென்று எண்ணிக்கொண்டு போய்விட்டார்கள்.

Translation.

*The Visit to Máldive Island.\**

Hazrat Sául Hamíd, bidding farewell to Sayyid Zain-ud-dín Makhazam and the rest who dwelt at Ponnáni,† left that place, and

\* *Lit.*—‘The account of entering Máldive Island’; முகல்லதீவு [*Muhallatívu*] = *Mahal-diva*, i. e., Málé (Sultan’s Island).

† பொன்னூணியின் *Ponnániyin*, ‘at Ponnáni,’ on the Malabar coast. “It is inhabited almost exclusively by Muhammadans (Moplás) .. and is the centre of Musalmán education on the coast.”—Hunter’s “*Imp. Gaz. of India*,” Vol. VII., p. 377.





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saying "These men are saints,\* who, though aware of our deceit, did not reveal it."†

### ஜின்னையீடழித்த சரித்திரம்.

முகல்லதீவின் கண்ணுற்ற காபிர்கள் நேர்வழியிலாகவும், அந்தகருளவிடர் தவிரவும் ஒருநாள் கலறத்மீரூன் சாகிபவர்கள் சிலபக்கீறுகளுடன் தெருவீதிவரும்போது ஒரு வீட்டில் அந்தகரதிபனின் சேவகர் அவ்வூரர்க ளெல்லாரும் கூடி அங்குற்ற ஒரு கன்னிஸ்திரியை சுயிறு கொண்டு கட்டப்போகிறார்கள்; பெண்ணின் தாய் மனடவருந்தி வாயிற லேந்தேங்கியழுகிறாள்; அதுகண்டு கலறத்தவர்கள் அங்குளரைவிளித்து "இதென்ன" வென்க, அவர்கள் "இவ்வூரில் மசாபெரிய ஒருஜின்னுண்டு, அது ஒரு வருடத்திற்கொருதரம் இவ்வூர்ப்புற மிருக்கின்ற தேவாலயத்திற்குவரும், அதற்காக ஒரு பெண்ணைச் சோடித்துப் பெலிகொடுக்கிறது, அப்படிக்கொடாவிட்டால் அந்தஜின் ஊருக்குள்வந்து அழிச்சாட்டியம்செய்யும், இஃது பூர்வீசமாய் நடந்துவருகின்றது. ஆதலால் முறைவண்ணமாகக் கன்னிஸ்திரிகளை கொடுத்துவருகிறோமிப்போது இப்பெண்ணின் முறையானதினாலே யிங்கடைந்து இப்பெண்ணைக்கொண்டுபோக எத்தனஞ்செய்கிறோமெ" ன்றார்கள். கலறத்தவர்கள் அக்காபிர்களைநோக்கி "இக்கொடுத்யான காரியசுதைச்செய்ய வேண்டாமெ" ன்றுவிலக்கி "அப்பெண்ணை யோராடவனுக்கு மணமுடித்துக் கொடுங்கனெ" ன்றுரைத்து விட்டேகிறார்கள். அக்காபிர்கள் கலறத்தவர்களின் காரணிகங்களை நன்றா யறியாதவர்களானதால் ஆண்டவரவர்களின் நன்மொழியை விசுவசிக்காமல் எப்போதஞ் செய்வதுபோல் அப்பெண்ணையலங்கரித்து இறுகக்கட்டிச் சிவிகையிலேற்றிதீவகைகள் பிறங்க வாத்தியங்கள் கறங்க ஊருலாவி ஊர்ப்புறமுற்ற கோயிற்குள் அப்பெண்ணை வைத்துவிட்டவரவர்களில்லிற்சேர்ந்தார்கள். இச்சங்கதிகளை கலறத் மீரூன்சாகிபவர்கள் ஞானதிஷ்டியிலாறிந்து அச்சமுற்ற இரவின்முண் அற்புதனை அகத்திலெண்ணி அத்தமதிற்குசைசித்தம்மகிழ்ந்தெடுத்து உத்தமர்களின்றி முத்திடெற்றவள்ளல் தனியேநடந்து அப்பெண்ணுற்ற விடத்திற்கென்றற்றார்கள். அத்தருணத்தில் அந்த ஜின்னானது உத்தண்டத் தொனியுடன் அக்கன்னியைநோக்கி வரக்கண்ட மீரான் கமீதொலி ஆண்டவரவர்கள் அந்த ஜின்னை நோக்கி "அடா! சைத்தானே நீ பொறுதுசெய்; அப்பெண்ணிடத்தணுகாதே" யென்றார்கள். அச்சொற்கேட்டந்த ஜின் மனமருண்டு உடற்றளர்ந்து முகஞ்சாம்பி ஆண்டவரவர்களின் பாத தாமரையிற் சாஷ்டாங்கஞ் செய்தது. கலறத்தவர்கள் அந்த ஜின்னை நோக்கி, "அடா! மல்லூனே, இக்கூசைக் கொண்டுபோய் எதிரிவிருக்கின்ற ஏரியிற்றண்ணீ ரெடுத்துவா" வென்க; உடனே அந்த ஜின் கூசைக் கையிலெடுத்து மனுருபங்கொண்டு அவ்வேரியிற்சென்று

\* பெரியோர்கள் [périyórkal], lit. "great men."

† Compare the adventure of Es-Sindibád and his companions (4th Voyage) on the Island of the Cannibals (Seksar — ? Sumatra).—Lane's "Arabian Nights," Vol. III., p. 37.



கூசையிட்டுத் தண்ணீரள்ள, அவ்வேரியின் தண்ணீரடங்கலும் கூசினுள்ளாகிவிட்டது. அதைக்கண்டு அந்த ஜின் ஆச்சரியமடைந்து அக்கூசைக்கையிலெடுக்க வராததினால் மீட்டுந் தன் ஆச்சிரமங்களைக் கொண்டு தூக்கியும் எவ்வளவும் நகராததினாலே ஜின் வலிகுறைந்து மக்கூசைவிடா தீழுத்துக்கொண்டு நிற்கும்போது, அத்தீவிலுள்ளவர்கள் வழக்கம்போல் முன்றஞ்சாமத்திற் குடங்களை எடுத்துக்கொண்டு தண்ணீரள்ள அவ்வேரிக்கரையை நண்ணி நோக்குமிடத்து அவ்வேரி புனலின்றி வறண்டிருப்பதையும் இந்த ஜின் மனிதர்போல் நின்று கூசுடன் மல்லாடுவதையும்பார்த்து விபீதமாகி நின்றார்கள். அந்த ஜின் தன்னொற்கூடிய மட்டில் கூசையெடுத்தும் வராமையால் உடலயர்ந்து கலறத் காதிற்கன்ஜ சவாய் நாயகமவர்களின் றிருச்சமு சத்திலாகி, நடந்தவை நவில கலறத்தவர்கள் “அடா! சைத்தானே, நீ போய் நமக்குரிய பிஸ்மிலை யுன் வாய்நொற்பகர்ந்து அக்கூசைக் கவிழ் அதனுட்பட்ட நீரெல்லாம் ஓடிப் போகும், அப்பாலும் பிஸ்மிற் சொலவி நீர்மொண்டுவா” வென்க; ஜின்போய் அவ்வாறியற்றி புனற் கொடுவந்து கலறத்தவர்கள் முன்பிலாக்கிற்று; கலறத்தவர்கள் அத்தண்ணீரெடுத்து ஒலுச்செய்யும்போது அந்த ஜின் தன் மூடப்புத்தியினால் இக்கூசினுட்புகுந்து அதனுள்ளுறும் விஞ்சையை நாமறியவேண்டுமென்றெண்ணியிருந்து ஆண்டவரவர்கள் ஒலுச்செய்து முகிந்தவுடன் “ஆண்டவர்களே, இக்கூசினுள் நான் நுழைந்து பார்க்க உத்தரவுதரவேணும்” என்றது, கலறத்தவர்கள் “நல்லதுபுகுதெ” ன்றார்கள். அந்தஜின் தன்னுடலை யொடுக்கிக் கூசினுட்புகுந்தது. கலறத்தவர்கள் அக்கூசிற்ரு மூடி போட்டுவிட்டு சுபுகு தொழுது கொண்டிருக்கும்போது அத்தீவார் வழக்கம்போல் சவ மெடுப்பதற்குரியவைகள் கொண்டுவந்து பார்க்குமிடத்தல், அப்பதிவிரதை இரவையில் வைத்ததுபோற் சீவித்திருப்பதைக்கண்டு புதுமையாகியவளை யடுத்திருந்து நடந்தவைநவிலென்க; அக்கன்னி இரவையில் நடந்த காரணங்களைச்சொல்ல அவ்வூரார் சேட்டு “அந்தஜின் எங்கேயிருக்குதெ” ன்க அவள் கலறத்தவர்களைச்சுட்டி “அக்காரணிகரின் சமுகத்தலாய கலசத்தடைபட்டிருக்கிறதெ” ன்றாள். அத்தீவிலுளார் மிகமகிழ்ந்தகங்குளிர்ந்து, அப்பெண்ணின் கட்டுகளை யவிழ்த்து தங்களுடன் கூட்டிக்கொண்டு அற்புதக்கடவுளின் அருட்சுரந்த பொற்புறு வள்ளலின் பொன்னடி வணங்கி மிகு துரிதமாப்தநந்து அத்தீவரசனிடத்தில் இச்சங்கதிகளைப் பகர்ந்தார்கள். அவன்கேட்டானந்தமாகி மந்திரர்புரோகிதர் மற்றுந்தலைவர் வணிகர்குழ கால் நடையாக ஒடோடியும்வந்து ஆண்டவரவர்களைக் கண்டு “எங்களுக்குற்ற தீங்கை நீக்கிவைத்த நாயகரேயென்று பாதம்பணிந்து, எங்களை யிரட்சிக்கவேண்டும் நாங்களுங்கள் அடைக்கலமாகினோம், தாங்களிட்டகட்டளைப்படி தவறாது நடப்போமெ” ன்றுரைத்து நின்றார்கள். கலறத் மீரான் சாகிபவர்கள் அவ்வரசன முதலியபேர்சளுக்கெல்லாம் கவிமாவென்னுந் தேவாயிர்தத்தைப் புகட்டி நேர்வழியிலாக்கினார்கள். அத்தீவிலுள்ள கோயிற்களையெல்லாமிடித்து பள்ளிகட்டிவித்து அவ்வரசினேநோக்கி “நீயே செங்கோற்செய்து குடிபடைகளுக் கொத்தாசையாக வரு” வென்றாசிகுறிச் சிலநாளங்குற்றார்கள். இராஜா முதலியவர்கள் வந்து கலறத்தராண்டவரவர்களை நோக்கி “எங்களின் நாயகமே இச்சத்துருவாகிய ஜினனை யிங்கிவ்வாறு வைத்திருந்தாற் பின்னுக்கென்னமோ சஞ்செய்யுமோவென்ற வச்சமெங்கள் மனதைக் கலக்கின்றது! தாங்களெவ்வாறுரைக்கின்றீர்களோ அவ்வாறியைந்நது நடத்துகிறோமெ” ன்க ;



கலறத்தவர்கள் “இந்த ஜின் அடக்கமாயிருக்கின்ற கரகத்தை ஒரு குந்த ரூவிலேற்றிக்கொண்டு போய் காலிக்கப்புறமுள்ள கடலிற் ரூழ்த்திவிட்டுவாருங்கொள” ன்க; அந்நகரார் “ஆண்டவர்களே நாங்கள் எந்நேரமும் கடலோடித் திரிகின்றவர்கள் இந்த ஜின் கடலிவிருந்துகொண்டு எங்க ளோயென்ன பண்ணுமீ!” வென்றார்கள். கலறத்தவர்கள் “உங்களை யா தொன்றுஞ் செய்யமாட்டாது, உங்களின் குந்தரூக்களுக்கு இனியொரு க்காலுங் கடலில் அயோக்கியமில்லை” யென்க. அவ்வூரார் கலறத்த வர்களின் முபாறக்கான வாயினாற் சொற்றவை யொருக்காலுந் தவரு தென்றெண்ணி மகிழ்ச்சிகூர்ந்து அக்கூசை குந்தரூவிலேற்றி கலறத் தவர்கள் சைக்கினைசெய்த கடலிற்றூழ்த்தி விட்டுவந்து மிகமகிழ்ந்து கலறத்தவர்களை வாழ்த்திப் புகழ்ந்துற்றார்கள்.

*Translation.*

*The Destruction of the Jinn.\**

IN order to convert the infidels dwelling in Máldive Island, and also to remove the danger in that country (Hazrat Mírán Sáhib performed the following miracle):—

Passing one day down the street, attended by a few Fakírs, (the Shaikh) observed in a house the soldiers of the King of that country and the inhabitants together going to bind a maiden with ropes, and the mother of the girl sad of heart crying piteously in her distress. Seeing this, Hazrat called to those persons, “What meaneth this?” They replied, “In this country there is a monstrous Jinn† who once

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\* For the legendary account of the conversion of the Máldive Islanders to Muhammadanism by Abú'l Barakát, the Barbar, see references under ‡ *ante* p. 127.

† The Mushims in general believe in three different species of created intelligent beings, viz :—Angels (*Máláikah*) who are created of light; Genii (*Jinn*), who are created of fire; and men (*Ins*), created of earth. Some hold that the Devils (*Shaitáns*) are distinct from Angels and *Jinn*. The species of *Jinn* (said to have been created some thousand years before Adam) consists, according to tradition, of five orders:—1. *Jann*; 2. *Jinn*; 3. *Shaitán*; 4. *'Ifrit*; 5. *Márid*—the most powerful. There are good and evil Genii. If good, they are exceedingly handsome: if evil, horribly hideous. At pleasure they become invisible, or disappear in earth or air; and appear to mankind commonly in the shapes of serpents, dogs, cats, or giants. Their chief abode is said to be in the mountains of Káf, which encircle the earth. (See the full Note 21, Lane's Arabian Nights, Vol. I., pp. 26-33.)





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the goglet in his hand and went to the tank. But when he dipped the goglet to draw water, all the water of the tank flowed into it. Perceiving this the Jinní was filled with wonder, because the goglet did not come with his hand nor yield in the least though he lifted it with all his might. While the Jinní was standing with diminished strength without releasing his hold on the goglet, the Islanders, taking their waterpots as usual and going to the tank to draw water at the third watch, seeing the tank dry and the Jinní in human form standing tugging at the goglet, stood terrified. Because the goglet did not yield, although he tried his utmost to lift it, the Jinní returned to the holy presence of Hazrat and informed him of what had happened. "Go, Shaitán," said the Shaikh, "and say our (Muslim) '*Bismilláh*' ('In the name of God!'), and the water in the goglet will run out; again say '*Bismilláh*,' draw water and come." The Jinní went, did as directed, and bringing water placed it before Hazrat, who took it and made his ablutions.\* The Jinní, in his foolishness thinking 'I will enter the goglet and see the wonder inside,' as soon as the Sáhib had finished, said "Master, be pleased to allow me to enter this goglet." As Hazrat said "Well, enter," the Jinní contracted his body and crept into the goglet.† Whilst the Shaikh, having clapped on the stopper, was performing his prayers ‡ those Islanders, as usual, brought the requisites for taking away the corpse. But when they saw the girl alive, as left the night before, they were astonished, approached her and asked what had occurred. Having heard her relate

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\* *ஒலு* [*olu*]: Arabic *wuzu*, "the ablution of face, hands, feet, &c., necessary before every time of prayer." (See Hughes' Notes on Muhammadanism, p. 105.)

† *கூசா* [*kúsá*], an earthen water-bottle; whereas the one which contained the 'Ifrít in the "Story of the Fisherman" (Arabian Nights) was of brass (*kumkum*.)

‡ *சுபுகு* [*súpuku*], the Muslim morning prayer. "Glorify God when it is evening (*masa*) and at morning (*subh*)—and to him be praise in the heavens and in the earth—and at afternoon (*'ashi*) and at noontide (*zuhr*)." —*Súrat-ur-Rum* (xxx), 17.



the events of the night, the Islanders asked, "Where is the Jinní?" She replied, "He is shut up in the goglet which is in the presence of the deliverer," pointing to Hazrat. The Islanders, rejoicing exceedingly, with gladdened minds untied the bonds of the girl, and taking her with them worshipped the golden feet of the bountiful benefactor who abounded in the favour of the wonderful God; then very hastily went and narrated the circumstances to the King of the Island. He, rejoicing when he heard, surrounded by his ministers, other chief men, astrologers, and merchants, came quickly on foot, and seeing the Shaikh, worshipped him, saying "O lord who hast removed the danger that threatened us, be pleased to save us: we are come under thy protection: we will without fail perform whatever thou commandest." Hazrat Mírán Sáhib, having fed that King and all his subjects with the divine ambrosia called *Kalimah*, caused them to come into the right way,\* and, having broken down all the temples in the Island, built mosques. Looking at that King he said, "Do thou reign alone and be a help to thy subjects"; (then) blessed them, and abode (there) a few days.† The King and the other inhabitants, however, came to the Sáhib and said "O lord, the fear of the harm he will work in the future distresses our minds, should we keep our enemy the Jinní here thus; we will do whatever thou biddest us." Hazrat replied, "Load the goglet in which the Jinní is enclosed in a *gundara*,‡ and having taken and sunk it (in the sea) beyond Galle,§ return." But those people said

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\* "When any one is converted to Islám he is required to repeat the *Kalimah*, or Creed:—*Lá-iláhá-il-lal-laho Muhammad-ur-Rasúl-Ullah*. 'There is no deity but God, and Muhammad is the Apostle of God.'"—Hughes' Muhammadanism, p. 102.

† Ibn Batúta who styles the Máldive Sovereign, converted by the Maghrabin, *Ahmed Chenourázah* [Shanurázah = ? Senarat], saw the record of the conversion in the chief Mosque at Málé (A. D. 1344).

‡ கந்தாரை [*kuntará*], the term applied to Máldive boats. The Sinhalese call these Islanders commonly *Gundara-kárayó* 'the *gundara* (boat) men.'

§ காலி [*Káli*], the modern Point-de-Galle.



“O master, we are always traversing the sea; should this Jinnf remain in the sea, how much hurt he will do us!” “He will do no hurt to you or your *gundaras* hereafter,” replied the Shaikh. The inhabitants, thinking that the words uttered by the holy mouth of Hazrat will not fail, rejoiced, and shipping that goglet on a *gundara*, sank it in the sea, as directed by the Sáhíb; then returned praising and applauding him.—*H. C. P. B., Hon. Sec.*]





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I have searched for information on the subject of Sericulture, or silk, in all the works relating to Ceylon that I could find in the Library of this Society, and in the Colombo and Colonial Medical Libraries. I have looked into Baldæus, Knox, Valentyn, Percival, Cordiner, Davy, Lee's translation of Ribeyro, Marshall, Forbes, Knighton, Pridham, Hoffmeister and Tennent, but I have only been able to glean the following scanty information on these subjects.

In Valentyn's History, published in 1663, there is the following reference to Sericulture :—“ In Jaffnapatam experiments are made to nourish the silk-worm, and obtain by it a source of livelihood. Mulberry trees have been planted here and in many other places, and they appear to thrive well. In January and February the worms are transported from Jaffna, and other small insects can be collected here. These are occupations which are interesting, and can be undertaken with little pains and at small cost.”

I find from the Appendix to Lee's translation of Ribeyro's History of Ceylon, that in March, 1740, the Governor Baron Van Imhoff left the following memorandum on silk for the information of his successor :—

“ Silk has not been so successful as we anticipated when we began to grow it here.”

In 1849, Pridham mentions (Vol. I., p. 374) that “on account of the dryness of the Northern Province, the culture of the mulberry plant might be almost indefinitely extended by the introduction of the silk-worm, and silk be rendered one of its leading staples, instead of being, as is now the case, completely neglected. The mode of culture practised in Hindostan, as being the most simple, will be at first the best-adapted for the native agriculturist, who has to acquire skill and practice ere he can be expected to improve upon Oriental methods. Much depends upon the abundance of coolly labour, which may be further cheapened by employing children to



prepare and lay down the sets as soon as the nurseries of the mulberry plant are sufficiently stocked to admit of the operations of the planter.”

---

From Sir J. E. Tennent's "Natural History of Ceylon" I have obtained the following description of the Silk Moths found here :—

“Among the strictly nocturnal *Lepidoptera* are some gigantic species. Of these, the cinnamon-eating *Atlas* often attains the dimensions of nearly a foot in the stretch of its superior wings. It is very common in the gardens about Colombo, and its size, and the transparent talc-like spots in its wings, cannot fail to strike even the most careless saunterer. But little inferior to it in size is the famed *Tusseh silk-moth* [*Antherœa mylitta*, Drury,] which feeds on the country almond (*Terminalia catappa*) and the *palma christi* or castor-oil plant ; it is easily distinguishable from the *Atlas*, which has a triangular wing, whilst its is falcated, and the transparent spots are covered with a curious thread-like division drawn across them.

“Towards the Northern portions of the Island this valuable species entirely displaces the other, owing to the fact that the almond and *palma christi* abound there. The latter plant springs up spontaneously on every manure-heap or neglected spot of ground ; and might be cultivated, as in India, with great advantage—the leaf to be used as food for the caterpillar, the stalk as fodder for cattle, and the seed for expression of castor oil. The Dutch took advantage of this facility, and gave every encouragement to the cultivation of silk at Jaffna.

“The Portuguese had made the attempt previous to the arrival of the Dutch, and a strip of land on the banks of the Kelani river, near Colombo, still bears the name of *Orta Seda*, the silk garden. The attempt of the Dutch to introduce the true silk worm, the *Bombyx mori*, took place under the Governorship of



Ryckloff Van Goens, who, on handing over the administration to his successor, in 1663, thus apprises him of the imitation of the experiment :—‘At Jaffna Palace a trial has been undertaken to feed silk-worms, and to ascertain whether silk may be reared at that station. I have planted a quantity of mulberry trees, which grow well there, and they ought to be planted in other directions.’—*Valentyn*, chap. xiii. The growth of the mulberry tree is noticed the year after in a report to the Governor-General of India, but the subject afterwards ceased to be attended to; but it never attained such a development as to become an article of commercial importance.

Ceylon now cultivates no silk-worms whatever, notwithstanding this abundance of the favourite food of one species; and the rich silken robes sometimes worn by the Buddhist priesthood, are imported from China and the Continent of India.

In addition to the Atlas moth and the Mylitta, there are many other *Bombycidae* in Ceylon; and though the silk of some of them, were it susceptible of being unwound from the cocoon, would not bear a comparison with that of the *Bombyx mori*, or even of the Tusseh moth, it might still prove to be valuable when carded and spun. If the European residents in the Colony would rear the larvæ of these lepidoptera, and make drawings of their various changes, they would render a possible service to commerce and a certain one to entomological knowledge.

---

In connection with the subject of Sericulture in Ceylon, I have obtained the permission of the Revd. Father Palla, of Galle, to illustrate my paper by the exhibition of a card of silk-worm eggs as originally received from Japan, through Government, in December last.

In November, 1879, the Rev. Father Palla applied to His Excellency the Governor, Sir J. R. Longden, to use his influence





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had to be carefully removed and kept in little paper boxes containing tender mulberry leaves. They began to grow rapidly and increase in size, as can be judged from the specimens now exhibited, containing caterpillars of different stages of growth.\*

#### INDIAN SPECIES

Described by Captain Thomas Hutton, F.G.S., C.M.Z.S., Corresponding Member of the Agri-Horticultural Society of India.†

Wild species of India differ widely in form, habits, food, and silk from the Bombyces proper; they are all wild and indigenous to India and widely diffused wherever there are hills. The type of this group is the well-known *Tussar* or *Tusseh moth* (*Antheræa paphia*) which is found along the coast line from Bombay through Pondicherry and eastward to Bengal, and thence through Cachar, Assam, Darjiling, and even to the Punjab.

When left to nature, in a wild state, they are annual or single-brooded; but when domesticated, two to five broods a year may be obtained.

In the whole family of the Lepidoptera there is no insect so variable in the imago state in point of colouring as the Tussar species, so that a novice would scarcely believe the varieties to be of one species.

The *Actias selene*, others of that genus, and the *Antheræa*, have a strong, sharp-pointed, horny spine at the shoulder of the wing, which is alternately brought into play in making a cross-cut, or in separating the threads without cutting, until the

\* The card and other specimens exhibited at the Meeting can be seen at the De Soyza Museum, Ceylon Medical College, Colombo.

† From the Journal of the Agricultural and Horticultural Society of India Vol. I. Part 4; New Series.



moth makes its exit from the cocoon. In *Actias* the cocoons are not so full of silk as those of *Antheræa*, but it is “strong, tenacious, elastic, and brilliant.”

One species of wild silk-worm found in the N. W. Himalayas has been named after the writer alluded to, *Bombyx Huttoni*. It will not submit to domestication.

The other species are *Antheræa assama*, found in Assam; *Antheræa Roylei*, found in Mussoree and Simla feeding on the oak; and *Bombyx Mari* & *Pát Porloo*, found in Bengal.

Of the *Eria*, *Erie*, *Arrea* or *Arindee* group *Phalæa cynthia*, found in Bengal, feeds on the castor oil plant instead of on the mulberry and yields a coarser silk.

Another of the *Eria* group is the *Attacus atlas*. It thrives well when found and taken from the jungle, but the moths could not be induced to breed. The *Attacus cynthia* is the same as the *Attacus canningi*, and is abundant in Mussorie and Cachar.

The above are also described as belonging to the genus “*Saturnia*”—*Saturnia atlas*, ‘the giant atlas moth’ whose wings measure 7 or 8 inches across; *Saturnia cercropia* and *Saturnia luna* have their wings produced into a tail; *Saturnia cynthia* is the *arindî* silk-worm of India. Lattreille states that these are the wild species of silk worm of China. *Saturnia promethea* is a North American species. It forms its cocoon within the leaf of a sassafras tree, having previously fastened the stalk of the leaf to the stem by a strong silken web, whereby it is prevented from falling with the other leaves.

Wild silk-worms feed upon different trees, such as the jujube, *Ficus religiosa* or Peepul tree, the castor oil plant, the almond, some of the laurel tribe, and others. (*Royle’s Productive Resources of India.*)

As Mr. Geddes of Moratuwa had a supply of silk-worm eggs from Father Palla I wrote to him for such information as he could give me. The following is his reply,



which will be found full of interesting information on this subject:—

Parate, Moratuwa,  
September 29th, 1881.

DEAR SIR,—With reference to your request for specimens of the Mylitta silk moth, I regret that I have no moths at present, but only some larvæ of Mylitta and Atlas, which I am rearing for Mr. Alfred Wailly, of London. There must be specimens at the Museum.

There seem to be several varieties of the Mylitta. According to Major Coussmaker, the Himalayan variety is univoltine (single-brooded) and the larvæ casts the skin five times, and attains a length of seven inches when full grown. There are smaller varieties in other parts of India, and in the kind found here the larvæ moults four times and is about five inches long. In India the Mylitta feeds on the *Terminalea tomentosa*, *Zizypus jujuba*, *Lagerstræma indica*, *Ficus benjamina*, *Carissa*, *Guidia*, and other trees. I do not know if any of these grow here. In this country the Mylitta is to be found on the *kaju*, *kahata*, *milila*, *veraḷu*, and some other trees; and the Ceylonese variety of the insect is polyvoltine, producing four or five generations in a year. Sir Emerson Tennent says, in his *Natural History*, that the Mylitta feeds on the leaves of the castor oil tree, but he has confounded it with the *Attacus ricini* or Arinda silk worm, which is quite a different species and does not, so far as I know, exist in Ceylon.

The word *tussur*—variously written “tasar,” “tusseh,” “tussah,” and several other ways—is derived from *tussurie*, Hindústání for a shuttle.\* In England they call all sorts of wild silk-worms by the general name of “tussurs,” but the name properly belongs to the species known scientifically—or rather empirically, for such names have been multiplied until they have become worse than useless—by the various names of *Saturnia paphia*, *Antherœa paphia*, *Antherœa Mylitta* and *Attacus Mylitta*.

The Mylitta silk-worm cannot be fed on plucked leaves like the mulberry and castor oil species, but must be kept either on growing

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\* S. താശ [tasara], “shuttle.”





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cannot expect to obtain from their experiments any pecuniary benefit for themselves. In the meantime the thing to be ascertained is the proper food plant of the tussur, for, as I said before, a silkworm's being polyphagous does not prove that it has not a proper tree on which it is more at home than any other. The Arinda silk-worm is polyphagous in a wild state, and yet it has for its proper food plant the castor oil tree. The Atlas is also more polyphagous than the tussur, and yet I know of no tree except the *Milnea Roxburghiana* on which it can be artificially reared for more than one generation; and while more than a hundred cocoons of the Atlas will be found on a single tree of this species, not more than two or three can be found on any other. I think the proper tree of the tussur must be an Indian species not indigenous to this country, because there does not seem to be any tree here on which the cocoons are to be found in such numbers as to be worth collecting for manufacturing purposes, as is done in India.

In the meantime the only silk industry likely to be commercially successful is the cultivation of the mulberry. Many persons when they first give their attention to silk production think that wild silk-worms must be more profitable than the mulberry species, but they always become converts to the mulberry in the end.

Yours truly,

ALEX. T. GEDDES.

P.S.—The eggs of the tussur moth hatch in 8 days here. In a temperature of 70° to 75° Fah. they hatch in about fifteen, but they lose their vitality and become putrid if the hatching be delayed for more than twenty days. The breed can therefore be transported long distances only in the pupa state. I omitted to mention that the caterpillar, like that of the Atlas, has the habit of devouring its own cast off skin.

I enclose a specimen of tussur silk and one of mulberry silk. The mulberry silk is the one tied with red thread.\*

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\* These can be seen at the "De Soyza Museum," Colombo.



## SINHALESE OMENS.\*

By S. JAYATILAKA, Mudaliyár.

*(Read October 6th, 1881.)*

OMENS enter largely into the every-day life of the native of Ceylon. They exercise considerable influence in almost every remarkable occurrence or incident in his life—the birth of a child, the marriage of a son or daughter, the undertaking of a journey or speculation, an illness or death in the family, and last but not least, the result of his favourite pastime, a lawsuit.

One of the peculiar characteristics in Ceylon of faith in omens is that this feeling, or fear, or belief—by whatever name it may be called—is shared alike by all classes of natives.

Omens are of two kinds, lucky and unlucky. If one about to start on a journey, or undertake a particular work, meets with an omen described as a bad one, he postpones the journey and gives up the work for a while, and in many instances he abandons both altogether; and when compelled by necessity to do the one or the other, he does it with the foregone conclusion of a failure.

Instances are known of medical men, summoned to attend on persons dangerously ill, whom, perhaps, timely aid might have saved, returning home and refusing to see the patient, or prescribe for him, as being perfectly useless and unavailing, because just after starting they had met with a bad omen.

The following verse from an Eḷu poetical work called *Seḷali-hini Sandésaya*, [සීලලිහිනි සන්දේසයා] written by Śrī Ráhula Totagamuvé, the great poet who flourished about the year

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\* First published in abridged form in the "Ceylon Diocesan Gazette," March 1st, 1879.—*Hon. Sec.*



1410, A.D., enumerates some of the good omens which it is lucky to meet with before commencing a journey or undertaking:—

කල මුදු පුවද පිරිකුම්බු මිසුරු අමගෙ	භි
පුල ගෙල කුසුම ලිය පියවෙපල රත්කෙ	භි
සල පුදු කෙමෙර කේසත් ගිජ්ජකොදවැ	භි
බල පුබ නිමිති පෙරමග කැකකටත්වැ	භි

Literally translated it runs thus :—

Observe the following omens, and if met with they are far better than even consulting a good planet:—

- 1 A soft and balmy breeze,
- 2 A pitcher filled with water,
- 3 Peacocks, or sweet mangoes,
- 4 Full-blown white flowers,
- 5 A sweet-spoken woman,
- 6 A gold vessel,
- 7 Waving white *chámara*,
- 8 White umbrellas,
- 9 Elephants inflamed with ichor.†

The following Sanskrit stanza, from a miscellaneous work on morals *Pratya-ślókaya* [ප්‍රත්‍යයශ්ලෝකය] also enumerates good omens:—

කන්‍යාගො හෙරිසංඛං දධිඵලකුසුමං, පාවකං දීප්‍යමානං.  
 ගංගානීරප්‍ර පුක්කං ගගනප වාෂ්පං, සුඤ්ඤකුමං ධවජංචා  
 උත්කෂිතා බෙමභුමිං ජලවරප්‍රගලං, පුඛමනනං ඝානංචා  
 වෙශා ඝ්‍රී මාංස බණ්ඩං ප්‍රියතින වචනං, මංගලම් ප්‍රසතුතානාම්

† See Macready's translation. (Colombo, 1865), Stanza XV., p. viii.

“Look at thine outset for auspicious signs  
 E'en better than the *nehata*, white fans  
 Waving, umbrellas white, King elephants,  
 White flowers in fullest bloom, and sweet-voiced maids,  
 Gold pictures, gentle breezes perfumed ;  
 O'erflowing cars, peacocks, and mango fruits.”—*Hon. Sec.*





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- 5 The aged,
- 6 Noseless and blind persons,
- 7 People with clotted hair,
- 8 People covered with mud,
- 9 A gossip, or one given to nonsensical talk,
- 10 Empty pitchers,
- 11 Dried wood ( faggots ),
- 12 Noisy and quarrelsome people,
- 13 Red flowers,
- 14 Red garments.

Amongst the Sinhalese or Malabars, any person sneezing suddenly before commencing any work, taking any food or drink, or starting on a journey, allows a short interval to elapse before he begins his undertaking. But according to the following stanzas, extracted from a Medical Miscellany, it appears that in every case a sneeze from every person cannot be considered as prognosticating an omen of ill :—

සූනා සමයා නං කාභිං  
 ගොසූනං මරණං හවෙත්  
 වෘඪ පිනස බාලානාමි  
 මබලං කපිතං පරෙරා

*Translation.*

Observe the sneezing of a healthy person. The sneezing of delicate or lean persons and that of cattle forebodes death. Regard not the sneezing of the aged, sufferers from disease of the nose, and children.

සුඵළු නිසසො අගනිංව වෘතප්පු  
 සාමා විනාගො ගොගොව සානි  
 වරුණව ලාගො වායුංව සිඛිමි  
 සෙමොව විජගෙසු ඵොගානා ලාහා

*Translation.*

**Sneezing from the**

- East forebodes want of success;
- South-east, death;
- South, destruction or ruin;
- South-west, calamities;



West, profit;

North-west, success in whatever one is about to undertake;

North, victory;

North-east, profit.

The following formula is not unfrequently used in ascertaining the indications of the cry of a lizard, or of the result of a journey or other undertaking. This performance is invariably accomplished by the aid of a second person, the operator.

The operator arranges on the floor, in any order he chooses, eight pebbles, without letting the enquirer know which pebble he put down first. The operator then calls upon the enquirer to hold or touch any pebble he selects, and commences to recite a portion of the following stanza, from a discourse of Buddha called *Ashtalóka Dharmmaya*, [අෂ්ටලෝකධර්මය], word by word, till he comes to the pebble held or touched by the enquirer, and the result is then ascertained and communicated:—

ලාභො අලාභො අයසෝ යසෝච නිඤ්ඤා පසංඝාච සුඛංච දුක්ඛං.

*Translation.*

Profit,	—	Loss :
Misery or poverty,	—	Prosperity or happiness :
Disgrace,	—	Praise or encomium :
Health,	—	Sorrow.

The cry of the house lizard, or the cawing of a crow close to a person or a dwelling, is regarded as ominous of either good or evil, and deductions from such occurrences are detailed in two little works (lately corrected and published by one Hisvellé Pandit) used as handbooks of reference by *Nekettás*, or astrologers, called *Suhunu-śástraya* [සුහුණුකාන්තය] and *Kaputu-śástraya* [කපුටුකාන්තය]—the “Science of Lizards” and the “Science of Crows.” Much reliance and faith are placed in these omens, and this feeling is in many instances shared by the more intelligent and educated natives.



The age of the above works, unfortunately, cannot be ascertained. I give below extracts with literal translation which I trust will be as amusing as they are interesting :—

**සුහුඹු ශාස්ත්‍රය.**

**SCIENCE OF LIZARDS.**

**ඉපිදුම සුනා රත්වත් පාවයි.**

නැගෙන ඉර නම් රජ කථාවක්	කියයි
ගිනි කොණින් නම් අසන්තෝසයක්	කියයි
දකුණු දිගින් නම් සන්තෝසයක්	කියයි
නි රි න න මි මලඅස්නයක්	කියයි
බස්නාඉරනම් ගියලන් සතියකින් එකි	කියයි
ව ය ම න මි ගිනි හයක් වෙති	කියයි
උතුර න මි ආලොකයක් වෙයි	කියයි
ඉසාන නම් දුකක් හෝ ලෙඩක්	කියයි

**සදුදුම සුනා රත්වංසයි දකුණබලාඉදි.**

නැගෙන ගිරින් නම් යහපත් නැගෙක් එකි	කියයි
ගිනි කොණින් නම් ලෙඩක්	කියයි
දකුණු දිගින් නම් නැස්මක්	කියයි
නි රි න න මි නැගෙක් එකි	කියයි
බස්නා ඉරනම් ගිනි හයක්	කියයි
ව ය ම ආත්‍රියක් එකිලු ගියෙත් සම්බවෙයි	කියයි
උතුර යලුවෙක් එකි	කියයි
ඉසාන ලාහයක් හෝ රජකථාවක් හෝ	කියයි

**අගහරුවාදුම සුනා ගොසිකුලයි වමනබලාඉදි.**

නැගෙන ඉරනම් වසතු නැස්මක්	කියයි
ගිනි කොණ නැගෙක් එකි	කියයි
දකුණුදිග ලෙඩක්	කියයි
නිරිත වසතු ලාහයක්	කියයි
බස්නාගිර යහපත් අගෙක් එකි	කියයි
වයම ආත්‍රියක් එකි	කියයි
උතුර රජකථාවක් හෝ සහෝදරකථාවක්	කියයි
ඉසාන සොර හයක් වෙති	කියයි





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*Translation.*

On *Sunday* the lizard appears of a golden hue. If the lizard cry this day from the—

- East, it forebodes State news or some intelligence connected with high authorities;
- South-east, disagreeable news;
- South, pleasant news;
- South-west, intelligence of death;
- West, the return in a week of those that have gone on a journey;
- North-west, an alarm from fire;
- North, the obtaining of a wife;
- North-east, sorrow or sickness.

On *Monday* the lizard is of the Royal caste, and will be found looking towards the South. If a lizard cry this day from the—

- East, it forebodes the arrival of a good relative;
- South-east, sickness;
- South, death;
- South-west, the advent of a relative;
- West, alarm from fire;
- North-west, the meeting with a woman if one go in search of one;
- North, the arrival of a friend;
- North-east, profit, or State news.

On *Tuesday*.—This day the lizard is of the Vellála caste, and will be found looking towards the North. If the lizard cry this day from the—

- East, it forebodes the loss of riches;
- South-east, the arrival of a relative;
- South, sickness;
- South-west, obtaining riches;
- West, the arrival of one who is good;
- North-west, the arrival of a female;
- North, State news, and intelligence of an absent brother;
- North-east, an alarm from robbers.



*Wednesday.*—This day the lizard is of a reddish hue. If it cry this day from the—

- East, it forebodes pleasant intelligence ;
- South-east, very joyous intelligence within a week ;
- South, sickness ;
- South-west, a quarrel ;
- West, a severe ailment within a week ;
- North-west, obtaining a wife ;
- North, profit or rain ;
- North-east, sickness, or intelligence of death.

*Thursday.*—This day the lizard is of a reddish-grey colour. If it cry this day from the—

- East, it forebodes death ;
- South-east, a present of food ;
- South, State news ;
- South-west, something to gladden, or rain ;
- West, the arrival of a friend ;
- North-west, State news ;
- North, loss of riches ;
- North-east, an alarm from legal procedure, or intelligence of death.

*Friday.*—This day the lizard is of a dark bluish colour. If it cry this day from the—

- East, it forebodes an occurrence to give pleasure, or a present of some food of two colours ;
- South-east, advantage ;
- South, something gladdening ;
- South-west, news from a distance ;
- West, praise ;
- North-west, an arrival with an intimation of death ;
- North, mortal fear ;
- North-east, an arrival with an intimation of death.



*Saturday.*—This day the lizard is of a greenish hue. If it cry this day from the—

- East, it forebodes the arrival of a relative;
- South-east, something cheerful;
- South, arrival of a good person;
- South-west, news from a distance;
- West, the return within a week of those who have gone;
- North-west, an arrival bringing a message;
- North, a quarrel;
- North-east, mortal fear.

As it is difficult to ascertain the actual direction from which the cry of a lizard proceeds, and in many instances impossible, the *Nivittás* or soothsayers adopt the following short method to find the good or evil consequences of the cry of a lizard or a woodpecker, or the cawing of a crow close to a dwelling:—

කාකයෙක්වත් සුභ කැරැල් ඇඹුපියවර මැනවල	ත්තේ
කීපයක්වත් තිබු ගණනට හෙලෙසකුත් එක්කරගන්නේ	
කීපයක්වත් තිබු ගණනින් සතන් සහ ගැණ සරී	ත්තේ
ලාබ දුක් සැප කැවිලි ඉතුරන් මලඅසුන් එහි කිය	ත්තේ
එක සුදු මිසුරු දෙකහම් අසුබ වේ	ම ස
තුණේත් සතුටු සකරන් දබරවී	ම ස
පහෙන් සැප ලාබවේ සය සමන	ම ස
සහෙන් මරණ වේමය බොරු හොවේ	ම ස

*Translation.*

As soon as you hear the cawing of a crow, or the cry of a lizard, or that of a woodpecker (near your habitation), measure your shadow in the sun and ascertain the actual number of paces. To this add 13 and divide by 7. The result must show either gain or profit, sorrow or misery, joy or happiness, food, friends, and lastly, an intelligence of a death. If the remainder be 1, it indicates the obtaining of something of a whitish colour, or sweet in flavour; if 2, it is bad; if 3, something to gladden; if 4, a quarrel; if 5, happiness and gain; if 6, the mean between good and bad; if no remainders, death.





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කපුටු ශාස්ත්‍රය.

SCIENCE OF CROWS.

කාකයා අඩයි උදෙසේ ඉදිරිඳු	ද
සෝ ක රෝග මරණද කලහ වෙයි න	ද
ලාඛසන්තෝස වෙයි ඉර මුදුන්මැ	ද
ලා ඛ මි තු රු එති නැ සවස කල න	-
උදය කපුටු රිවි මුහ දෙස බලාඉ	ද
නදය කලොත් ඩියදක් සැලසේස න	ද
මැදය ඉරමුදුන එන මිතුරු දැක්ම	ද
සව ස නදහිලැවු මේ පලය කිමව	ද
රුක තු ර මුදුන නදකල රජ දකුමිලැ	බේ
අහර මිතුරු වැනසුම් දුක් නැසුම් ලැ	බේ
ඉදුර වැ සි සුලං දකිණට වේස ඉ	බේ
පැල දෙ ස ඇඹිනම් මිතුරු දකිණු ලැ	බේ
වයඹ ඉසා හෙත් රිවි මුවට පාමි	න
ම ල කණුවකඉද ඇඹිනම් ගුණ අගු	ණ
ලේ මස්වන් සුදු කැමක් ගෙණෙති ද	ණ
දු ර සිට නැකෙණෙක් එති තුන් දවසකි	ණ
බත් මුදිනා කල සමෙකුගෙ මුහබ	ලා
හිනි කොණ මල රුකෙක ඉදගණ ඇඹුක	ලා
මරණ ලෙ ඛ කි සැරගමනකි කිවේ බ	ලා
කතුන්තුන්මසින් හසිහෙයි හොඹි මු	ලා

Translation.

Should a crow caw opposite to you in the *morning*, it forebodes great sorrow and sickness, death or trouble : if in the *noon*, profit, gain, and pleasure : if in the *evening*, gain, and arrival of friends and relatives.

Should it caw in the *morning* looking towards the sun, great sorrows, sickness, troubles and death, await you: if in the *noon*, it forebodes the arrival of a friend : if in the *evening*, obtaining something profitable.



Should a crow caw (near your dwelling) perched on the uppermost branches of a tree, you will see and converse with a great personage, obtain a present of food, witness the arrival of friends, or experience destruction, sorrow or death; if from the *east*, rain or wind : if from the *west*, the meeting of a particular friend.

If it caw from the *north-west*, or *north-east*, looking towards the sun, and perched on a dead tree or a tree without branches, it forebodes the obtaining of meat just killed, or food of whitish colour, and the arrival of a friend within three days.

Should a crow caw from the *south-east*, perched on the withered stump of a tree looking towards one's face whilst taking meals, it forebodes death, sickness, a sudden journey, or certain death to his wife within three months.\*

To proceed—

ඉස්මුදුණේ පැහැරුවේ සුඛ සැපත් ව	හ
කොන්ද දෙවුර පැහැරුවේ සැපත බෝව	හ
දක පිටි පතුල මරණට කල් ලගයි එ	හ
කිසත් කපුටු පැහැරැගුණ අගුණ ද	හ

*Translation.*

Should a crow drop its dung on the head of a person it is a sign of great happiness and comfort ere long: if on the small of the back, or on either of the shoulders, the sign of great happiness and comfort likewise: but if on either of the knees, or on the instep, it is a prognostication of the speedy approach of his death.

The sudden entrance to any dwelling of certain beasts, birds, and reptiles likewise is considered as a sign of evil, shown from the following stanza, which I quote from a work called *Golalipata Namadiya* [ගොලලිපත නමදීය:]

\* So Sidrophel to Hudibras :—

“Is it not om'nous in all countries,  
When crows and ravens croak upon trees.”—*Hon. Sec.*



වෘකයෝ ලූක ජමබුකා  
 භූජලා මේඝ පක්ෂිකා  
 කොකිලා කාක වණ්ඩාලා  
 ප්‍රවේශ ගෘහ නාශනම්

*Translation.*

Toucans; Owl; Jackals; Cobras; Swallow; Indian cuckoo; Crows; Outcasts. The entrance of any of these into any human dwelling forebodes its ruin.

The howling of dogs, jackals, the hooting of an owl from the roof of a house, and the screech of the *Ulamá* or devil-bird near a dwelling-house are considered omens of sickness, sorrow, calamity, or death.

If a dog happen by some means to climb on to the roof of a house, it is considered as the harbinger of much evil, sorrow, and even death to the family; and the inmates of such houses invariably abandon them at once to avert the evil consequences.

I have known two instances in which very fine houses, built in the Kandyan style—one belonging to a very intelligent and well-informed *Ratémahatmayá*, the other to a *Basnáyaka-  
 Nilamé*, the latter living within six miles of *Kurunégala*—were abandoned and eventually allowed to fall into ruins in consequence of a dog having been discovered on the roof.

As one is about to start on a journey or commence any undertaking, a dog flapping its ears is also proverbially known as ominous of bad luck.

It is said that a dog belonging to a member of the household of the last Kandyan King, located near the store rooms of the *Daładá Máligáwa*, on one occasion got into the *Pattirippuma* (the octagon), and that the Royal astrologers regarded this as an evil omen that would bring ruin upon His Majesty and his possessions ere long. Strange as the coincidence may be, before the expiration of three months the King, hearing of





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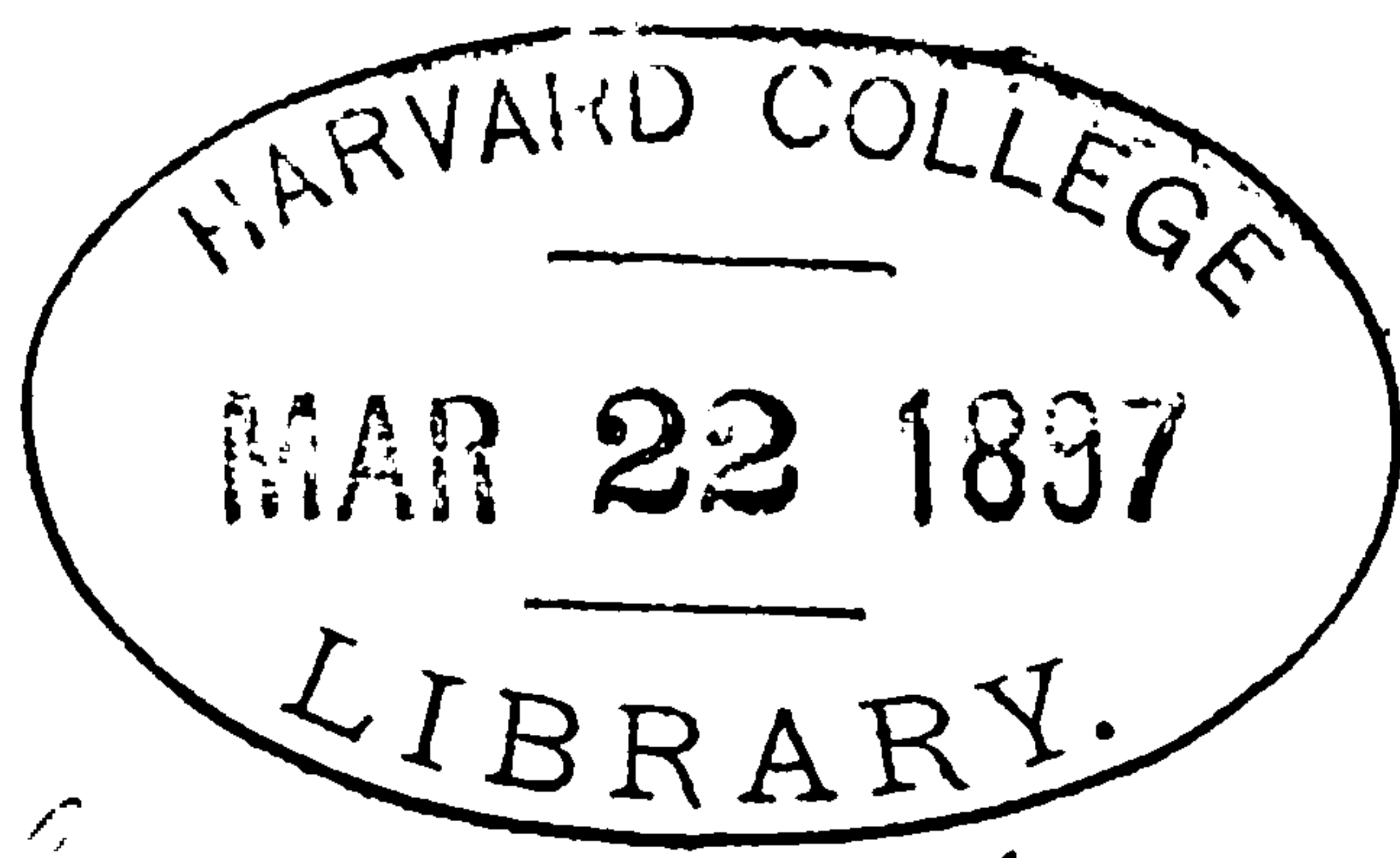
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Tantra literature it occurs as a concrete fossilised ceremony\* In the Bhágavat Gítá, the scriptures of all the sects of the Hindús, Nirváṇa is the predominant aspiration† ; it is cherished by the present generation of the pious Hindús ; it is a prominent idea in their sacred music.‡

There are two schools of Jainas—the Digambara and Svétambara ; both propound a view of Nirváṇa. The ground-basis of their theology and metaphysics is the same as that of the Buddhists.§ But they do not carry their doctrines to all their consequences. Rationalistic in their feeling and aspiration, they are to a certain extent conservative in their practices and customs. Their literature || is extensive, intricate, and varied—a literature which throws a great deal of light upon the subject of Nirváṇa.

Nirváṇa is a central doctrine of Buddhistic theology and metaphysics. The Buddhistic literature of Népála, the Tibetan Buddhistic literature, the Burmah Buddhistic literature, the Chinese Buddhistic literature, the Ceylon Buddhistic literature—all these have been opened up to scholars by Brian Hodgson, by Cosmo Körös, by Bigandet, by Beal and by Hardy.

Indian Buddhism, though extinct as a living system, is still important on account of the writings of the different A'cháryas of the different schools. The dicta uttered by the Yóga-cháryas, the Sontrantikas the Vaibhásikas, and the

\* In the Agni Puráṇa this ceremony is described because it is an attempt at an Encyclopædia of the Bráhmaṇic science, history and philosophy.

† See (V. 25. and VI. 15.) of the Bhágavat Gítá.

‡ See an Abhanga of Tukáram :—Nirvaṇichá eka Páṇduranga. See the Prabodha Chandrodaya which describes the doings of Chatainya of Bengala.

§ The Jainas recognize karma or eternal activity as the Bauddhas do. They discard the notion of god and sacrifice as the Bauddhas do. They believe in the eternity of religious truth which they state is revealed from time to time as the Bauddhas do. They uphold the doctrine of metempsychosis as the Bauddhas do. Both maintain pain to be positive.

|| There are large Jaina libraries in Ahmadábád, and in some towns of the Karnatic.



Mádhyamikas are found scattered in the polemical literature of the Bráhmaṇas, such as the writings of Kumárida Bhaṭṭa.\*

Though the researches of eminent scholars have accomplished much in elucidating the subject of Buddhistic Nirvána, yet the water sheds of Bráhmaṇic, Jaina, and Buddhistic literature are not reached and investigated. What is known is, however, sufficient to show the series of transformations the doctrine of Nirvána has passed through between 1,000 B. C. (the time of the Upanishad literature), and 1,200 A. D. (the time of Bráhmaṇic and Jaina revival.)

II. *A position stated.*—A doctrine like that of Nirvána, accepted and acted upon by the masses of people in different countries of the world, is not a mere accident ; it is a growth determined by the environment of those who maintain the doctrine—an environment involving historical conditions and circumstances, and originating in a many-sided revolution. Buddhism is a popular revolt against the exclusive A'ryan conquerors. It is a rebellion of the proleteriat against the upper classes. It is the polity of absorption determined to upset the polity of exclusion. It is the masses (Saṅgha) in opposition to the upper classes (Udgha). It is a socialistic movement against the hereditary aristocracy of ancient India and its prior rights. The sequel will elucidate and support this view of Nirvána.

III. *Summary of the differences between the Buddhists and Védists.*—There were conservative and liberal A'ryas† ; the former attempted to exclude half-castes from their schools : the latter encouraged them to learn and gave them instruction.‡ The Saṅgha or a class—consisting of the A'ryanized non-A'ryas, half-castes and degenerated A'ryas—was distinguished from the higher classes or genuine A'ryas §. The leaders of the Saṅgha gradually grew in intelligence and pressed forward, claiming

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\* See Mádhyama Sáyaṇa's Sarva Darśana Saṅgraha, which offers a summary of their doctrines.

† The Púrva Mímáṇsá (VI. 1, 26, 27.)

‡ Chhándogya Upanishad (IV. 4, 1.)

§ Páṇini's Sútras (III. 3, 86.)



admission into the A'ryan polity. The Nisháds\* declared that they could perform sacrifices as the A'ryas did. Sacrifice was the soul of all A'ryan thought, feeling and activity ; and none but the genuine A'ryas could perform it.† The learned A'ryas either favoured or opposed the Nisháds ; there were thus philo-Nisháds and anti-Nisháds. The conservative A'ryas restricted or sought to restrict the rights of women, ‡ declaring that they could not possess property of their own, that they could not learn in schools, that they could not live independently of the joint-family. The A'ryan laws bore hard on the non-A'ryas, and on the half-castes § ; even a distinctive costume was prescribed. || Impressed with the conviction that the A'ryan gods were powerful and prompt in granting prayers, and that A'ryan institutions conferred superiority and contributed to comforts of this life, the Saṅgha naturally desired to adopt the forms and modes of A'ryan worship, to live as the A'ryas lived, and to enjoy themselves as the A'ryas did. ¶ They were systematically suppressed ; and the Saṅgha was agitated. Vexed and alienated by the superciliousness of Bráhmaṇa priests, the Kshatriyas dissented, and condemned the Védic polity of exclusion.\*\* Some of the Vaiśyas necessarily sympathised with the Kshatriya princes. †† The Saṅgha persisted in asserting their rights, but failed in securing them. The conflict between the genuine A'ryas and the Saṅgha terminated in a revolution. Buddhism came.

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\* The Púrva Mímáṅsá (VI. 1, 51.) and the Káliya Shronta Súra (I. 1, 12.)

† The Taittiríya Bráhmaṇa (I. 2, 1, 26.)

‡ The Púrva Mímáṅsá (VI. 1, 6 and 8.)

§ The Upakriṣṭa and the Rathakára.

|| The costumes of the Bráhmaṇas and Kshatriyas are definitely described. They could not assume this.

¶ See the Prasiddhi-iṣṭi or the ceremony of an A'ryan girl being *out* : "Indra grants us wealth and breaks the spells of Dasius" is the burden of Védic hymns.

\*\* The lives of such Kshatriyas as Janaka. The internecine war between the Bráhmaṇas and the Kshatriyas.

†† The Jainas in India are mostly Vaiśyas.





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Upanishads sought spiritual bliss by controlling his passions, and checking his aspirations.\* The one felt that bliss, repose, or tranquility was out in the objects he sought—it was objective : the A'charyá of the Upanishad period felt that tranquility was in himself—it was subjective. The first is systematized in the Púrva Mímáṅsá philosophy : the last in the Yóga doctrine.

V. *The cardinal principle of Yóga and the cardinal doctrine of Gautama Buddha.*—“ Oh ! man, control thyself ” was the principle which Buddha emphatically propounded and inculcated on his followers.† The Yóga starts and ends with this same statement. ‡ Nibbuti is thus opposed to Pabatti : attachment to life and its pleasures was opposed to asceticism. This is the first view of Nirváṇa—the view of moderate reforming A'charyas who, still revering the Védic polity, aspired beyond it. Their utterances seek to reconcile sacrifices with spirituality, exclusion with absorption. Influenced by the narrowminded, but glorious, past, they rose superior to themselves, and, ascetically disposed and spiritually moved, looked into a future of universal benevolence.§

VI. *The Naimisya forest and its ascetics.*—Either prevented from living in towns or determined to enjoy his ecstatic trance in the solitude of the wilds, the Kshatriya philosopher or the Śudra, fired with spiritual aspirations, retired into the Naimisya forest, and passed his life there, meditating on the essence of all he saw in external nature or of all he felt within himself. He characterized this conduct as *Departure* or Pravrajyá. He earnestly sought the noumenon which underlies and constitutes all phenomena or tatva. Various were the conjectures of such philosophers and ascetics. Some fixed upon air || as

\* The Brihat Aranyaka Upanishad.

† ‡ Compare Viññāṇassa Nirodhena etth' etam uparajjhadi—a dictum of Buddha Gautama and Yogastu Chitta-Vritti-Nirodhah—the Yóga Súra (I. 2.)

§ This is the spirit of the Upanishad literature. The distinction between Pará and Apará Vidyá deserves attention (Muṇḍ. I. I. 5.) See again the Muṇḍaka Upanishad (1 2. 2.)

|| Samvarga Vidyá Chhándogya Upanishad (IV. 3, 1.)



the essence of all existence : others resolved matter and mind into light. Some analyzed life, its conditions and circumstances into a spirit in which they lived and moved : others referred their life and its phenomena to spiritual or meditational warmth. Whatever any of these thinkers fixed upon as the ultimate analytical unit or essence, they all agreed in condemning the Védic polity which sanctioned animal sacrifices, and inculcated that worldliness itself was the last goal of all human aspirations. Abiṣṣá (recognition of all animal life being sacred) was the cardinal point of their belief ; but they did not in a wholesale manner condemn the past. The Védic polity with its devotion to caste, to sacrifice, and to the prior rights which they secured was adjudged to be inferior to the new philosophy,\* the result of the new departure taken by these reforms. If sacrifice deserved attention and recognition, it deserved attention, because it led to contemplation of the essence of all intellectual, moral and physical phenomena.† A systematic attempt was made to interpret anew the utterances of the Rishis known as Mantra, and many Mantras were spiritualized away : worldliness was interpreted into spirituality. Women were freely taught : Gárgí and Maitreyí discoursed on metaphysical subjects with their distinguished husband Yajñañalkya. Young men of doubtful birth were initiated into the mysteries of the new philosophy. Thus the land-marks of the Védic polity were washed off. Aspiration after a new philosophy, earnest spirituality, a spirit of adjustment, new interpretation, a liberality of spirit with which caste and all prior rights were incompatible, distinguished these reformers. Nirvāṇa at this time signified identity and absorption into the unlocalized, universal, subtle essence which pervades all phenomena. A teacher points this out to a pupil :—“That thou art, Somija ‡, that spirit which moves the air, from whose fear the sun regularly shines, and to which death itself is obedient.”§ Attached to the Védic polity,

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\* Distinction between Pará and Apará Vidyá (Muṇḍ. 1, 1, 5.)

† A'dhi Daivam &c. See Chhándogya (IV. 3, 2.)

‡ Tattvamasi. See *id.* (VI. 8. 7.)

§ Bhīṣo-deteti Súr yah \* \* Mrityus Dhávati Panchamah. See the Bráhma Vidá Upanishad (VIII.)



and venerating it, these reformers did not violently denounce it. A modesty\* which earnest enquiry generates, and a love of truth† which results from spiritual emancipation, characterized the period. The Brahmavádins or Védic teachers often explained a four-fold salvation,—(i) dwelling in the same place with a god like Indra,—(ii) dwelling near him,—(iii) obtaining his dignity and form,—(iv) identity with him. ‡ The last was only materially understood by the Védic teachers. These reformers or ascetics gave a spiritual interpretation to it and insisted upon final absorption into the spiritual essence as emancipation or salvation. This is the back-ground of Buddhistic Nirváṇa.

VII. *The Jainas or conservative rationalists.*—The Jainas divided into two classes—the Svétambara and the Digambara, or those wearing white clothes and those who go about naked—are to be found in all parts of India. There are about 2,000 of them in the city of Ahmadábád alone in Gujarát. In this place I cannot discuss the chronology of the Jaina movement, and state the grounds of my belief that the Jainas preceded the Buddhists. The position of the Upanishad reformer was formulated and pressed on the attention of the Védic A'ryas. The conservative sacrificing A'ryas attempted coercion. Anathemas were pronounced : prayers, offered. The reformers, aspiring after deep spirituality and communion with the all-pervading spirit, were stigmatized as lethargic and their doctrine was declared to be “the path of inactivity.” The sacrificing A'rya publicly prayed :—“Oh ! let my lethargy, or rather my tendency to (moral) sleep, depart to the natives of Vidhea or to contemplative inactive men.§ In the Mahábhárata the condition of society is feelingly depicted. Bhíshma despondingly observes :—“None knows what the truth is. To advance their own interests, selfish men preach to the people what they please.”|| The Vaisyas, little accustomed to think for themselves and disposed

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\* See the story of Nachiketas. See Katha Valli Upanishad.

† Satyam Vakṣi Jáhálah. See Chhándogya Upanishad (IV. 4.)

‡ (i). Salokatá (ii). Samípatá (iii). Sarúpatá (iv). Sáyuja.

§ See the Agnyádhána Prayóga.

|| See the Śánti Parva—the story of a vulture and a jackal.





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Equally repelled by the Védic polity, the reformer and the Jaina rose superior to mere materialism of the Brahmavádins, and sympathised with higher spiritual aspirations and virtue as distinguished from mere ritualism. Philosophically sceptic the Jaina was practically conservative; rationalistic in his method and aspirations, he adhered to his caste and believed in the philosophy of metempsychosis which the Védic thinkers had developed. The reformer and the Jaina condemned this life as a perpetual source of pain and misery and aspired after emancipation or Nivritti, consisting in the eternal enjoyment of positive happiness and in escaping the transmigration of soul from life to life—the inevitable consequence of all activity.

VIII. *The philosophical plexus.*—The activity of the Jainas paved the way of the radical rationalists or Buddhists. The ground-basis of the doctrine of emancipation as propounded by the Upanishad reformer or Védántist, by the Jaina or the conservative rationalist, and by the Buddhist or radical rationalist is the same, because the same cause originated these movements—the opposition to the conquering supercilious Védic A'ryas, their sacrificial exclusiveness, their prior rights, and their all-engrossing worldliness, and materialism. The Védántist, the Jaina and the Buddhist are all world-weary, and seek the cessation of all activity, and its fruit—the transmigration of soul. Activity or Karma is a potent cause. It is eternal: it is accumulated: it adheres to the human spirit: it produces all phenomena: it abides in the peri-spirit or the semi-material body which it gathers about itself. It is either increased or decreased in one life. As soon as the body decays, and is destroyed it leaves it and takes another body. This activity or Karma is a subtle entity. It is the cause of all human suffering: so long as a particle of this activity remains, there will be to that extent human misery. Separation from it is salvation. Thus human activity, human misery, inseparable from it, and its consequence—metempsychosis, explain all phenomena of human life and of its environment. The practice of virtue, the power of contemplation to nullify the habit of belief in material and corporeal existence, and self-abnegation—these are the remedies



for escaping from the trammels of all activity. Thus the Yóga philosophy is developed—the philosophy of contemplation or Dhyána. I cannot explain in this place its different stages, the progress made from one stage to another, the amount of self-abnegation and power over the self secured, and the knowledge or the intellectual light it generates. The material body is gradually left behind, and the Yógi lives a spirit above all worldliness, above the power of the flesh, free from all power of activity, working miracles and enjoying spiritual beatitude. Activity or rather a tendency to it is the disturbing cause—Upádhi. Until a Yógi is completely emancipated, he is in danger of getting into its meshes. Annihilation of all Upádhi is complete emancipation. Upon this ground-basis, all Védántism, Jainism, or Buddhism are built. But the Védántist seeks emancipation from all activity, and practises contemplation and self-abnegation, that the spirit encased in a material body and subject to the power of activity may re-unite with itself in its universality, and being once more unlocalized and universalized, enjoy perfect happiness. The Jaina seeks the emancipation of his individual spirit by the same means and for the same purpose; but he believes that the human spirit maintains its individuality and enjoys happiness for eternity. The Buddhist believes in the power of activity, dreads metempsychosis, practises contemplation and self-abnegation and aspires after emancipation, and yet differs from both the Védántist and Jaina materially. His notion of Nirvāṇa will be elucidated by that of the Védántist or Jaina.

IX. *The radical rationalist or Buddhist.*—The Buddhist differed both from the Védántist and Jaina, and made a new departure. The Védántist developed into an isoteric school and moved forward on the lines of the Védic polity, aspiring after being absorbed into a noumenal essence. The Jaina believed in the individuality of the spirit, and had recourse to acts of charity and faith—a situation into which his logic of scepticism landed him. The Buddhist succeeded in organizing a national movement. His activity accomplished a moral-force revolution which subverted the Védic polity itself.



X. *The Buddhistic method.*—The Védic A'cháryas like A'svaláyana, Páṇini and others, had developed and stated the definition method. Jaimini and Patanjali had developed exegetical logic, stated and applied it. The Jaina had sceptically argued. The definition-method, the exegetical logic and the logic of scepticism paved the way of analytic logic which the Buddhist preferred. He was, therefore, called the analytic reasoner.\* A persistent attempt at analysing, classifying, and defining knowledge was made.

XI. *Its result.*—The Buddhist perceived that the human will was the ultimate analytic unit beyond which he could not proceed. The will was the noumenon from which all he said, thought, and felt was developed. This was the Chitta manas, or Chétas.† The disparity of human destiny and conditions of human life were explained by the action of accumulated activity or Karma. His realistic analytical reasoning recognized the ideality of knowledge as determined by realistic activity. This will, modified and acted on by Karma or activity or merit, was the basis of which all else was a phase—a quality. But the will ‡ acted on by activity invariably resulted in pain real and cognizable as such. Activity called into existence the will, and modified it. Its modifications are manifold, varied and subtle. The forms of human life and of phenomenal existence were considered to be so many phases of the human will acted on by activity and were not real. Emancipation from misery, the inseparable result of all activity acting on and modifying the will by externalizing it, was the summum bonum. The Buddhist discarded the reality and individuality of the human will and of the external noumenal essence.

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\* Vibhajya Vádi.

† The opening lines of Dhammapada, when interpreted from this standpoint, are adequately and consistently adjusted. "Manópubbaṅgamá Dhammá" is a phrase which is not adequately comprehended by those who have attempted to explain it, because they have not carefully examined the antecedents of Buddhism.

‡ The Abhidhamma—the metaphysical portion of the Tipitaka recognizes and states Chitta, Chétasika, Rúpa, and Nibbána.





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both Buddhism and Yóga. Both recognize that suffering (Klésa) is the inevitable destiny of humanity, a destiny intensified by the elaborate system of metempsychosis, both state that the Chitta or the heart, the intellect and will—combined and forming one unit—is constantly acted on and modified by activity, and a tendency to externalization, and this is the cause of all suffering. Both proclaim aloud that the suppression of this tendency is the means of happiness.\* The means of accomplishing this suppression are identical in both, intense contemplation † which ends in producing a vision or higher knowledge. ‡ The great point of difference is, the human will is the last unit recognized by the Buddhist, and beyond it he does not go. His notion of the human will corresponds to that of Yóga; but Yóga sees behind the human will a spirit which is essentially identical with the all pervading spirit, but which is enthralled and encased in the human body. This is the Védántist view. The Jaina rejected it and declared the independent individuality of the human spirit, ever independent and ever existing by itself. The Buddhist rejected both as noncognizable by his intense and profound introspection. He knew he saw (Rúpa); he knew he perceived (Védaná); he knew he reflected (Saññá); he knew his mind was acted on by itself, and its activities, and that which its merits and demerits attached to it (Sankhára); he knew he rose superior to all this, and absorbed in contemplation, realised a tranquility and a profundity of feeling (Viññána). Beyond this, § in the realm of infinity of knowledge or *intellection*, he lives, preparing for entering the stream of the great paths. When in this condition, he is above all

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\* Notice and compare the following—Yogachitta Vṛitti Niradhah—the second Sūtra of the Yóga Philosophy. (explained in my “Studies in Indian Philosophy.”) and the utterance of Buddha Gotama, “etassa nirodhana idha’ etam nirujjhati.”

† Samádhi or Jhána. The Buddhist has elaborated this by his analytic reasoning. The Yóga simply states it.

‡ Compare Samápatti in both, and the Ñāṇa Dassana Sámañña phala, Vipassaná Dibbachakkhu of the Buddhist with Řitamhará Prajñá of the Yógi.

§ A’kásanañcháyatana; Viññánañcháyatana; A’kinchaññáyatana; Nevasaññánañcháyatana.



form : he is conversant with nothing but abstract knowledge ; his will is, however, affected and works. \* His five-fold combination falls to pieces and ceases to exist when he enters the four paths. His intense contemplation and introspection failed him when he attempted to soar higher than this. Nor did he see the necessity of going beyond this. The tendency to externalization inseparable from the will so liable to be affected by external and internal influences, being destroyed, that on which Kamma can act, is destroyed. If nothing beyond the Chitta or the human will or heart in its five Skandhas existed or could be realised, then nothing in the form of noumenal essence would be thought of. The Buddhist began with introspection and ended with it.

XIV. *Buddhistic attitude towards the Védic, Védántist, and Jaina systems.*—He hates the Védic polity, its pantheon, its heirarchy, its exclusiveness, and its prior rights. To him the Védántist goes only half the way, and the Jaina is wrong, and is not able to contemplate and introspect. The Védic polity recognizes the independent eternal individuality of the human spirit. It is the basis of the Púrva Mímánsá philosophy. Ondulomi had stated it long before Jaimini. The Jaina follows the Védic polity in this, but the Buddhist rejects it as likely to land him in all the absurdities of ritualism and caste as he conceives it. The Védántist recognised eternal noumenal essence consisting in eternal existence joined to intelligence and happiness. † When introspection unlocalized and universalized his inner self or the Chitta, he found himself plunged in a nothingness immeasurably expanding on all sides, transcending all thought, and growing into an infinitude of space and eternity.

XV. *Upádisésa Nibbána.*—The peri-spirit comes into existence, energises and externalises so long as a tendency to Karma exists. The tendency is annihilated when all desire is vanquished, when a Buddhist has risen superior to the flesh.

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\* Mark the Vipákachitta and Kriyáchitta as explained in the Abhidhamma.

† Sachchidánanda. This is the watch-word of all schools of Védántists: it is based on utterances in the Upanishads.



When in this condition a Buddhist is Jívan Mukta, one who is emancipated while living, he is Bhávit A'tman, one who is unlocalized and universalised. He has yet, however, to live for some time and his accumulated activity is to be consumed by dint of mere living. When the accumulated activity is thus exhausted, he is completely emancipated when he dies, *i.e.*, when his peri-spirit (the Pañchaskandhas) fall to pieces, and when it can no longer act. The first condition is characterised as Upádisésa Nibbāṇam. A Buddhist is an Arhat. He is in the fourth Rath. He is a perfect Yógi. He can perform miracles. He lives in a condition of beatitude. He lives on the earth merely to live out his last portion of earthly existence. The last condition—the condition of an Arhat after his death is characterised as Anupádisésa Nibbāṇam. The Yóga system of Indian philosophy throws a flood of light on this view of Nibbāṇa. A perfect Yógi ecstatically declares he has only to pass a few days of his last earthly existence in sportiveness. “Emancipation is my wedded spouse.” \*

XVI. *Anupádisésa Nibbāṇa*.—Perfect Nibbāṇa is characterised in the following way by the Buddhists :—“A condition (Padam) permanent (Achchutam), infinite (Achchautam), unconditioned (Asankhatam), highest (Anuttaram)—Nibbāṇam this say the great sages (Mahesayo) who are delivered from all desire (Vánamuktá).” † I attach some importance to the term Viharati ‡ “lives in sportiveness” used in the Mahánibbāna Sutta. “Again a Yógi free from desire, from the sight of existence, sees the Sankhára as nihil ; (sees) the Skandháyatánáni, and Dhátavat as nihil (both) spiritually and materially ; sees (all) realities distinctly as infinite (Análaya) and known by the properties of *ether* (A'kása) and of the law of Buddha (Dharma).” § “Emancipation is the result of the extinction of all desire, the consequence of thought and feeling.” || I have

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\* See the Abhangas of Tukárama.

† See the 6th Parichheda of the Abhidhammáttha Saṅgaha.

‡ See page 30 of Childer's edition.

§ See the Lalita Vistára Chap. XIII.

|| This statement is made by Madhav Sáyana, a scholiast and an authority in Indian Philosophy. See his Sarva Darṣana Saṅgraha—Bauddha Darṣana.





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Then there is immediately thought, feeling and volition which are inseparable from suffering. Buddhism does not attempt to state the properties or attributes of the unlocalized—the eternal—because no matter how carefully a statement is made, the fact of statement will localize it. It is, therefore, beyond all statement. It is enough to say—it is Nirváṇa.

XVIII. *Conclusion.*—Buddhism is an interesting study, scientifically, philosophically, religiously, socially, and politically. *Scientifically*, because science seeks the unification of force and the elements which embody all force ; *philosophically*, because Buddhism discovers to what the psychological method of introspection leads ; *religiously*, because when there are so many Buddhists in the world, not believing in a personal God and not yearning to worship Him the fact of religious instincts of man calls for re-examination and re-statement ; *socially*, because it ignores all ritualism, ceremonies, and social life in its amplitude and minutude, in its materialism and its subtlety of love, and ambition ; and *politically*, because the convent of the Buddhists subverted the Védic polity of caste, sacrifice and prior rights, and justified the aspirations of a proleteriat and placed them on a legitimate basis for the first time in the history of man.



TWO SINGHALESE INSCRIPTIONS.

BY B. GUNASÉKARA.

No. 1.

*AT THE RUWANWĒLI DA'GABA.*

The translator has not had an opportunity of seeing this Inscription. The translation is made from a photograph\* taken by Capt. Hogg, R.E., for the Ceylon Government.

With regard to the language it may be remarked that, with a few exceptions, it differs little from the modern, but the change is greater in the letters themselves. The translator would propose some new readings of the text and correct a few orthographical errors, noticing words which are rare, or nearly obsolete, in modern Sinhalese.

The Queen Lílávati referred to in the Inscription, was the wife of Kírti Nissanka of the Káliṅga dynasty. According to the Maháwaṅsa, she ascended the throne in the year 1753 of the Buddhist era, which corresponds with 1210 A. D., and reigned six years. She patronised Buddhism and caused two Vihára to be built, one at Parnasálaka, the site of the Lańkátílaka Vihára, and the other at Wēligama.

INSCRIPTION.

අභයසලලමිවත් කලාණවති සුවමිත්වහත්සෙව *a* දෙව  
 හු ඇසලුර එකොලොස්වත් .. ද .. යා නකතිත් සිරිසගබෝ  
 පුරක්කුමබොහු *b* | වකකුච්ඡි සුවමිත්වහත්සෙ *c* ඇතුළුවූ රජ  
 දරුවන්ගේ හමාරපරිපාලනයකොට රත්නත්‍රයෙහි අඛිකපු  
 සාද *d* ඇති ශෝභා *e* මුඛිගුණ | ත් සමමත් රජපුසාද *f* රුසිත්  
 විරුජමානවූ හමාරපොතැ පිරිවතුබිම් විජයානාවත්හා මෙ

\* No. 104. Pavement slab, 14·0 x 8·7, in front of S. Altar of the Ruwanwēli Dágaba.

*a* සුවමිත්වහත්සෙව *b* පරකුමබොහු *c* සුවමිත් වහත්සෙ  
*d* අඛිකපුසාද *e* ශෝභා *f* රුජපුසාද.



කුගේ අමුදු සුමෙ | බාදෙවිත්භා මෙකුන්ගේ බැත් ලංකාඅධි  
 කාරකොට දනවු දෙවල්නාවත්භා වැන්දෙනලද අගමබර  
 නොඑක් | පංතිනවරයන් *g* ගෙන් රුවන්මැලිසුවාමීන්ට දුටුගැ  
 මුණු රජපුරුවන් අදිවු නොඑක් | රජදරුවන්විසින් කරන  
 ලද පුජ විශෙෂ අසා ප්‍රසාද පරවශවැ අනුත්භා අසාධාරණ  
 පු | ජ විශෙෂ යක් කලමැනවැසි නානාවිධවු අවදුස් අවසිය  
 අසුවක් පමණ වස්ත්‍රයෙන් විශෙ | ළවු කංවුකයක් බහා වූවා  
 මණ් වෛත්‍ය ප්‍රතිබිම්බ *h* යක්සෙ විශෙෂකොටැ සරභා පස්  
 යාලකැ | මණසාලිත් සොලොස්මටි(?)ලා අදවා ගනවපුසා  
 සුගනධදිපයෙන් විවිත්‍රකොටැ පානේගෙ | වැ(?)ධප්පනාකා  
 කදලිතොරණදිත් විවිසරභා අනෙක වහිනගෙ කනදුසිත්  
 හා ඤීරපායාස | යෙන්හා මගොසයක්සෙ පලමුවනමට්වෙ  
 හි නිරන්තරයෙන් සතියක් පුජකොටැ කපුරු දෙදසක් | ක  
 ලදිත් පානතුන්පනපිය වසා වේරියතේ රියතේ කබල්වලැ  
 කපුරු පාන්සුදඳැ ගැ අැතුඵවු නොඑක් .. ස් ප්‍රදිපපුජදකරවා  
 නොඑක් කමිභාත්ත කල මෙගෙ කල | වූත්ට අතට ගල්  
 ඒබ්බුදුහා රත්පිලිහා උත්අමුවුචන්ටද හදනාපිලිදි උනුසතු  
 වූකරවා | විහාරඤ්ඤාවේ *i* සිව් ලියන්නවුත් සමදරුවන් වණ්  
 ණකුවරුත් බමුණත් පසකුත් සිත්තරු | නටත්නත් ගිකියත්  
 නත් බෙරගසත්නත් සකුත්දුරයත් පංචයත් පදෙනිගෙ  
 පගත් නහනග | නුත්දමාලෙබැලු මහල්මිංඛියත් මාලකා  
 රත් ඔසනාවටුවත්ටන .. ත්ට (?) ප්‍රසාදයෙන් රතිත්ස | තුටු  
 කරවා රුවන්මැලි මට්වෙදිමැ දුපවංශ *j* අසා බමිකපීක  
 යන්ට සුදුසු පුජකොට | දුපාරමසුවාමීන්ටත් ශ්‍රිමහාබොධිත්  
 වහන්සෙටත් කපුරු පහත්පනාකා පුජ අදිවු නොඑක් | පුජ  
 කරවා සත්ගෙණහි තෙරවරුත්වහන්සෙ ප්‍රධානකොටැ  
 වස්නැටත්මහදත්භා සිවු | රුපිලිදි නැ නොනැනෙ සියලු  
 ප්‍රතයන්ට පිත්පෙත්දෙවා මෙ පුජඅැසු මහාජනායාටද ත  
 මාටද | බහුල ප්‍රීතිඋපදවා කලපු.....

TRANSCRIPT.

Abhayasalaméwan Kalyánawatí suwamínwahanseta<sup>1</sup> dewanu  
 Eṣala pura ekoḷoswak .. da .. yá<sup>2</sup> nakatin Siri Sanga Bó Purakkra-  
 ma Báhu<sup>3</sup> | chakkrawarti suwámínwánse<sup>4</sup> etuḷuwú rajadaruwangé  
 bhaṇḍára paripálanayakoṭa ratnatrayehi adhikapprasáda<sup>5</sup> eti

*g* පණ්ඩනවරයන් *h* ප්‍රතිබිම්බ *i* විහාරරඤ්ඤාවේ *j* දුපවංස.





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intellect, and was illumined with the rays of royal favour— (*this personage*) together with his mother Sumédhádévi and his nephew who held the offices of Adikárama of Lanúka and Principal of the Kotadanaw temple, having learned from many paṇḍits who were conversant with Buddhist literature and had offices conferred on them, what kind of offerings had been made to the venerable Ruwanmēli (*Dágaba*) by Duṭuḡemuṇu and many other princes, were transported with joy, and having resolved to make a grand offering superior to the offerings of others, encased (*the dágaba*) beautifully with about 8,880 cloths of various sorts : highly decorated it so as to look like the reflected image of a crown-jewel monument : caused mortar (*prepared*) from five yálas of good rice to be applied thereto : made it lovely with odoriferous flowers, scents, and lamps : adorned the streets with....., flags, banners, plantain-trees, triumphal arches, &c. : made on the first terrace offerings of various eatables and lumps of milk-rice constantly (*pouring in*) like a great flood during a week : honored it by lighting with 2,000 kalandas of camphor many thousands of lamps, inclusive of festoons of lamps and lamps of earthen vessels placed at intervals of one cubit on the third floral attar in the lower part of the dágaba : made presents of rings for the fingers set with stones, and of golden apparel for the different kinds of workmen and labourers : gave garments to their wives and rejoiced their hearts : and pleased with (*gifts of*) gold the writers, the overseers, the appraisers of property, Brahmins, cooks, painters, dancers, singers, tom-tom beaters, conch-blowers, players on the five kinds of musical instruments, ? persons who applied combs and unguents to the cavities (*in the dágaba*), the female servants with auspicious marks on them who took care of the terrace, florists, perfumers,..... Moreover having heard the Thúpawaṇsa (*the history of the dágabas*) while yet on the terrace of the Ruwanmēli Dágaba, they made suitable offerings to the clever preachers of Dharma, and honored the Thúpárama and the illustrious and venerable Bó tree with many lamps lit with camphor, flags, &c. To the residents of the seven monastic establishments, amongst whom the priests were the foremost,



they gave much alms, and cloths for making yellow robes, (*and*) imparted the merit (*thus acquired*) to their kinsmen, strangers, and all the different kinds of Prétas, experiencing great joy themselves, while they caused the same to the mass of the people who heard of these offerings which were made under the asterism Visá on the 11th day of the bright half of Ēsaḷa in the second year of Her Majesty Abhayasalaméwan Kalyána-watí.

completed by his brother Sēdētissa. It is now known by the name of Rankot ('gold-pinnacled') Dágaba.

17. Read *swáminta* for *suráminta*.
18. *Anun há asádháraṇa*,—lit : 'not common with others,' 'unlike others,' i. e., 'surpassing others.'
19. *Yála* = 1,280 kuruni ; 1 kuruniya being equal to 4 neḷi.
20. Reading *selesmeṭi* for *soḷosmaṭi*, where *seles* may be derived from the Páli *silesa* 'union,' and *maṭi* (modern *meṭi*) from *mattiká* 'clay,' hence 'adhesive clay.'
21. The *ḡ* sound in *koṭḡ* is now replaced by *a*.
22. *Kalunda* = 60 grains (Apothecaries' weight.)



23. Reading *tunwana* for *tunpana*.
24. The Sinhalese paraphrase of the Attanagaluwaṅsa has *piyanasāwa* for the Pāli *puppādhāna* which means 'a flower-receptacle' or 'floral seat.'
25. Literally: 'offerings of lamps of camphor in earthenware.'
26. Reading *dahas*, 'thousands' for .... *s*.
27. Read *un* for *unu*.
28. Read *wihārarakshāwé* for *wihārakshāwé*.
29. *Samadaruvan* = *sāmidaruvan*, 'lords,' 'masters,' or 'overseers.'
30. *Pasakun*—'cooks' as being derived from *pāchaka* 'one who cooks' (P. and S.)
31. This is doubtful.
32. *Padeniye*,—the cavities between the circular rings of a *dāgaba*
33. *Pané* = modern *panā* 'combs': perhaps a kind of brush is meant here.
34. *Nahana*—(from the Pāli *nahānam*) means that which is applied, while bathing, to clean the person = the modern *nānu* 'unguents.'
35. *Ganun* = modern *gānanun* 'those who smear.'
36. *Mangul miṇḍiyan*,—this might also be rendered 'female servants employed on festive occasions.'
37. *Ruranmeḷi*—from *Ratnamāli*, another form of *Ruranmeḷi*.
38. *Thipārāma*—the most ancient *dāgaba*, built by *Déwānanpiyatissa*.
39. *Wasneṭat*—an archaism for *wasnāwunṭat*.
40. *Prétayanta*—'departed spirits doomed to suffer extreme misery.'
41. *Pet*—from the Pāli *patti* 'acquisition,' 'communication to others of the merit one has acquired,' when it is more commonly written *pattidāna*,
42. Read *tamaṅṭa* for *tamāta*.
43. Reading *pijāwayi* for *pū*.....

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## No. 2.

### INSCRIPTION AT PĒPĪLIYĀNA.

The copy of the Inscription from which the following translation has been made, is a transcript of another copy in the possession of L. De Soyza Mahā Mudaliyār, who courteously lent it to the translator. It is to be regretted that the Mahā Mudaliyār's health prevents him from completing the translation which he undertook some years back.

With a view to test the accuracy of the copy, the translator visited the temple-premises at Pēpīliyāna, but, to his great disappointment, he found the stone in detached fragments built up into a wall, and the fragments themselves so much defaced that they could not be utilized for testing the style or spelling





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රණිත්සැදි රජසුවරජ ඇමතිනණපිරිවරු දෙවෙනුලිලාවෙන්  
 වැඩහිදහැමනැණිති; කලමනාකටසුනතට k ව්‍යවස්ථාවද, රණ  
 නැනසිහිසඵවු මවුබිසවුන්වහන්සේට පිත්පිනිසඤ්චිනවේහා  
 රසක්කරවනලෙසට රණිවාසලකාරයෙහි ණිසුනත l සිකුරුමු  
 දල්පොතුවටවද, ලමෙහෙවරිත්පස්විසිදහසක්දනවියදම්කො  
 වපානබුහුබද පැපිලියානෙහි m ප්‍රාකාර නොසුරුප්‍රතිමාග්‍රහ n  
 මඬප බොධිබෙවනස සංඝාවාස දේවාලසතරය පුසාකාලයපු  
 ජාරාමඵලාගමාදිත්සුනතකොට සමුඛි o කරවු විහාරයවිරසථා  
 සිට වඩිනවණ p පිනිස පිදුයෙන් මෙමපැපිලියානහා මෙහිබද  
 මැදිමාලහා අමුතුව දිඹුල්පිටියෙන් පිදුයෙන් වේල්ලෙන් උඩ  
 දෙතියෙන් දසාමුනක් කථනොටබද්දෙන් අරගොඩවේලහා  
 මෙහිබදවල්පිට වතුපැලත් ඇතුළුවුනැත්හා පස්සොදුන්බද  
 කුඹාවැලිගමහා මෙමගමට ඇතුලත්තුලගෙසි(?) රන්ගොඩහා  
 මත්තොත්බද්දෙන් මහින් කෙහෙල්සේනාවෙන් යාලකවප  
 හා මෙහි බදවල්පිටහා මත්තොත්බද්දෙන් බෝබුචලවිලින්  
 මුල්බිඳුවට දෙයාලක්හා ගොඩින්පසලොසමුනක්හා අඵත්කු  
 රුවබද බොල්ලතාවිලින් යාලකවපහා මෙහිබදගොඩහා සි

Archives of the late King of Kandy. There can be no question however, as to its genuineness. I have compared it with such parts of the stone as still remain, and have found that it exactly corresponds with the stone. The style and matter too of the inscription furnish indisputable evidence of its genuineness and authenticity.

“ The inscription records the erection and endowment of a Buddhist Temple in memory of his deceased mother Sunétra Mahá Dévi, by King Śrī Parákrama Báhu VI., who reigned at Kótté (according to Turnour) from A. D. 1410 to 1462. It also contains a variety of provisions for the due maintenance of the temple : for the expenditure of its income : and regulations for the observance of the clerical and lay members of the establishment.

“ The style of the inscription is similar to that of other writings of the 14th or 15th centuries ; and Mr. Alwis has published in his Introduction to the *Sidat Sangará*, the introductory paragraph of the inscription as a specimen of the prose of that age. The construction of the sentences, however, is very peculiar. The whole of the inscription, which is a very long one, is conglomerated, as it were, into one sentence by means of conjunctive particles and participles, having apparently only one finite verb expressed. The words in general are those in modern use, with a very few exceptions which I have noticed in the notes.

j නැත්ති k සුන්තට l නිසුනත m පැපිලියානෙහි n ගෘහ  
 o සමාඛ p වන







ගුරුසිසා ෦ පරමපරායෙන් අසනපිරිවානානැත්තියා ශාසනය  
 වඩිනකිරීමට යෝග්‍යතැනකට පිරවෙන පවත්නා නීතියෙන් ෧  
 සනිටුහන්කොට මෙකී ලාභයෙන් සතර පත්ගත්තා නැලි  
 යෙන් බොධියට හා නාඵ මෙහිදෙන නට දවස් එකකට එ  
 කීත් එකදේවාලයකට මුළුතැනට පැසිසාලපසලොසක් මාළු  
 රත්තුත් මස්සක් පොල්තුනක් සකුරු මුළු එකක් එතු ෧ නැලි මුක්  
 කාලක් එතු ෨ දුරුකසා ඇතුළු වූ දෙයට මසුළුකක් පාත්තෙලට  
 පොල්පසක් සුවද මල් දහසක් බුලත් විසිසයක් පුළුක් පසලොස  
 ක් හා මස් එකකට මිරිස් නැලියක් දෙනක් දුන්නෙල් නැලි දෙ  
 කක් පිරිබඩසදුන් පලන් ෪ අටක් සුවද දුමට අඟිල් පලම්තුනක්  
 ගුලුල් පලම්තුනක් ඇතුළු වූ දෙය හා අවුරුදු පුජාවට කැකුළු පැසි  
 එක්සිය පනසක් පොල් සියයක් පාත්තෙලට පොල් දෙසක් හා බි  
 යෝ සාමිත් සවිභිසු වෙසගපුර විසේනිය පවත් පුර පසලො  
 ස්වකදක්වා කරණ විසේසපුජාවට කැකුළු පැසි තුන්සියයක්  
 පොල් දෙසියයක් පාත්තෙලට පොල් දෙදෙසක් හා ත්‍රිපිටකය  
 න් මසකට ග්‍රහඵ එක්දෙසත් සියයක් ලියන නම් එකකට දළ  
 ස් එකකට සාල්තුනක් මාළු රත් දෙමස්සක් පොල් දෙකක් බුලත්  
 දසයක් පුළුක් පසක් මස් එකකට එතු දසයක් මිරිස් එකක් එතු දුරු  
 කසා ආදියට පනම් එකක් අවුරුදු එකකට පිලියට ෩ පනම් සියයක්  
 හා පිරුළුත් සාමිත්ව දවස් එකකට වස් නාට පැසිසාලපසක් ගෙ  
 නෙහි ෪ වැඩගිඳින නම් පසකට නමකට සතර බැගින් පැසිසාල  
 විසිසයක් ෫ මාළු රත් අටක් පොල් නවයක් කසපැත් සතක් සකුරු  
 තුන් මුළු බැගින් පාත්තෙලට පොල් සයක් හා පිරවෙනට දවස් එ  
 කකට බුලත් දසක් පුළුක් පසලොසක් විදුනෙත්තැනට බුලත්  
 පසලොසක් පුළුක් සතක් සෙසු තැනට බුලත් සතලිස් අටක් පු  
 චක් විසිසතරක් හා මස් එකකට එතු පනසක් මිරිස් සයක් එතු  
 දුරුකසාදියට පනම් නවයක් දුන්නෙලට හා ඉස්නෙලට විසිදෙ  
 නැලි මනාවක් හා අවුරුදු එකකට පිරවෙනට සිවුරු දෙකකට  
 පනම් සියය වටිනා පිලිරු දෙකක් අදනයට පස් මස්සක් වටිනා  
 පිලිරු එකක් සතක් වටිනා දන්කඩ එකක් දසය වටිනා වන බද් ෪  
 නාදෙකක් පෙරහන් කඩ ඇ අට පිර කර එකක් මගුල් පිර නෙහි  
 එක් විසි පුටු මුත් එකක් උඩු විසන් ඇ ද ඇ තිරලි තිරප ව නී කා aa  
 ආදිය හා සෙසු තැනට සිවුරු දසයට තිසතිස වටිනා පිලිරු දසය

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෦ සිසා ෧ නීතියෙන් ෧ දුණු ෨ දුණු ෪ පලම් ෩ පිලියට  
 ෪ ගෙගෙණි ෫ විස්සක් ෪ වණ aa ජවනිකා





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සෙසුසිසා mm පදව්‍යනික්‍රමයකලනැනක්වුදුත්වදුලවිණය nn කම්පකොටවසනුවත් මෙහිවසනනැත්සුත්‍රාහිවමිවිණය නාකි වතකරණදියෙහි සතතයෙන් අහියෝගකරණුවත් විහාර කම්මකාරුදිත්වතරම්වැටුප්දිවෙළුප්දන පවත්වනුවත් නිරතාරයෙන් සක්සිත්තමිආදිවූ පංචධුරයහා කුඩ සේසත් පටි ආකාශවියත්ප්‍රාණප 00 පසිසැවිව්ආතුඵවූදෙය පවත්වනුවත්මෙහිආතුඵවූතැත් වැඩිතැනිත් නමහවවැටෙන පසයමෙත්තෙ සුතුනුරුවත් පුදවැටුප් විහාර තනුපපාදයෙන් pp නොකොට පවත්වනුවත් රජසමිතපරිද්දෙන් ලියාතුබු මේ ශිලාලෙඛනයවූනියාවට මේවිහාරය පවතිනාතෙත්කප්‍ර ලහයවාසයේ මහාසංඝයාවනන්සේ පසිනුත් රජසුවරජමහආමාප්‍රාකදිත් qq ජිසිනුත් අවුච්ඡන්තොකොට පවත්වා දෙලෝනොච්චරදවා සව්භීපව්භී සමපතනියට පැමිනෙනතපරිද්දෙන් සිතුවයහපති

සුසාලිස්වනු උදුවත්මස පුර විසේනියලත් රිච්දිනසේලියද රයරුත්තැත් වදුලමෙහෙවරිත් මහබ්‍රහ්මසාමිත්වපිත්පිනිස කඵබෝවිල වතතල මහර මාදුමිපේ දුඩ්ගොමුව නවයොදන දෙනවක ආරමනසල පිලිමගෙය මඩපය ලැගුම්ගෙය මේආදි වූවිහාරකම්මානා සමාවකරවා කෙහෙල්පත්දෙලවෙලිත් කුඹුරුබිඳුවට පසලොසමුනත්තා මෙමතැත්තේවනහා කසලෙලිත්අමුතුව අස්වැද්දුතොට කුඹුරද මිරිස්නලකන්ද වල්පිට කැන්දත්ගමුවහා මාගමත් ආලබවකුඹුර බිඳුවට දුමුතක්භා දෙල්තොටකුඹුරආතුඵවූ මෙමනම්වලට ආතුලිත්වූ වල්වල් හා ගැනු ඊ පිරිමි විස්සක්භා ගරුනාවමොරතොට පට්ටියහා සහිත තුනුරුවත්සනාකකොට පැපිලියාතේ සුභත්ත්‍රාමහ දෙවිපිරවරිත් ss තෙරසාමිත්දක්කොදක tt කොටසලස්වූදුත් හසිඵවූපරිද්දෙන් මේවිහාරයට නායකවූ සමත්තැත්විසිනුත් මෙමක්‍රමයෙන්විඳුත්කාලයක් පවත්නාලෙසසලස්වාතුනු රුවත්උදෙසා දෙනලද යථොක්තප්‍රාකාර uu සියල්ලටමතුකිසියම් කෙනෙකුත්ගෙන් අවුලක් උඩරණයක් කියත්තක්ගො පරිචාරජනාවට රජනියෝගයකින් තේවයක සලස්වත්තක් ගෝ කලකෙනෙත්ආත්තම් සංජීව කාලසුත්‍රාදිවූ අවමහන රකයආතුඵවූ ජිසිසසතිසක් නරකයෙහිවැටී අපමිණවූදුත්

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mm ශිසා nn විනාය 00 ප්‍රණව pp තනොත්‍රාපාදයෙන් qq මහාමාත්‍යදිත් ඊ ගැණු ss පිරිවත් tt දක්කොදක uu ප්‍රකාර



විදිමට පැමිනෙත් නාහුනම්බෙන් පිතෘසානාදිච්ච පමානනන  
රියකම්බට ගේතුච්චාහු නම් බෙති.

සවදනනාංපරදනනාංවා යෙහරනනිවසුනඛරා  
භජිවජී සහසුනනි vv විජටයාත් ww ජයබෙකුමි.

නිණංවායදිවාකට්ඨං පුළඵංවායදිවාඵලං  
යොහරච්චබහොගස මහාපෙතොහවිසසති.

ශ්‍රීලංකාධිපතිපරාක්‍රමබාහුසමුපාසාලංකාති  
සිංහලෙහංභවතොවචශසාණුනමෙ හුමිඤ්චරාහවිනා  
බමොයාසද්දාසමසාපගතාං සතංභවදහිසද්ද  
රකෙසකසොමධිජනහසීකාපයා පුණංනඵාහුජ්ජනාං.

යනාදිත් සවකීයච්ච ආරුබනාබෙන් වදරණලද  
අවනතවචනභද.

ඵකෙවහනිතිලොකෙ සවේඪිමපිහුහුභං  
නහොගතනකරග්‍රාහක දුනොදුනනාවසුනඛරා.

කියනලද ප්‍රචොකතවචනභද අනාගතයෙහිපැමිනි රජ  
මහාඅමාතකදිත්විසිත් හැමවේලෙහිම සිහිකොට මේකියන  
පුණංක්‍රියාව නමතමා සියඅතිත්කලාක්මෙන් සමසිතිත් පිත්  
අනුමෝදන්ඵ චිහාරවාසිත්ඵ අනියම් වරහිර xx ආදිච්ච අත්කි  
සිතෙවයක් නොසලස්ඵනසේද කවරතරම් කෙනෙකුත් වි  
හාරවාසිත් නොච්චකුණනසේද රජආඥාමුලිකව බලයලවාමෙ  
සියඵ කට්ටලයම අබවඵපඵති නානියායෙන් උතසාහඅැතිඵ

දුනපාලනයොඪ්ඪෙය දුනාත්ලෙයොනුපාලනං  
දුනාත්සවඪ්ඪිමවාපෙනාති පාලනා දදිච්චතං yy පදං.

කියනලදහෙසිත් ඵබද නිවත්සුඵකැමති සත්පුරුෂයාවි  
සිත් මේකියන විහාර වඪ්ඪිනකිරිමෙහි සාහිලාසඅැතිඵ ඵමකු  
සලානුභාවයෙන් මෙහි සච්ඤ්ඤරුජනනමයානත් වහත්සේ  
දක බණඅසා කෙලවර බුදු පසේබුදු මහරහතුත්වගත්සේවි  
සිත් පසක්කලාවු ශානනවු අජරවු අමරවු කෙසමවු අමුත zz  
මහා නිචාන aaa පුරප්‍රාප්තියට උත්සාහ කවසුතු.

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vv සහසුනනි ww විජටයාං xx වරහිර yy දවසුතං zz අමාත  
aaa නිචාන



## TRANSCRIPT.

Śrī Laṅkādhīpatiḥ Parākramabhujas sūryyānvayālaṅkṛiti  
 Ryyāchehambhawato vachasṣṛuṇuta me bhūmiśwarā bhāwināḥ  
 Dharmmoyaṇ sadṛiṣaḥ samasta jagatāṇ satyaṇ bhavadbhiḥ sadā  
 Saurakshyo<sup>1</sup> saumayi jāta harshakṛipayā *punyaṇ*<sup>2</sup> tathā bhujyatāṇ  
 Śrī Laṅkādhīpatiḥ Parākramabhujō rājā vihārottamaṇ  
 Swaprasavākhyā<sup>3</sup> makārayajjagadi<sup>4</sup> yantrāṇāya tasyādhunā

Śrī Buddha varshayen ek dahas nava siya aṭa panas  
 avuruddak piruṇu sanda siri Laka raja peminī Mahāsammata  
 paramparānuyāta sūryyawāṇṣābhijāta<sup>5</sup> mahā rājādhirāja Śrī  
 Saṅgha Bodhi Śrī Parākrama Bāhu Chakrawartti Swāminvahan-  
 shēta<sup>6</sup> ekunsālis wanu meḍindina pura pasaloswaka Jayawarddha-  
 napurapravarayehi *sumāṅgala*<sup>7</sup> prāsādābhimukha chitra *maṇḍapa-*  
*yehi*<sup>8</sup> siṅhāsānāyehi siri nives saha oṭunu siw *ṣeṭa*<sup>9</sup> barāṇin  
 sēdī rajayuvāraja eṃatigaṇa piriwarā devēndralīlāwen wēdahinda  
 hēma *teṇhi*<sup>10</sup> kaḷamanā kaṭayuktata<sup>11</sup> vyavasthā vadāraṇa tēna  
 swargasthawū mawubisawun *wahanshēta* pin pinisa abhinava  
 wihārayak karawānalesata rāṇivāsala kāriyehi *niyukta*<sup>12</sup> Sikurā  
 mudalpotunṭa wadāla mehewarin paswisidahasak dana wiyadam  
 koṭa Pānabunubada *Pepiliyāṇehi*<sup>13</sup> prakāra gōpura pratimā  
*graha*<sup>14</sup> *maṇḍapa* bodhi chaitya saṅghāwāsa dēwālasataraya  
 pustakālaya pushpārāma phalārāmādīn yuktakoṭa *samurddha*<sup>15</sup>  
 karawū wihāraya chirasthāyīwa warddhanawāṇa<sup>16</sup> pinisa pidūyen  
 mema Pepiliyāna hā mehi bānda Meḍimāla hā amutuwa Dim-  
 bulpitiyen pidūyen wēllen uḍa deniyen dasāmunak Kaḷutoṭa  
 badden Araggoḍa wila lā mehi bada walpiṭa watupelat eṭuluwū  
 tēn hā Pas yodun bada kuḍā Wēligama hā mema gamata eṭulat  
 tulageyi (?) Rangōḍa hā Matgonbadden maḍin Kehel sēnāwen  
 yālaka wapa hā mehi bada walpiṭa hā Matgon badden Bōbuwala  
 wilin mul bijuwata deyālak hā goḍin pasalosamunak hā Alut-  
 kūruwa bada Bollatāwilin yālaka wapa hā mehi bada goḍa hā

---

1 rakshyo, 2 punyan, 3 praswākhyā, 4 jagati, 5 wāṇṣābhijāta, 6 vahansēta,  
 7 sumāṅgala, 8 maṇḍapayehi, 9 ṣeṭa, 10 teṇhi, 11 yuttata, 12 niyukta, 13 Pepili-  
 yāṇehi, 14 gṛiha, 15 samṛiddha, 16 wana.





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wasnaṭa ṭeṣi sál pasak *genehi*<sup>24</sup> weḍahindina nam pasakaṭa namakaṭa satara beḡin peṣi sál *wisisayak*<sup>25</sup> málu ran aṭak pol nawayak kasapeṇ satak sakuru tunnuḷu béyak pán telaṭa pol sayak há piriwenāṭa dawas ekakaṭa bulat tisak puwak pasalosak widánéteṇaṭa bulat pasalosak puwak satak sesu teṇaṭa bulat satalis aṭak puwak wisisatarak há mas ekakaṭa ḷunu ṭanasak miris sayak ḷunu duru kasádiyāṭa panam nawayak dun telaṭa há istelaṭa wisi deneli manáwak há awrudu ekakaṭa piriwenāṭa siwru dekaṭa panam siyaya waṭiná ṭilirú dekak andanayāṭa pṭswissak waṭiná ṭilirú ekak satak waṭiná dankāḍa ekak dasaya waṭiná *wana*<sup>26</sup> banamá dekak perahankāḍa é aṭapirikara ekak magul piritēhi ek wisi puṭuwen ckak uḍu wiyan eṇḍa eṭirili tira *jawaniká*<sup>27</sup> ádiya há sesu teṇaṭa siwru dasayata tisa tisa waṭiná ṭilirú dasayak há gilanteṇaṭa áyása *sanhūḍena*<sup>28</sup> tek gilān pasaya eṭuḷuwú wiyadama aḍuwak nokoṭa pawatinuwa há weḍa un teṇin *dewawadāla*<sup>29</sup> Pánabunu banda *Nikapaya*<sup>30</sup> gama piriwena waṭaná *sapasadānayaṭa*<sup>31</sup> pawatinuwa há wihára santaka noyek gamwalin widhānayaṭa pasamunak há itiri pasayen satara digin weḍi maha saṅghayá wahanshégen namakaṭa sál satarak málu ran ekak pol ekak sakuru bé ckak kasapeṇ ekak ḷunu miris kasá aba duntel pāntel eṭuḷuwú deya bulat dasayak puwak ṭasak há tera namakaṭa sál pasak málu ran tunak pol satarak sakuru mulak ḷunu ckak kasapeṇ dekak ḷunu miris ḷunu kasá aba duntel istel eṭuḷuwú deya há bulat tisak puwak pasalosak pāntelaṭa tel *meṇḍe*<sup>32</sup> ckak há tun dá seṭapena lesaṭa kalál peḍuru eṭirili peṇ walan eṭuḷuwú dan weṭa no pirihelá tun masin masa wiharayāṭa peṃini mahá saṅghayá wahanshéṭa tun diwasak dan denu wat gilān teṇaṭa *piliwelin*<sup>33</sup> gilān pasaya pawatwá yanawīṭa é é digin Wattala *Kelaniya*<sup>34</sup> Aturugiriya Widágama Kaluṭoṭa meki wihárawala eṇalawálanuwat pilimagaya dágep sámín saṅgháwása eṭuḷuwú wiharayehi *kalamaná*<sup>35</sup> meheyaṭat mehi bada wihárawala meheyaṭat é é *wihárawalayehi*<sup>36</sup> eṭi watin denuwat kiyá eṇawiya noheki anisamak peṃiniwīṭa wihárayen dí geḷawenuwat wihára pilibanda gam

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24 *genehi*, 25 *wissak*, 26 *wana*, 27 *jawaniká*, 28 *sanhinūcna*, 29 *dewawadāla*, 30 *Nikapaya*, 31 *siwupasadānayaṭa*, 32 *meṇḍa*, 33 *piliwelin*, 34 *Kelaniya*, 35 *kalamaná*, 36 *wihárawala or wihárawalhi*.



kumburu minisá satá garubháṇḍa *nowikunuwat*<sup>37</sup> kisi kenekun wisin no ganuwat wihárayé pariwára janayangen piriwenata abhiyukta nam satarak saládaru (?) nam pasak dan pisana nam tunak etuluwúwan niti mehe karanuwat sessawunut genehi wasana tenata atpámehekirim *áyantuga*<sup>38</sup> tenata kalamaná upasthána wihára karmánta ádivú siyalla mehi bēndíkarana wenat seleswimut piriwenehi niyógawú niyáwata nūguluwá pawatinuwat piṭakatraya tarka wyákaranaḍiya danná kenekun peminiwita weṭup tabadí uganuwat párajikáwan ten mehi nowasanuwat sesu *sikshá*<sup>39</sup> pada wyatikramaya kalatenak Budun wadála *winaya*<sup>40</sup> karmayakoṭa wasanuwat mehi wasana ten sútrábhidharma winaya tarka wyákaranaḍiyehi satatayen abhiyógakarawanuwat wihára karmmakárádiṇṭa taram weṭup diwel dena pawatwanuwat nirantarayen sak sinnam ádiwú pañchadhuraya há kuḍa sésat paṭa ákása wiyan *praṇapa*<sup>41</sup> payi seṭṭa etuluwú deya pawatwanuwat mehi etuluwú ten weḍi tenin tamahata weṭena ṭasaya men tesu tunuruwan puda weṭup wihára *tatruppádayen*<sup>42</sup> no koṭa pawatwanuwat rájasammata paridden liyá tubú mé ṣilálekhanaya wú niyáwata mé wiháraya ṭawatiná tokkal ubhaya wásayé mahá saṅghaya wahansé wisinut raja yuwaraja *mahaamáptyádin*<sup>43</sup> wisinut aḍuwak nokoṭa pawatwá deló no waradawá swargápawarga sampattiyata pemina paridden situwa yahapati.

Susáliswanu unduwap masa pura wiséniya lat rividina séliyadarayarun ten wadála mehewarin maha bisó sáminta pin pinisa Kaḷubówila Wattala Mahara Mádampé Deḍigomuwa Navayodana Denawaka Aramana sala pilimageya maṇḍapaya leḡumgeya mé ádiwú wihára karmánta samriḍḍha karawá Kehelpatdolawelin kumburu bijuwata pasalosamunak há mema ten géwatuhá Kasáwelin amutuwa asweḍḍú Totakumbura da Mirisgalakanda walpiṭa Keṇdagamuwa há Mágamin Elabaḍakumbura bijuwata démunak há Deltota kumbura etuluwú mema gamwalata etulatwú walwil há *genu*<sup>44</sup> pirimi wissak há garubháṇḍa Moratota paṭṭiya há sahita tunu ruwan santakakoṭa Pepiliyané Sunétrá Maha Devi *piriwarin*<sup>45</sup> tera sámín *dakshinodaka*<sup>46</sup> koṭa

37 no wikuṇanuwat. 38 ágantuka. 39 ṣikshá. 40 winaya. 41 praṇawa. 42 tatroppádayen, 43 mahámáptyádin, 44 génu, 45 piriwan, 46 dakshinodaka.



salaswá d̄unhayi é wú paridden mé wihárayaṭa náyakawú samat  
teṇ wisinut mema kramayen chirátkálayak pawatná lesa salaswá  
tunuruwan udesá denalada yathoktaprákára<sup>47</sup> siyallaṭa matu  
kisi yam kenekungen awulak udd̄harañayak kiyannak hó pari  
wárajanayáṭa rája niyógayakin tévayaka salaswannak hó kala  
kenek eṭnam sañjiva kálasútrádiwú aṭa maha narakaya eṭuluwa  
ek siya satisak narakayehi weṭi apamaṇawú duk windímaṭa  
peṃminennáhu nam wet pitrighátádiwú pañchánantariya karmma-  
yaṭa hétuwúwáhu nam weti.

Swadattāṇ paradattāṇ wá yé haranti wasundharāṇ  
Shashṭhiwarsha sahasrāṇi<sup>48</sup> wiṣṭayāt<sup>49</sup> jáyate krimiḥ

Tiṇaṇ wá yadi wá kaṭṭhaṇ pupphaṇ wá yadi wá phalaṇ  
Yo hare Buddhabhogassa mahá peto bhawissati

Śrī Laṅkádhpatiḥ Parákramabhujas súryyānwayálapkritir  
Yáchehaṇbhawatowachaṣṣruṇuta me bhúmíṣwará bháwinaḥ  
Dharmoyaṇ sadriṣaḥ samasta jagatāṇ satyaṇ bhavadbhiḥ sadá  
Rakshyo saumayi játa harshakripayá puṇyaṇ tathá bhujyatāṇ

Yanádín swakíyawú árádhanáwen wadáraṇalada awanata  
wachanayada

Ekaiwa bhagini lóké sarwéshámapi bhúibhujāṇ  
Na bhogyá nakaragráhyá dánodáttá wasundhará

Kiyanalada purwokta wachanaya da anágatayehi peṃmini  
rája mahá amátyádín wisin hema wélehima sihikoṭa mé kiyaṇa  
puṇyakriyáwa tama tamá siya atin kalákmen sama sitin pin  
anumódanwa wihárawásinṭa aniyam waratira<sup>50</sup> ádiwú an kisi  
tévayak no salaswanaséda kawaratarāṇ kenekun wihárawásin  
no wikunanaséda rája ájñá múlikawa balaya lawá mé siyaḷu  
kaṭṭalayama akhaṇḍawa pawatiná niyáyen utsáha eṭiwa.

Dána pálanayormadhye dánát sreyonupálanāṇ  
Dánát swargamawápnōti pálanádachchutaṇ<sup>51</sup> padaṇ

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47 prakúra, 48 sahasrāṇi, 49 wiṣṭháyāṇ, 50 waritira, 51 achyutaṇ.





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to the administration of the affairs in every part (of his kingdom), offered (the following lands) with a view to the long existence and benefit of the temple which Sikurá Mudalpotu, employed in the royal service, had built, in pursuance of the (royal) order directing him to build a new temple with a view to procure merit for the royal mother who had gone to heaven, (built) at an expense of 25,000 coins, at Peṭṭiyána in the district of Pánabunu (Pánaduré), and had furnished with ramparts, towers, image-houses, halls, Bó trees, sacred monuments, monasteries, four temples dedicated to gods, a library, flower-gardens, orchards, &c.

This Peṭṭiyána, and Meḍimála (Neḍimála ?) which adjoins it, and, in addition (thereto), ten amuṇas from the low ground on the upper side of the dam in Dimbulpiṭiya (Divulpitiya); Araggodaḍawila and the adjoining places inclusive of the jungle, meadows, gardens and huts in the district of Kaḷutara; Kuḍá Weḷigama and its ..... Rangoda in Pasyodun Kóralé; one yála<sup>4</sup> of sowing extent from the field Kehelsénáwa with its appurtenances in Maggona District; two yálas of sowing extent from Bóbuwalawila and fifteen amuṇas of sowing extent of high land in Maggona District; one yála of sowing extent from Bollatáwila and the adjoining high land in Alutkúruwa; Giridora in Síne Raṭa (Siyané Kóralé); Mangedara in Beligal Nuwara (Kóralé); five amuṇas of high ground from Meḍagoda and Meḍalengoda, and four amuṇas of sowing extent from fields in Dolosdahasraṭa<sup>5</sup>; Labugama which had been dedicated to Véragallena Vihára in the District of Rayigam Nuwara; one house and one garden with three pēlas of sowing extent from fields in Saltoṭa; five amuṇas of sowing extent from fields besides Ittawala, Pábataláwala, Dámliyeḍda, and Tembilihira which had been dedicated to Kananké Vihára in the District of Weḷigama of ten gaws in extent; one amuṇa and one pēla of the ówiṭa in Epámula as also Uwálugoda, Natugoda, Udígoda, Weḷlalána with their jungles and meadow grounds; Piṭṭágama, in the Bulatgama Division of Beligal Nuwara; 250 attendants, two yálas<sup>6</sup> of oxen, two *elephants* (?), one páda boat of salt, and various utensils necessary for a Vihára—all these (the king) dedicated



to be the property of Buddha, Dharmma, and the Priesthood, and (then), in the first place, he called the Vihára “Sunétrá Maha Déví Pirivena” after the illustrious name of the great Queen ; gave the name of “Sunétrá Maha Déví Piriven Tera” to the Priest Mangala who had completed his course of study under the great priest Galaturumula Medhankara who was the high priest of this Vihára ; and directed that a priest in pupillary succession from him (Mangala), who is qualified to promote the cause of the (Buddhist) religion by answering questions and reciting bana, be appointed to reside in the Vihára.

The produce of the above-mentioned lands is to be appropriated as follows :—For the Bódhi, Nátha Maitrí<sup>7</sup> (Déwále) and each of the (other) Déwálas, each day, fifteen *neḷis*<sup>8</sup> of four *patas*<sup>9</sup> each of cleaned rice for the sake of food, curry worth three *massas* of gold,<sup>10</sup> three cocoanuts, one packet of jaggery, three-quarters of a *neḷi* of salt ; one *massa* worth of onions, cumin seed, and turmeric ; five cocoanuts for lamp-oil ; one thousand sweet-smelling flowers ; twenty-six betel leaves ; fifteen arecanuts ; one or two *neḷis* of chillies for one month, two *neḷis* of butter, eight *palams*<sup>11</sup> of sandal for ointment ; three *palams* of agallochum, three *palams* of sandal, and three *palams* of bdellium for incense ; for the annual offering, one hundred and fifty *neḷis* of rice husked without boiling and cleaned, and a hundred cocoanuts ; for the offering of lamp-light, a thousand cocoanuts ; for the special offering made from the 5th day of the bright half of Wesak (May-June) on which Her Majesty the Queen went to heaven to the 15th of the bright half, three hundred *neḷis* of rice husked without boiling and cleaned, and two hundred cocoanuts ; for the offering of lamp-light, two thousand cocoanuts ; to one priest who writes one thousand seven hundred *granthas*<sup>12</sup> of the Tripitaka in one month, three *neḷis* of rice, two gold *massas*’ worth of curry, two cocoanuts, ten betel leaves, five arecanuts for each day ; ten (*neḷis*) of salt, one of chilly, one *fanam* worth of onions, cumin seed, turmeric, &c., for one month ; one hundred *fanams* for clothing for one year ; to the Principal of the Viháré, five *neḷis* of cleaned rice for his daily meals ; to five resident priests of the establishment, twenty-six (?)



neḷis of cleaned rice at the rate of four for each of them, curry worth eight gold (massas), nine cocoanuts, seven young cocoanuts, three and half packets of jaggery ; for lamp-oil, six cocoanuts ; for the daily use of the Vihára, thirty betel leaves, fifteen arecanuts ; to the Vidáné, fifteen betel leaves and seven arecanuts ; to the rest, forty-eight betel leaves, twenty-four arecanuts, and for one month fifty (neḷis) of salt, six chillies, nine fanams worth of onions, cumin seed, turmeric, &c. ; for butter and ointment for the head, twenty-two and half neḷis ; for the annual use of the Vihára, two cloths worth a hundred fanams for two yellow robes ; one cloth for an under garment worth twenty-five fanams ; one alms (covering) cloth worth seven (fanams) ; two pieces of cloth for sore-bandages worth ten ; eight<sup>13</sup> priestly requisites, (such as) the water strainer, &c. ; one (set of) twenty-one chairs used in reciting the Magul Pirita ;<sup>14</sup> canopies, bed-sheets, curtains, screens, &c. ; for the rest of the priests, ten pieces of cloth, valued at thirty (fanams?) each, for ten robes. Moreover, the royal pleasure is that, in the case of sick priests, until their recovery from sickness, the expenses for sick diet, &c., should be borne without diminution ; that the village of Nikapaya in the District of Pánabunu granted from the place (throne) on which (the king) was seated, should be (appropriated) for the supply of the four<sup>15</sup> priestly requisites with a view to the maintenance of the Vihára ; that five amuṇas be allowed to the (Vidáné) manager from the several villages belonging to the Vihára ; that from the remaining income, to each of the priests coming from the four quarters, four neḷis of rice, curry worth one gold (massa), one coconut, half a packet of jaggery, one young coconut, salt, chillies, turmeric, mustard, butter, lamp oil, &c., ten betel leaves, five arecanuts (shall be given) ; and to one elderly priest, five (neḷis) rice, curry worth three gold massas, four cocoanuts, one packet of jaggery, one (neḷi) of salt, two young cocoanuts, chillies, onions, turmeric, mustard, butter, and oil for the head ; thirty betel leaves, fifteen arecanuts, one cup of oil for lamps, mats, sheets, water-pots, &c., sufficient to accommodate him for three days (should be given) ; that alms be given for three days regularly to the priests who





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the two classes of Priests, Kings, Sub-kings, Prime Ministers, &c., take care to maintain this Vihára perfectly and to attain the bliss of heaven and Nirwána,<sup>20</sup> not having failed (to act properly as regards) both worlds.

On Sunday the 5th day of the bright half of the month Unduwap (November-December), in the 44th year (of his reign, the abovenamed King Sri Parákrama Báhu) with a view to procure merit for the great Queen, gave orders to Séliyadarayarun and caused to be completed the work of the image houses, halls, cells, &c., in the Viháras of Kalubóvila, Wattala, Mahara, Mádampé, Deḍigomuwa, Navayodana, Denawaka and Aramanasala, and granted (the following lands, &c.,) to the venerable priest Sunétrá Mahadévi Piriwantera of Pēpīliyána pouring out the water of donation<sup>21</sup> and dedicating them to the Three Gems, to wit :—

Fifteen amuṇas of paddy sowing extent from Kehelpat-dolavela, and houses and gardens thereabout; Toṭakumbura recently asweḍdumised in Kasawela; Mirisgala Kanda with the jungle and open ground thereon; Keṇdangomuwa; Elabaḍakumbura of two amuṇas paddy sowing extent and Deltota kumbura (both) in Mágama; tracts of forest and low lands contained in these villages, twenty males and females; Moratota and Paṭṭiya for the purpose of supplying furniture for the Vihára. The learned and high priests of this Vihara should cause this to continue for a long time by acting exactly in the manner above described.

If any one should hereafter disturb, encroach upon, or complain of any one of the abovementioned things given for the benefit of the Three Gems, or if any one should impose a new task by royal command, he will be born in hundred and thirty-six hells including eight principal hells, such as, Saṅjíva, Kálasútra, &c., and suffer indescribable misery and be liable to the punishment assigned to such as have been guilty of the Panchánantariya crimes, such as parricide, &c. If any persons take back land given by himself or by another, or appropriate the produce thereof, he will be born a worm in foeces (and continue in that state) for a period 60,000 years.



If any one takes away grass, or wood, or flower, or fruit which belongs to Buddha, he will become a great Préta.<sup>22</sup>

May future kings, great ministers, &c., constantly bear in mind the humble request :—

“ I, Parákrama Báhu, Supreme Lord of the illustrious Lanka, the ornament of the solar race, make a request to you, O princes, who will hereafter come (to the throne of Lanka) ; hear ye my words. This religious act is certainly one in which the inhabitants of all the worlds are equally concerned. It is to be maintained by you at all times with feelings of joy and kindness towards me. So, let (the fruit of) my religious act be enjoyed (by you.)”

And the old saying :—

“ Land (become) sacred<sup>24</sup> by donation is the only sister of all the princes in the world ; it is not to be possessed nor ought any tax be imposed<sup>25</sup> on it.”

May they constantly think on the above cited words, and, with an even mind, realize<sup>26</sup> the merit which accrues from this religious act as if it was done by themselves. Let no unusual services, (such as, payment of) taxes or tribute<sup>27</sup> be imposed on the residents of the Vihára. Let no residents of the Vihára be sold away by persons of any rank. Let all these orders be strictly carried out with energy under the royal patronage.

“ As between a gift and protection, protection is superior to a gift ; by means of a gift one attains heaven ; by means of protection one attains the imperishable state.”<sup>28</sup>

A good man, therefore, who desires to enjoy such happiness of Nirvána, should take a deep interest in the maintenance of the abovementioned Vihára and endeavour, by the efficacy of the same meritorious act, to see the Supreme, Omniscient Maitrí Buddha, to hear his sermons, and, at last, to enter the city of the great Nirvána which is tranquil, undecaying, undying, safe and immortal which was attained by the (Supreme) Buddhas, inferior Buddhas, and the great Rahats.



## NOTES.

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1. The religious act referred to, is the building of the Vihāra and endowing it with a view to its maintenance. This act is said to be *sadriṣaḥ* "common to all," i.e., an act in which all are interested.
2. Literally : "with joy and kindness produced towards me."  
*Sunétrā*. The last two lines of the *śloka* p. 194 (omitted by an oversight) are inserted here :—  
*Sadgrāmaṁ vivīdhān pradāya sajanāndrāma vāpyāśrayān*  
*Saṅghādhinatayā chirāya tanute sthātuy śilāśāsanay*
3. One *yāla* is 1280 *kurunis* = 32 *amuṇas*.
5. *Dolosdahasraṭa* is Kandabaḍa Pattu, Weḷlabāḍa Pattu and the Tangalla District of Giruwā Pattu.
6. One *yāla* of oxen is 20 head.
7. *Nātha Maitrī* is the God Nātha who is to become Maitrī Buddha.
8. One *ṇeliya* is equal to 1-32nd of a bushel.
9. One *pata* is ¼th of a *ṇeliya*.
10. One *massa* of gold is equal to about 32-100th of a rupee.
11. One *palama* is ¼th of a pound in weight.
12. One *grantha* is a stanza of the Anuṣṭup metre consisting of 32 syllables.
13. The eight priestly requisites are the water-strainer, the alms-bowl, the three robes, the girdle, a razor, and a needle.
14. *Magul pirita*, a protectionary formula recited on festive occasions.
15. The four priestly requisites are clothing, food, bedding and medicines.
16. The word in the original is *atpāmehekirīma*, which literally means 'doing service with hands and feet.'
17. *Pārājikā* is a term applied to the most heinous offences committed by a Buddhist priest, of which there are four, viz., sexual intercourse, theft, taking away life, and pretending to be an Arhat or possess supernatural powers.
18. The original reads *prānapa* which I think is a mistake of the copyist for *pranava* which means 'a small tabor' or 'drum.'
19. The word *payi* which is generally applied to a 'purse' is here rendered *ispayi* 'head-dress' as the context seems to require it.
20. This might also be rendered 'the bliss of release in heaven.'
21. The word *dukṣiṇodaka* compounded of *dakṣiṇā*, 'gift'; and *udaka*, 'water.' is a term applied to the ratification of a gift by pouring water on the right hand of the donee.





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## FOLK-LORE IN CEYLON.\*

BY W. GUNATILAKA, ESQ.

*(Read, September 14th, 1882.)*

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Very great interest and importance attach to the folk-lore of any nation, as is evidenced by the labors bestowed on the subject by eminent writers, and the manner in which those labors have been appreciated. The tales of a people once collected and recorded afford material alike for the ethnologist, the philologist and the historian to build upon, and enable them to arrive at truths previously unknown, and to throw fresh light upon theories which are but partially established. It is not the amusement which the tales and stories afford that makes them valuable but it is the great truths which they point to in the field of literature and science that commend them to our notice and study. Readers who wish to have some idea of the importance of folk-lore to ethnology and its cognate sciences, will find the subject fully treated in the "Chips from a German workshop" of Max Müller, and in the introduction to the "Popular Tales from the Norse" of Mr. Dasent.

While different writers have labored in the work of collecting tales in other countries, while each successive number of the "Indian Antiquary" presents to us the folk-lore of the Panjáb and other parts of India, it is a matter both of regret and surprise that no writer in Ceylon has, so far as I am aware, yet begun to work in a systematic manner in collecting the folk-lore of this Island.

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\* I was requested by the Honorary Secretary of this Society, about a month ago, to prepare a Paper to be read at this Meeting, and he suggested the Folklore of Ceylon as a subject that would be of interest. Although the time at my disposal was insufficient either to collect materials, or, when collected, to digest them, I readily accepted the undertaking, convinced that any shortcomings on my part would be excused in view of the shortness of the time given me and the difficulty of the subject to be dealt with.



Mr. Steele the author of a metrical translation of the *Kusa Játaka* has,—no doubt with the view of attracting the attention of literary men to this interesting subject,—given a few Sinhalese stories as an appendix to his work, and has concluded them with the following appropriate observations :—

“ Old-world household stories are very plentiful in Ceylon. The foregoing may be of interest as shewing how rich a field, one little harvested yet, lies open to the gleaner. When it is remembered that, besides the aboriginal wild race, the Veddás, the Island is the home of Sinhalese, an A'ryan race from the upper valley of the Ganges, of Tamils, of Moors, the descendants of the ancient Arab navigators, who, as Sinbad avouches, voyaged often to Serendíb, of Malays, not to mention Parsís, Chinese, Kaffirs from Eastern Africa, Mádivians, Bengálís and many others,—men of widely diverse descent and creeds, the abundance of, so to speak, unwrought folk-lore will be readily recognised.

“ It is the writer's hope, should the present venture meet with favor and acceptance, to offer a large and more varied selection to the reader hereafter.”

The hope here entertained has not, I think, been realized, nor has the subject been taken up by any other writer that I am aware of.

A complete collection of the tales and stories existing in Ceylon,—and I think they exist as abundantly here as in any other country in the world,—can only be the work of time. It is therefore desirable that, rather than wait to make such a collection, writers who may wish to labor in this field of literary investigation should publish what stories they may collect in the columns of this Society's Journal as the only literary periodical in the Island.

The present Paper is merely a beginning in this direction, and it is to be hoped that other writers who are more able than myself to undertake the task, and have more leisure at their disposal than I can command, will from time to time contribute their collections to this Journal, and thus supply a store of materials for future scientific and linguistic investigations.



In the work of collection it is necessary that a great deal of care and discrimination should be exercised, for what is really wanted and what can lead us to real truths are the genuine stories of the Sinhalese—those which are quite free from foreign influences and have existed among the people from time immemorial. These can only be gathered from the inhabitants of villages and of the remoter parts of the Island into which western civilization has not yet penetrated. In the principal towns and suburbs there are now current among the Sinhalese several stories taken from English books and other sources, and hence too much care and caution cannot be exercised in deciding whether a story is really free from such influences or not.

In this paper I am able to give only one Sinhalese story out of the collection I have made. Its aim is to shew the cunning and avarice of women and the fertility of their resource when tricks have to be resorted to for the accomplishment of an object, the averting of a calamity or the getting out of a difficulty.

In order to understand the story it is necessary that the reader should know what is meant by the expressions “to take *sil*” and “to give *sil*.” *Sil* is a religious observance. “To take *sil*” is to vow or to promise and solemnly undertake to follow strictly the precepts of Buddha, not to kill, not to steal, not to drink &c. One desirous of taking *sil* attends the Paṇsala and after bowing down in reverence to the priest recites “the three *saraṇas*” as follows, the devotee repeating them after him :

*Buddhaṇ saraṇaṇ gachchhāmi,*  
*Dhammaṇ saraṇaṇ gachchhāmi,*  
*Saṅghaṇ saraṇaṇ gachchhāmi.*

This is done three times after which the commands or precepts are recited by the priest and repeated by the devotee. In this ceremony the priest is said “to give *sil*” and the devotee “to take or receive *sil*.”

I must also premise before beginning the story that when a priest is invited by a layman to his house for the purpose of performing a religious ceremony or of partaking of meals usually





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“*Mokada?*”, repeated the man.

The priest was bewildered. He could not for the life of him understand the meaning of so strange a proceeding, and he called out in a loud and stern tone, “*Allapiya*”, “Lay hold (of him).”

“*Allapiya*” was as quickly echoed forth.

The priest then went into one of the rooms to wake up his servant, and in the meantime the simpleton, hearing nothing more, concluded that the ceremony was over and returned home, leaving the pingo at the door. The priest and his servant opened the door to see what it all meant, and right glad were they to find the pingo, but they could see no one.

On reaching home the man called his wife to his side and said, “I have received *sil*: I feel such a change: I am determined to be more assiduous than you have been in the observance and practice of the rite.” The man then went to work in the field, returned home in the evening, and took his dinner, but was scarce in bed before he repeated “*Kavuda? Mokada? Allapiya.*”

“What’s the sense of these words?”, enquired the wife in surprise.

“I am reciting what the priest taught me when he gave me *sil*,” said the man.

“I wonder if you’re right in your head!”, said the wife.

“Nay,” said he, “in right good earnest I tell you, I repeat what the priest taught me. I am practising *sil*.”

“Don’t talk to me,” retorted the woman. “If you’re not mad already, you’re very near it!”

The man, however, paid no attention to his wife’s words believing her to be in jest, but kept repeating the words all night long at frequent intervals, to the serious disturbance of his wife’s rest and that of the other inmates of the house. This went on for several nights, and nothing that the wife could think of had the effect of convincing the man of his mistake.

About this time three thieves broke into the King’s Treasury at night, and stole from it a part of his treasure, consisting of gold, silver, precious stones, pearls and jewels of great value.



Carrying off their booty they came to the *pilikanna* [back part] of the man's house, and, as it was a safe and convenient spot for the division of their spoil, they began to divide it. They had hardly commenced their task when they were startled by the words "*Kavuda? Mokada? Allapiya*" in a loud voice from within the house.

"We are undone," said one of the thieves: "Discovered most certainly," said another: "Hush! hush!", said the third, "the words may have been addressed to somebody else."

So they made up their minds to go on with the division, but had scarcely recommenced before the same words "*Kavuda? Mokada? Allapiya*" fell on their ears. Then they forthwith took to their heels leaving the booty behind.

The man hearing all the clatter outside, went to the *pilikanna* with a light, and saw to his amazement the three heaps of treasure. He immediately awoke his wife and took her to the spot. Her eyes beamed as she beheld the unexpected wealth. Husband and wife together conveyed the heaps into the house, and all was secure in trunks before the day dawned.

"Now," said the man, "was it not my observance of *sil* that brought us this luck?"

"Yes," said the wife, "I am glad you have been so earnest in its practice."

The man's thoughts were now directed to the consideration, as to how best he might shew his gratitude to the priest who had given him *sil*.

"It is our duty," said he to his wife, "to make a gift of one-third of the wealth to the priest who gave me *sil*, and who has thus been the means of our acquiring this unlooked for fortune. Prepare breakfast for him, therefore, to-morrow morning, and I will invite him to partake of it, and to receive the offering of a third of the treasure."

"Nay, nay," said the woman, "that will never do. What the priest taught you was not *sil*."

"Nonsense," said her husband, "hold your tongue and attend to what I say. I must shew my gratitude to the priest; I must give him a third of the wealth."



“Well, if you must—you must” said the woman.

Words and tears were of no avail. The man was firm as a rock, and his wife gave up all hopes of dissuading him from his purpose.

Next morning she prepared meals for the priest. The man called at the Pansala and said to the priest: “My lord, you were kind enough to give me *sil* some time ago, and I have been a constant and diligent observer of the rite ever since. The result is that I have been blessed with very valuable treasure, quite sufficient to keep me and mine comfortable for many generations to come. Condescend therefore to repair to my humble abode, partake of the meal I have prepared for you, and receive one-third of the fortune I have come by, as a token of my gratitude.”

“I never saw you before,” said the priest, “nor do I remember having ever given you *sil*.”

“Then it must be some other priest in this Pansala,” said the man; “it matters little which, only come and receive the gift.”

The man led the way and the priest and his servant followed, not, however, without some suspicion and fear. When they had come within sight of the house the man saw his wife standing in the compound.

“Come on leisurely,” said the man to the priest, “while I run a-head to see that everything is ready for your reception.” So saying the man ran up to his wife and whispered in her ear, “Has our neighbour brought the curds we ordered last evening?”

“Not yet.”

“I will go and fetch it then,” said he; “in the meantime give the priest a seat and attend to him till I return.”

Now when the priest saw the man whispering in the woman’s ear, his suspicions of some foul play, which had already been roused, were almost confirmed.

So when he got to the house he said to the woman, “Pray what did your husband whisper in your ear?”

“Bad luck to you!”, said the woman, “my husband is gone to fetch a rice pounder to make an end of you!”





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## BUDDHA'S SERMON ON OMENS.

BY LOUIS DE ZOYSA, MAHÁ MUDALIYÁR.

*(Read, September 14th, 1882.)*

That the Founder of Buddhism has repudiated caste and superstition both in theory and practice, is well known. A high authority\* has characterized Buddha as "the great opponent of Hindú caste and superstition." But in countries like Ceylon, in which Hindúism had prevailed before the introduction of Buddhism, caste and superstition still exist though in a modified form; and writers whose information is derived from secondary sources are apt to forget the real teachings of Buddha on these subjects. A notable instance of this I may mention here. A recent writer,† "On the Religions of India" has, according to a review of his work in the *Athenæum*, attributed the introduction of caste into Ceylon to the influence of Buddhism!

I hope to lay before the Society from time to time, translations of extracts from Buddhist writings bearing on these two subjects. In the present note I shall confine my remarks to the subject of "superstition," reserving those on "caste" for a future occasion.

A fair idea of Buddha's views on superstition may be formed on reference to two papers published in this Society's Journal. I allude to the able translation of "*Brahmajála Suttaṅ*"‡ by the late Revd. D. J. Gogerly, in which various superstitions are enumerated and condemned as "unworthy and animal sciences," and to my own translation of two Játakas, (*Nakkhatta* and *Námasiddhi*),§ one of which exposes the folly of

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\* The late learned Dr. Mill, Principal of Bishop's College, Calcutta.

† Mr. A. Barth. (Trübner's Oriental Series.)

‡ C. A. S. Journal 1846 (Reprint, 1861) pp. 17—62.

§ C. A. S. Journal 1880, Part II, pp. 29—33.



believing in astrology, and the other of the practice of conferring on individuals what are supposed to be lucky or auspicious names.

My special object however in the present note is to bring to light the true object of *Maṅgalaṅ Suttaṅ*, one of the most remarkable discourses of Buddha against "superstition," which is found in two of the canonical Scriptures of Buddhism, namely in the *Sutta Nipāta* and *Khuddaka Pāṭha* sections of the *Khuddaka Pāṭha* of the *Sutta Piṭaka*.

There are three English translations extant of this discourse—one by the late Rev. D. J. Gogerly, in the *Ceylon Friend* for June 1839, another by the late Professor R. C. Childers in his translation of the *Khuddaka Pāṭha*, and a third in the late Sir M. Coomāra Swamy's translation of *Sutta Nipāta*; but by an unhappy rendering of one expression by the learned translators, the true object of the discourse, namely, *that of exposing the folly of believing in omens*, has been completely kept out of view, and the discourse is simply regarded as a series of excellent moral maxims. Mr. Gogerly rendered the words "*etaṅ maṅgalaṅ uttamaṅ*," "these are chief excellencies": Mr. Childers, "this is the greatest blessing": this is also the rendering adopted by Sir M. Coomāra Swamy.

When Mr. Childers' able and lucid translation of *Khuddaka Pāṭha* appeared in 1874, I ventured to address a letter to that gentleman referring him to the *Aṭṭhakathā* or Commentary on the discourse, which explains its origin and objects, and submitting to him whether the words "*etaṅ maṅgalaṅ uttamaṅ*," which he has rendered "this is the greatest blessing," should not be more correctly rendered "this is the best omen," or "these are the best omens." In reply he approved of my proposed rendering, but unfortunately having mislaid his letter, I am deprived of the gratification of producing it, but it will be seen that my late lamented friend has made the following note in the Addenda to his Pāli Dictionary Vol. II. P. 617 s. v. " '*maṅgalo*,' '*maṅgalaṅ*,' means also 'an omen.' I learn from Louis de Soysa that '*etaṅ maṅgalaṅ uttamaṅ*' should be rendered 'this is the best omen.' "



The reasons which have induced me thus to render the words “*etaṇ maṅgalaṇ uttamaṇ*” will be seen from the following condensed translation of the introduction of this discourse in the Commentary.

“What is the origin of *maṅgalaṇ suttan*? It was the practice for people in Jambudīpa to assemble at the gates of cities, in meeting houses and other places, and to hear the recital of various stories such as those of Sítá, Bharata, &c. The people discussed various subjects at these meetings. Each discussion some time lasted for four months. On one occasion, the subject of discussion happened to be that of *maṅgalaṇ* (happy or auspicious things i. e. good omens). What is a *diṭṭha maṅgalaṇ* (a good omen of sight)? What is a *suta maṅgalaṇ* (a good omen of smell or taste or touch)? Do you know what a *maṅgalaṇ* is?, said some of the audience present). One of them, a believer in omens of sight (*diṭṭha maṅgaliko*), said, ‘I know what a *maṅgalaṇ* is. For example, a man rising up early in the morning sees a speaking bird,\* tender fruits of the bilva tree (*Ægle marmelos*), a pregnant woman, a child, an ornamented brimming jar, a fresh cyprinus fish, a thorough bred horse, or the likeness of one, a bull, a cow, a tawny coloured cow, or any other object of an auspicious nature,—it is a *maṅgalaṇ*.’ Some of the audience accepted his theory, but those who did not entered into a dispute with him.

“A believer in omens of hearing (*suta maṅgaliko*) remarked that the eye sees what is pure and what is impure, what is good and what is bad, what is pleasant and what is unpleasant. If what is seen by the eye be a *maṅgalaṇ* (good omen), then every object of sight must be one. What is seen therefore is not a *maṅgalaṇ*: that which is deemed a true *maṅgalaṇ* is that of hearing. If a man rising up early in the morning hears a sound such as ‘it has prospered,’ ‘it is prospering,’ ‘it is full,’ ‘it is fresh,’ ‘it is delightful,’ ‘prosperity,’ ‘increase of prosperity,’ ‘the lunar constellation,’ ‘to-day is auspicious,’ ‘a lucky moment,’ a ‘lucky day,’ or any other pleasant sound deemed auspicious, this is said to be a *maṅgalaṇ*.

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\* Such as a parrot, mina, &c.





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“ Thus I have heard. On a certain day dwelt Buddha at Śrāvastī, at the Jétavana Monastery, in the garden of Anáthapiṇḍaka. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jétavana, approached the blessed one, and saluted him and stood aside. And standing aside addressed him with this verse :—

‘ Many gods and men, yearning after good, have held divers things to be blessings (*good omens*) ; say thou, what is the greatest blessing (*the best omen or the best omens*) ?

Buddha :—‘ To serve wise men and not serve fools, to give honour to whom honour is due, this is the greatest blessing (*this is the best omen or these are the best omens*).

‘ To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing (*this is the best omen or these are the best omens*).

‘ Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing (*this is the best omen or these are the best omens*).

‘ To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing (*this is the best omen or these are the best omens*).

‘ To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing (*this is the best omen or these are the best omens*).

‘ To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing (*this is the best omen or these are the best omens*).

‘ Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing (*this is the best omen or these are the best omens*).

‘ To be long-suffering and meek, to associate with the priests of Buddha, to hold religious discourse at due seasons, this is the greatest blessing (*this is the best omen or these are the best omens*.)

‘ Temperance and chastity, discernment of the four great truths, the prospect of Nirváṇa, this is the greatest blessing (*this is the best omen or these are the best omens*).



'The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing (*this is the best omen or these are the best omens*).

'They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing, (*theirs are the best omens*).'"

It may be remarked, how could such distinguished scholars as Gogerly and Childers have committed such a mistake as the one referred to? The matter is easily explained. They have evidently translated the word *māṅgalaṅ* in its ordinary sense,\* without referring to the commentary which explains the special sense in which the word is used in this discourse. This is not to be wondered at, seeing that even some of the learned Buddhist Priests of the present day commit the same mistake and interpret the discourse simply as a series of moral maxims. Strangely enough, this discourse is used by Buddhists even for purposes of superstition, such as, exorcism, etc. It is so used by the Kandyan Buddhists according to Mr. C. J. R. LeMesurier, C.C.S., who, by the way, calls it "the Sutra of Festivals" which might lead one to suppose that it has some connection with the various Kandyan Hindú Festivals, which he describes in his account of "The Principal Religious Ceremonies observed by the Kandyans of Ceylon."†

It is only when this discourse is viewed by the light thrown on it by the commentary, that it appears in its true character, as one of the most powerful exposures of Hindú superstition on record.

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\* *Māṅgalo* (adj.) 'Auspicious,' 'lucky,' 'joyous,' 'festive,' 'belonging to state occasions,' Ab. 88. *Māṅgalaṅ*, 'rejoicing,' 'festival,' 'festivity,' 'holiday,' 'festive ceremony' (Dh. 247) 'blessing,' 'boon' (Kh. 5).—Childers's Pāli Dictionary, Vol. I., p. 237.

*Māṅgalya*, *Māṅgalyah*, *Māṅgalyā*, *Māṅgalyaṅ*. 'Auspicious,' 'propitious,' 'conferring happiness,' 'prosperity,' 'beautiful,' 'pleasing,' 'agreeable,' 'pure,' 'pious.'—Wilson's Sanskrit Dictionary, Second Edition, p. 631.

† C. A. S. Journal, Vol. VII., Pt. I., No. 23, 1881, p. 39.



NOTES ON THE MICROSCOPICAL CHARACTERISTICS OF FEATHERS, AND THEIR PRESENT ANALOGY WITH A PROBABLE ABORIGINAL FORM.

BY F. LEWIS, Esq.

(*Read, November 2nd, 1882.*)

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No naturalist, or more probably, no ornithologist has ever looked upon a feather without admiring its beautiful structure, and admirable adaptation of ends to means. Here will be found a maximum of strength in a minimum of weight; adapted alike, as an organ of flight, or as a means of warmth to the creature that supports this exquisite structure. Colored in some instances only as a means of attraction, or, in others, as one of protection, and yet withal, light as proverbially, 'as a feather.'

In variety of external form, we have many, even in Ceylon birds, though of course, if the examples of variation of pattern, from all parts of the world were tabulated, a long and interesting list could be made, were such necessary. My object in the present Paper is of a further character, and one which requires a deeper investigation than that of a mere comparison of external shapes and forms.

A feather may not inaptly be likened to a cocoanut leaf or branch, as it is sometimes called. There is the shaft or quill, and from it diverge other shafts which form the webs. If a breast feather be pulled from some well-known bird, say a Woodpecker, we observe in the lower, or basal region, that the quill supports a shaft, or, as I shall call it, a *web-shaft* Fig. 1 (*bb*); which, in turn, towards the lower half of the feather bears a fine thread like process, say one-tenth of an inch long, which I shall call the *sub-web-shaft* Fig. 1 (*ccc*). In the upper or exposed part of the feather, this *sub-web-shaft* is absent, leaving the conclusion that these fine filaments are for the purpose of warmth—a con-





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N<sup>o</sup> 5

*Of the partially spinous order*

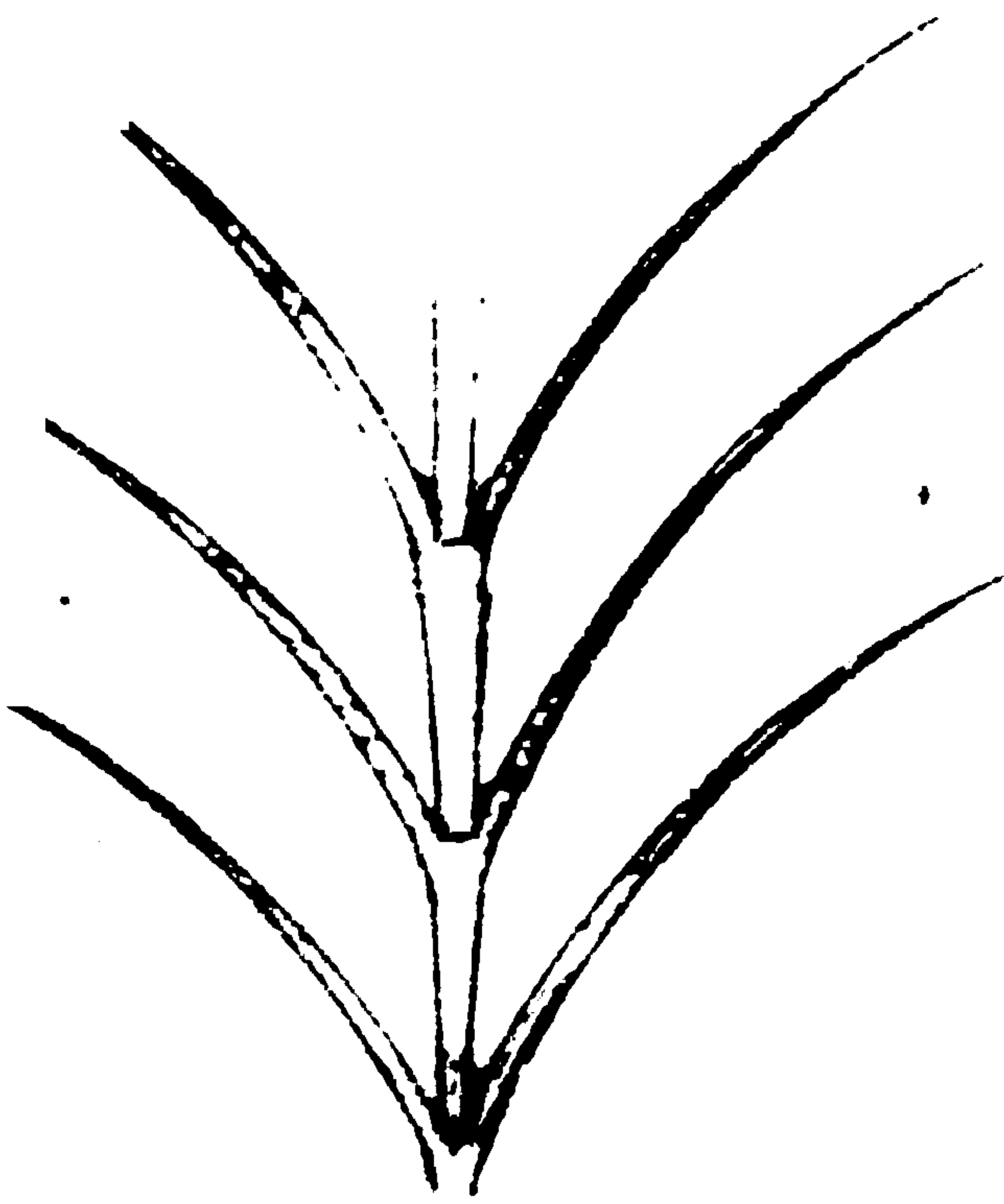
x 500



N<sup>o</sup> 6.

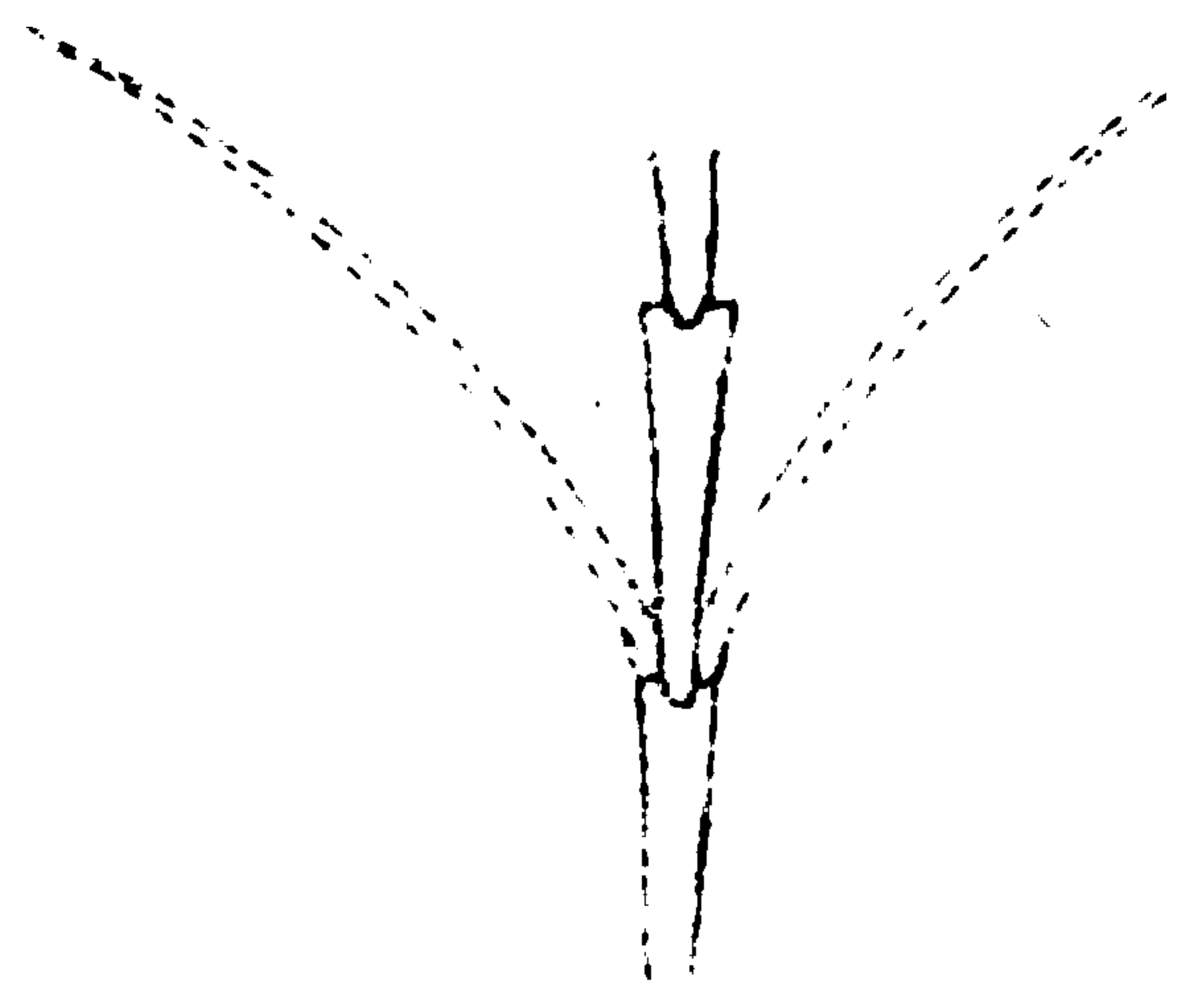
*Of the highly spinous order*

x 500



N<sup>o</sup> 7.

*The probable abroginal form*



N<sup>o</sup> 8.









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in itself may be considered as a means of classification, if such there be. Unfortunately, I have not had the good fortune to be able to examine the plumage of birds from other countries, more especially those from the colder climates of the extreme north which would give evidence either in support, or to the contrary of my theory. For the present, I venture the subject more as a question, than as an established fact, though the evidence from local examples tends greatly to prove the force of my theory.

Climatic effects may probably bear with more or less weight upon the point, but I find the conclusion is still irresistible that each existing form can be traced to a higher, which we may call *the aboriginal parent*, and its necessity is just the same, in a larger measure, as that which supplies the present sub-web-shaft. Where warmth is unnecessary, then *sub-web-shafts* do not exist, as for instance in the tail feathers, or feathers beyond the body, and by analogy, where greater warmth is required, then the additional process would exist, which through non-necessity is now reduced to a simple, or at most a spinous joint.

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## SINGHALESE FOLK-LORE STORIES.

BY W. KNIGHT JAMES, F.R.G.S., F.R. HIST., S.

*(Read, November 2nd, 1882.)*

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The Sinhalese are essentially a social people. Some of the most important traits of their character are, deep attachment to friends, filial obedience, and love of their homes and villages. There are a few greater hardships which a Sinhalese can be called upon to undergo than separation from the home and friends of his childhood, and there are few dearer reminiscences to him, wherever he may be in after life, than those which recall the early days spent in his native village. Home stories and sayings exercise no little influence on him, and at any rate in the leisure portion of the life of the villager oral stories take an important place, whether they be the Játaka stories of the various births of Buddha,

“The preternatural tale,  
“Romance of giants, chronicle of fiends,”

or the more modest stories that relate the doings of the people. In the Sinhalese home it is true that the “fireside” with which we connect the story-telling of harsher climes is absent, but it finds its representative in the little verandah or in the roadside, and often when the family have retired to rest for the night in the single room and verandah which generally form the “house” of the Sinhalese cultivator, one member, frequently the grandfather relates stories to the others until he finds that the “dull god” has drawn away his audience. In the night as two or three villagers sit guarding the ripening grain of their paddy fields from the inroads of elephant, buffalo or boar, stories serve to wile away what would be otherwise a weary vigil, and on numerous other common-place occasions story-telling plays an important part. Some of these stories throw considerable light



on the modes of thought, manners, and customs of the people, and also may perhaps be of some value in comparative folklore, I therefore give translations of a few of these village stories.

### I.—THE TRIAL AT AVICHÁRA-PURA.\*

In the neighbourhood of Badulla there is among the Sinhalese a saying, when justice appears to have miscarried :

“*Avichára-puré naḍuwa wágeyi*,”—“Like the trial at Avichárapura.”

The story on which the saying is founded is without doubt of considerable age and contains rich satire :—

One night some thieves broke into the house of a rich man and carried away all his valuables. The man complained to the Justice of the Peace, who had the robbers captured, and when brought before him enquired of them whether they had anything to say in their defence. “Sir,” said they, “we are not to blame in this matter : the robbery was entirely due to the mason who built the house ; for the walls were so badly made, and gave way so easily, that we were quite unable to resist the temptation of breaking in.” Orders were then given to bring the mason to the Court-house. On his arrival he was informed of the charge brought against him. “Ah,” said he, “the fault is not mine, but that of my cooly, who made mortar badly.” When the cooly was brought he laid the blame on the potter whom he said had sold him a cracked chatty, in which he could not carry sufficient water to mix the mortar properly. Then the potter was brought before the judge, and he explained that the blame should not be laid upon him, but upon a very pretty woman who in a beautiful dress was passing his house at the time he was making the chatty, and had so riveted his attention that he forgot all about the work. When the woman appeared, she protested that the fault was not hers, for she would not have been in that neighbourhood at all had the goldsmith sent home her earrings at the proper time ; the charge she urged should properly be brought against him.

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\* *A*, ‘without’ ; *vichára*, ‘enquiry’ ; *pura*, ‘city.’





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one, put it among the ashes also, and commenced to blow the fire to melt it down. The live-frog feeling uncomfortable in the heat immediately jumped out and hopped away. "See, dear mother", said he, "your frog is gone. How can you expect me to make ornaments from a living thing?" "Oh, my dear son", said the mother, "what is worse than bad fortune? My lump of gold has turned into a lump of flesh."

### III.—A STORY OF TWO ROGUES.

There are several stories which relate to the sharp-wittedness of people from different villages, towns, or districts, and which seem to imply much the same as is expressed in our English proverb "set a thief to catch a thief." The following is well-known, and, although the story varies somewhat in different localities, is in substance the same. The names given to the two rogues vary with the place where it is told, but they are, as far as I have heard, always the names of different villages, or districts, with the affix *yá* or *wá* thus *Gampolayá* and *Rayigamayá*, 'a Gampola man' and 'Rayigama man'; *Migamúwá* and *Mátarayá*, 'a Negombo man' and 'Mátara man':—

Two men who lived in different districts, and who depended principally on their wits for a livelihood, started off one day about the same time each to pay a visit to the other. On their way they met, and agreed to go together in search of adventure. As they went on they heard the sound of weeping at a certain house and, finding the friends of a dead man mourning for him, they went and joined in the lamentations. When the question of the division of the deceased's property arose, they put in their claim. "Who are you?", the people asked, "and what right have you to any of the property?" "Was not this our own poor old grandfather whom we have not seen for these many years?", said the men weeping. The friends at the house were so affected by the grief of the strangers, that they agreed to go that evening to the grave of the dead man, and see if he would express any wish in the matter. One of the rogues slipped out unobserved and laid himself beside the grave. "Is it your will that these two



strange persons should have any share in your property?"; asked one. "You are all my children : divide it amongst you fairly", came in sepulchral tones from the grave. Having received a box containing some valuable articles, they started off, and after journeying for some time lay down to rest near the sea-shore, placing the box between them. One, finding the other asleep shortly afterwards, took the box, and, going into the sea as high as the armpits, buried it in the sand ; then going back again to his place fell asleep. Soon afterwards the second man awoke, and, finding his neighbour asleep and the box gone, guessed what had been done with it. He therefore commenced to lick along the whole length of his body, and, finding the taste of salt did not go above his armpits, knew the depth where it was buried. Having discovered the box, he carried it away; and hid himself in one of a number of ricks of straw that were standing a short distance off. On the other man awakening, he knew that his friend had discovered the treasure and made off with it, but, as he had not had time to escape far, he thought that he was most likely hiding in one of the heaps of straw hard by. Tying a *sokaḍa* (wooden bullock bell) round his neck he went on his hands and knees knocking his head against each of the ricks. The man who was hiding hearing the noise and thinking it was a buffalo, shouted out "*Jah ! jah ! koṭiyá ká\*!*" and so was discovered. After this, it is said, they divided the spoil equally.

#### IV.—HOW THE TUMPANÉ FOLK WENT A-BEES'-NESTING.

Among the folk stories of the Sinhalese there are a large number which relate to simpletons,—a class of stories which we find in most countries. The following bears some resemblance to the story of the Wise Men of Gotham, who, seeing the reflection of the full moon in the river Trent as they passed over, and thinking it to be a cheese lying at the bottom, lowered one of their number with a rope to reach it.

One day a man in *Tumpané* (a district renowned for its foolish people) wanted some honey for his daughter who was

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\* An imprecation, lit. "May a tiger eat you!"



very sick : so he got his friends to assist him, and they started off to the forest in order to find a bees' nest. As they were passing by a deep pond, they beheld the reflection of one which was suspended on an overhanging tree. Having tried vainly to grasp the nest in the water, they thought that it must be deeper down than they supposed, and one of their number was, therefore, sent in. Believing, as he was unable to touch it, that he could not get down far enough, they tied a large stone round his neck. The other fools stood by the whole day waiting for the man to come up with the honey.

#### V.—HOW A TUMPANÉ MAN CURED HIS MOTHER.

Once upon a time a half-witted villager bought a bullock to use in his hackery, and, as he took it away, the dealer (a philosopher in his way) repeated to him this proverb :

“*Harak diya-badu wágé,*” lit. “cattle are like watery things,” (that is, they are perishable, and consequently require a great deal of care and attention). The man, however, took the saying literally, and, noticing water coming from the bullock as it went along, thought that it had already commenced to dissolve. He was now very anxious to dispose of his bullock before the process went farther, and a man happening to be passing with a *ketta* (bill-hook) in his hand, the owner of the bullock asked ‘what the *ketta* would do’: “fell jungle”, said the man. It was then agreed that an exchange should be made of the bullock for the *ketta*. The half-witted fellow took the axe, and going to some jungle land which belonged to him, placed it upon a stone and went away. Some time afterwards he returned to see how much jungle it had felled, but was surprised to find that it had not cut even a single tree. When he picked it up he found the iron was quite warm, and concluded that it had not been able to work that day as it was suffering from fever. He, therefore, went to the doctor, who, knowing how foolish the man was, appeased him by telling him to bury it in a cool spot until the morning and he would then find the fever gone. The man did as he was told, and found his *ketta* quite cool. Next day, however, his mother had a severe attack of fever, and, remembering





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## RUINS AT VEHERAGALA.\*

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The ruins in question are known as "*Veheragala*" and are situated about two miles South of the 10th mile-post on the Anurádhapura road.

They consist for the most part of groups of stone pillars more or less roughly squared, and are probably the remains of palaces and *Viháres*. The jungle is, however, so thick, and the ruins are so overgrown, that it is difficult to conjecture, from their formation, to what period they belong.

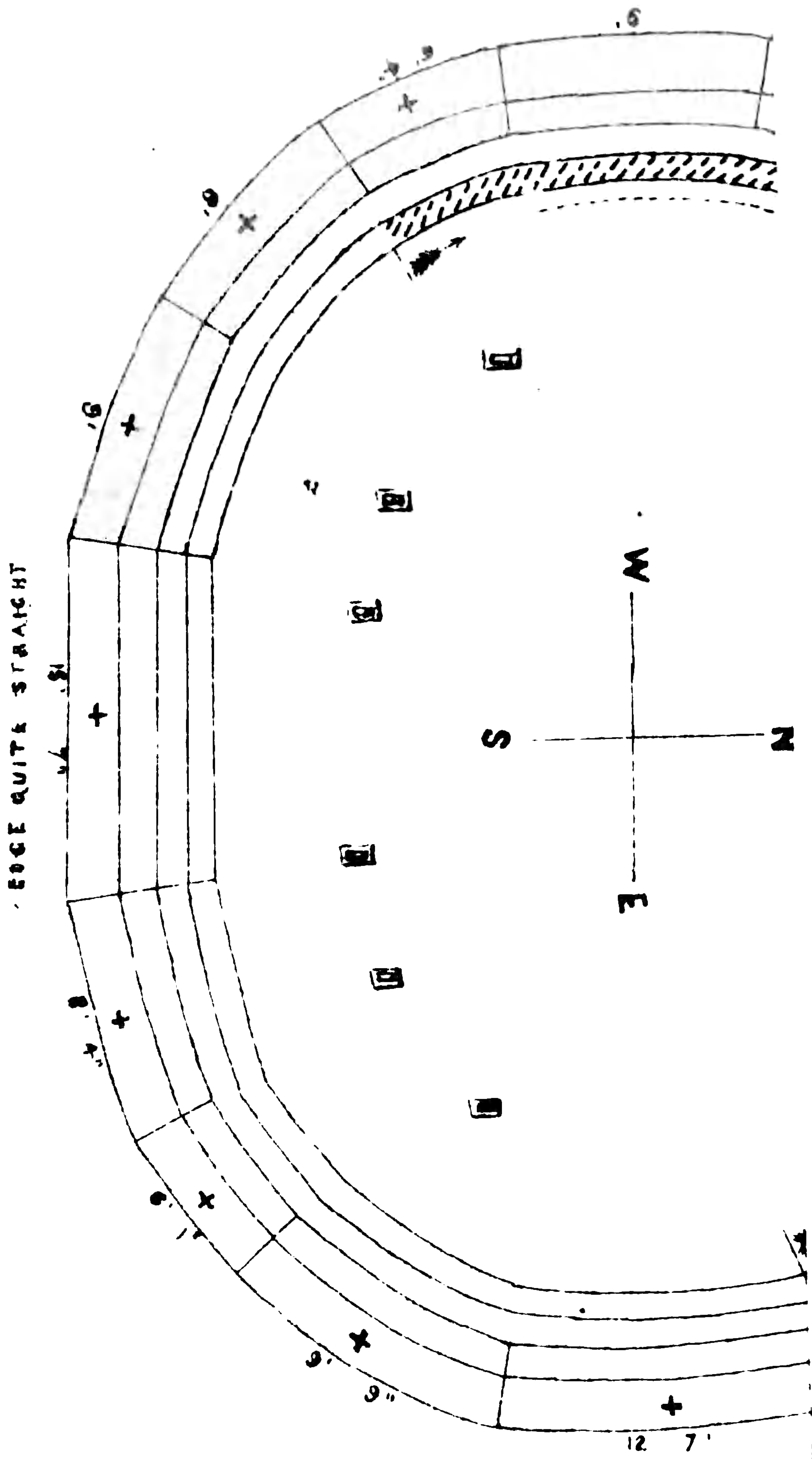
The only really interesting ruin which has so far been discovered, is that of an oval building, found upon a rocky mound, and the base of which is constructed of huge slabs of stone, (the shape of which is very peculiar) laid upon oblong blocks. They are cut into segments of a circle, each segment being 8 ft. to 12 ft. by 7 ft.  $\times$  7 in. or 8 in. thick. These slabs are also concave on the upper side and convex on the lower, but whether this was intentional, or the result of being wedged out of laminated rock—with which the neighbourhood abounds,—is not apparent. Another curious feature of the building is, that the oblong blocks upon which these slabs are laid, (and which seem to have formed the foundations) built upon the solid rock were morticed together, the sockets and notches being very distinct. The building faces North, on which side there is a flight of stone steps leading to the entrance, and its dimensions are, from North to South 56 feet, and from East to West 78 feet.

If this structure was intended for a *Tope* or *Dágaba*—which, considering that it was not circular, is, I think, unlikely—it was never completed, and appears to have been temporarily used for some other purpose; for at the South end there are five spur stones, arranged in a curve, and upon which pillars must have

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\* Extract from letter dated September 25th, 1882, from P. A. Templer, Esq., C.C.S., Assistant Government Agent, Puttalam, to the Government Agent, North-Western Province.—*Hon. Sec.*





RUINS AT VEHE

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THE CONNECTION OF THE SINGHALESE WITH THE  
MODERN ÁRYAN VERNACULARS OF INDIA.

BY W. P. RAÑASIṄHA, ESQ.

Is Singhalese to be placed under the Turanian family of languages with Tamil, Telugu, &c., or under the Indo-Germanic family, along with Hindí, Bengálí, Panjábí, Sindhí, Maráthí, Gujaráthi, Nepáli, Oriya, Assamese, and Káshmirí ?

The Turanian family of languages has not got beyond the collocational or syntactical and agglutinated stages, whilst the Singhalese has not only reached the inflectional stage, like Sanskrit, Greek and Latin, but has also advanced to the analytical, like the English, French, &c. : examples are කරයි, *karayi*, "he does"; යයි, *yayi*, "he goes"; දෙයි, *deyi*, "he gives," &c. Here we find the stems කර, *kara*, ය, *ya*, and දෙ, *de*, which are derived from the Sanskrit roots कर्, *kri*, या, *yá*, and द, *dá*, with an inflection ति, *yi*. This ति, *yi*, is again divisible into two parts य, *y*, and इ, *i*. The य, *y*, is merely an augment adopted for the purpose of avoiding the hiatus which would otherwise occur if after the stem the इ, *i*, were pronounced alone. The इ, *i*, here is the remnant of ति, *ti*, in the Sanskrit verbs करोति, *karoti*, "he does"; भरोति, *bharati*, "he bears," &c. Mr. Beames points out that ति, *ti*, is equal to the English *s* in "he bears, &c." In Greek φέρει, he says, we have *i* equal to the English pronoun "he." In Latin *fert* the *i* is lost and *t* alone remains. In Gothic *bairēth* we have *th* ; here too the *i* is lost. In English "beareth" the *i* is lost, and the *th* alone remains. The English *th* and the Singhalese *i* are parts of the same termination ति, *ti*. This *th* in English, he points out, is still further modified in the modern language into *s* as in "bears," "fears," &c. So the English *s* and the Singhalese इ, *i*, in the third person singular number present tense of the indicative mood, can be traced to the Áryan ति, *ti*,—the English taking the first part of the termination and further modifying



it into s, the Sinhalese rejecting the first part, and taking the vowel alone, and inserting a ය, *y*, to avoid the hiatus.

The ය, *y*, in කරයි, *karayi*, &c., is an augment and not a substitute for ත, *t*. We have in කෙරේ, *keré*, යේ, *yé*, and දේ, *dé*, other forms of the above verbs, meaning "he does," "he goes" and "he gives." Here we find the ඉ, *i*, without the ය, *y*. By the rule of *sandhi ádigecornuvri*, the vowel ඉ, *i*, following the අ, *a*, in කර, *kara*, කර+අ+ඉ, *kar+a+i*, becomes එ, *e*, that is to say, both the අ, *a*, and ඉ, *i*, are lost, and එ, *e*, is substituted in their place; hence the word කෙර, *kare*, and by the force of the vowel එ, *e*, in රේ, *ré*, the word becomes කෙරේ, *keré*, "he does"; similarly ය+අ+ඉ, *y+a+i*, becomes යේ, *yé*, "he goes"; and ද+අ+ඉ, *d+a+i*, becomes දේ, *dé*, "he gives."

Now, although we never write කරයි, *karayi*, යයි, *yai*, and දෙයි, *deyi*, but කරයි, *karayi*, යයි, *yai*, and දෙයි, *deyi*, yet they are pronounced කරයි, *karai*, යයි, *yai*, and දෙයි, *dei*, as if they had been written so. This also is proof that the ය, *y*, is merely an augment.

In the book language we have the following terminations :—

Singular.		
Present.		Future
1. කරමි, <i>karami</i> , "I do."		කරන්නෙමි, <i>karannemi</i> , "I will do."
2. කෙරෙහි, <i>kerehi</i> , "You do."		කරන්නෙහි, <i>karannehi</i> , "You will do."
3. කෙරේ, <i>keré</i> , "He does."		කරන්නේ, <i>karanné</i> , "He will do."

Past

1. කළෙමි, *kalemi*, "I did."
2. කළෙහි, *kelehi*, "You did."
3. කළේ, *kelé*, "He did."

But in the spoken language these perhaps were found to be a great encumbrance, and a form කරනවා, *karaawá*, has come to be used in the present and future tenses without any distinction as to number or person: and it is now necessary to say මම කරනවා, *mama karaawá*, "I do;" උතු කරනවා, *ú karaawá*, "he does;" මම හෙට කරනවා, *mama heta karaawá*, "I will do to-morrow." Sometimes කරවි, *karávi*, and කරනවා අති, *karaawá eti*, are used. The past tense in the



colloquial is කලා, *kalá*. This too having no inflections to shew the number or person, the pronouns have to be prefixed :—මම කලා, *mama kalá*, "I did" ; අපි කලා, *api kalá*, "we did" ; උතු කලා, *ú kalá*, "he did," &c. We have here both the inflectional and analytical stages. Thus by classification Sinhalese must be grouped under the Indo-Germanic family. "But," it is said "classification is not in itself sufficient for purposes of analysis" Let us therefore, look for other peculiarities. In the Turanian group, it is said that nouns are not distinct from verbs. In Sinhalese they are : කර, *kara*, ය, *ya*, දෙ, *de*, සිටි, *siti*, &c.,—are always verbs and never nouns ; nor could a noun be converted into a verb except by the addition of a verb, as පැලකරමි, *pəlakarami*, "I grow" ; දියවෙයි, *diyaveyi*, "it becomes liquid" ; දියකරමි, *diyakarami*, "I liquify."

Another characteristic of the Áryan language, says Mr. Beames, is "that the noun possesses three numbers, singular, dual and plural ; and numerous cases each distinguished by a peculiar and inseparable termination."

We have in Sinhalese only the singular and the plural numbers, the dual is lost, as in English. The case endings are inseparable, that is to say, if separated from the stem, as ම, *ta*, in මම, *mama*, "to me," they have no meaning in themselves, and here the ම, *ta*, when separated has no meaning in itself.

We have the following terminations in nouns :—

#### Masculine

මිනිසු, *minde*, "Man."

	Singular		Plural	
Nom.	ආ,	á	හු,	hu
Acc.	ආ,	á	ලන්,	un
Inst.	ආ (වෙස),	á (viesin)	ලන්, (වෙස)	un (viesin)
Adv.				
Dat.	ආට,	áta	ලන්ට,	unta
Abl.	ආගෙන්,	ágen	ලන්ගෙන්,	ungen
Gen.	ආගේ,	áge	ලන්ගේ,	unge
Loc.				
Voc.	ආ, ඔ,	á, é	ලන්,	uní





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The terminations of the future tense are the same, with *ඉසා*, *issa*, prefixed to them.

“Another striking characteristic of this family,” says Mr. Beames, “is its power of expressing complicated ideas or strings of ideas by compounds. Several words are joined together, and the case and tense-endings are added to the last word only, the first member of the compound being either a preposition or a noun, or even a verb. This power is not possessed by other families” This power the Sinhalese language possesses in a preeminent degree, බඹ සුර නරෝ නමදිනි, *Bāmba sura naró namadit*, given in the *Sidat Saṅgará* is a familiar example.

I have here attempted to shew that most of the characteristics of the Áryan languages do also apply to the modern Sinhalese.

The following languages, as was said before, belong to the Indic class of the Indo-Germanic family, Hindí, Bengálí, Panjábí, Sindhí, Marathí, Gujarathí, Oriya, and Kashmírí. Following Mr. Beames' excellent work on the Philology of these languages I shall endeavour to shew the connection of Sinhalese with this family.

The numerals, says Mr. Beames, are those parts of speech which retain their forms with the greatest tenacity, and offer the most obvious similarities. Let us compare the Sinhalese with the Indian vernacular numerals.



Sanskrit.		Bengálí.	Sinhalese, (Old).	Sinhalese, (Modern).
1.	<i>éka</i>	<i>ék -</i>	<i>eka</i>	<i>eka</i>
2.	<i>dui</i>	<i>dui</i>	<i>de</i>	<i>de</i>
3.	<i>tri</i>	<i>tin</i>	{ <i>tuna or</i> <i>te</i>	<i>tuna</i> { <i>sutara</i>
4.	<i>chatur</i>	<i>chári</i>	<i>siv</i>	{ <i>hataru</i>
5.	<i>pañchu</i>	<i>punch</i>	<i>pusu</i>	<i>pahu</i>
6.	<i>shash</i>	<i>choi</i>	<i>su</i>	<i>ha</i>
7.	<i>saptu</i>	<i>sát</i>	<i>satu</i>	<i>hata</i>
8.	<i>ashta</i>	<i>áth</i>	<i>aþa</i>	<i>aþa</i>
9.	<i>navan</i>	<i>noy</i>	<i>nava</i>	{ <i>navu</i>
10.	<i>daṣan</i>	<i>daṣ</i>	<i>dasa</i>	{ <i>namu</i> <i>duhu</i>
11.	<i>ékudaṣa</i>	<i>egar</i>	{ <i>era</i> <i>ekoḷosa</i>	<i>ekoḷaha</i>
12.	<i>dwádaṣa</i>	<i>báro</i>	{ <i>bara</i> <i>doḷosa</i>	<i>doḷaha</i>
13.	<i>trayodaṣa</i>	<i>teró</i>	{ <i>teles</i> <i>tera</i>	<i>dahatuna</i>
14.	<i>chaturdaṣa</i>	<i>chuddu</i>	<i>tudusa</i>	{ <i>dusasalara</i> <i>dahahataru</i>
15.	<i>panchudaṣa</i>	<i>ponera</i>	{ <i>pañara</i> <i>paṣaḷos</i>	{ <i>pañalos</i> <i>paṣaḷos</i>
16.	<i>shoḍaṣu</i>	<i>shóla</i>	<i>soḷos</i>	<i>dahasaya</i>
17.	<i>saptadaṣa</i>	<i>sutéra</i>	<i>sataḷos</i>	<i>dahahata</i>
18.	<i>aṣṭádaṣa</i>	<i>áthára</i>	<i>ataḷos</i>	<i>dahaata</i>
19.	<i>únaviṅṣati</i>	<i>únis</i>	{ <i>ekunvisi</i> <i>unuvisi</i>	<i>dahanavaya</i>
20.	<i>viṅṣati</i>	<i>viṣa</i>	{ <i>visi</i> <i>tis</i>	<i>visi</i>
30.	<i>triṅṣat</i>	<i>triṣa</i>		<i>tiha</i>
40.	<i>chatwárinṣat</i>	<i>challiṣa</i>	{ <i>sáḷis</i> <i>sataḷis</i>	<i>hataḷiha</i>
50.	<i>pañcháṣat</i>	<i>pañchása</i>	<i>pañasa</i>	<i>pañaha</i>
60.	<i>shashṭi</i>	<i>sáeþa</i>	<i>sæþa</i>	<i>heþa</i>
70.	<i>saptati</i>	<i>suttara</i>	<i>seṭṭe</i>	<i>heṭṭe</i>
80.	<i>aṣṭi</i>	<i>áṣi</i>	<i>osú</i>	<i>asú</i>
90.	<i>navati</i>	<i>nabbai</i>	<i>anú</i>	<i>anú</i>
100.	<i>ṣata</i>	<i>ṣaya</i>	<i>siya</i>	<i>siya</i>









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	Telugu.—(contd.)		Tamil.—(contd.)	
50	...	yábai	...	aimpadu.
60	...	—	...	—
70	...	—	...	—
80	...	—	...	—
90	...	—	...	—
100	...	núru	...	núru.

These, it is obvious, have no relationship to the Sinhalese numerals.

Following the Prákrit the modern Áryan vernaculars of India have avoided the “nexus” or the combination of two or more consonants without an intervening vowel, which is seen in the Sinhalese too.

The Prákrit  $\ominus$ , *ch*, is changed in Sinhalese mostly to  $\omin�$ , *s*, and sometimes to  $\omin�$ , *t*, and also to  $\omin�$ , *d*.

The corruption has gone so far as to change the  $\omin�$ , *s*, to  $\omin�$ , *h*, and sometimes the *h* is dropped.

From the Sanskrit  $\text{सय्या}$ , *sayyá*, “bed,” Prákrit  $\text{सेय्य}$  *sejjá*, we get Sinhalese  $\text{අදා}$ , *enda*. By reducing the  $\omin�$ , *s*, into  $\omin�$ , *h*, and dropping it altogether, the  $\text{ජ්ජ}$ , *jjá*, is reduced to  $\omin�$ , *da*, and to compensate for the loss of the conjunct consonant, the vowel  $\text{අදා}$ , *e*, is substituted. This is more apparent when we compare the Sinhalese  $\text{අදා}$ , *enda*, with the old Hindí *sajyá*—the modern Hindí, Panjábí, and Sindhí being *sej*.

In Prákrit, which, as Professor Max Müller says, is the basis of all the Áryan vernaculars of India, consonants are dropped in the middle of words; as *visai* for *vinsati*, twenty. In Sinhalese the hiatus is always avoided by the coalition of the letters or by the insertion of the semivowels  $\text{යා}$ , *ya*, or  $\text{වා}$ , *va*, and sometimes  $\text{රා}$ , *ra*;  $\text{රතන}$ , *ratana*, “cubit,” Sinhalese  $\text{රියන}$ , *riyana*;  $\text{කථයති}$ , *kathayati*, “he says,” Sinhalese  $\text{කියයි}$ , *kiyayi*. We could never have such a combination of letters as the Prákrit *janavaá*, for the Sanskrit  $\text{जनपद}$ , *janapada*, “community:” the Sinhalese word is  $\text{දනව්ව}$ , *danavva*.

These are the main features of the language. Now compare the Sinhalese names for the members of the body with those of the Áryan vernaculars of India.



Skr. कर्ण, *karna*, “ear”; Pr. *kaṇṇo*, Páli कण्ण, *kaṇṇa*, Hindi *kána*, Panjábí *kanna*, Gujaráthí, Maráthí, Bengálí and Oriya, *kána*, Sindhí *kanu*, Siphalese කණ, *kaṇa*.

Skr. दन्त, *danta*, “tooth”; Páli දන්ත, *danta*; H. *dánta*; so in the rest, except P. *dan̄ta*, S. *dan̄du*; Siphalese දත, *data*,

Skr. कर, *kara*, “hand”; Páli *id.*; Sind. *karu*; H. and the rest *kara*; old Siphalese කර, *kara*.

Skr. जीवा, *jihvá*, “tongue”; H. *jíbhā*; P. G. M. *id.*; S. *jibha*; Siphalese දිව, *diva*.

Skr. बाहु, *báhu*, “arm”; Páli *id.*; H. *bánha*; P. S. *id.*; G. *báñhi*; M. *id.*; B. and O. *báha*; old Siphalese බා, *bá*, and බාහු, *báhu*.

Skr. भ्रु, *bhrú*, “eyebrow”; Páli බ්‍රු, *bhamu*; H. *bhaun̄*; P. *bhaun̄ha*; S. *bhirun̄*; O. *bhurú*; G. *bhavun̄*; M. *bahn̄vaí* and *bhoṇvaí*; Sip. බ්‍රම, *bema*.

Skr. चर्म, *chárma*, “skin”; Páli චම්ම, *chamma*; H. *cháma*, *charma*; so in all; Sip. සම, *sama*, and thence හම, *hama*.

Skr. केश, *kéśa*, “hair”; Páli කෙස, *kesa*; M. *kesábu*; Sip. කෙස්, *kes*, and කෙ, *ke*.

Skr. दाढ़ी, *dádhi*, “beard”; H. *darhú*; Sip. දැලි, *deli*.

Skr. अक्षि, *akshi*, “eye”; Páli අච්චි, *acchi*; H. *ákha*, in poetry *amshi*; P. *akkha*; G. *ákha*; S. *akhi*; Sip. ඇස්, *es*; old Sip. අස්, *ak*.

Skr. पङ्खा, *jan̄ghá*, “leg”; Páli පංඝා, *jan̄ghaṇ*, H. *jángha*; G. M. *id.*, P. *jan̄gha*; S. *jan̄gaha*; old Sip. දංඟ, *dangā*; modern Sip. කෙට කෙටා *kenda*.

Skr. गर्भा, *garbha*, “womb”; Páli ගබ්බා, *gabbha*; H. *garabha*; P. *id.*, and *gabbha*; M. G. *gábhā*; S. *gabhu*, and *garabhu*; Sip. ගැබ්, *geba*.

Skr. हस्त, *hasta*, “hand”; Pr. *hattha*; M. *hátī*; B. O. *id.*; Sip. අත, *ata*.

The following rules may be deduced from the above and other peculiarities of the language.

1. That pure Siphalese retains all the Sanskrit vowels except *रि*, *रि*, *रि*, *रि*, *रि*, *रि*, *रि*, *रि*: *रि* becomes either *අ*, *අ*, *අ*, *අ*, or *උ*, *උ*, or *උ*, *උ*, sometimes *රු*, as *තෘත*, “grass,” for



*trīṇa*, ඉදු, *idu*, “straight,” for සෘජු, *ṛiju*, උතු, *utu*, “season,” for සෘතු *ṛitu*, රුසි, *rusi*, for සෘෂි, *ṛishi*.

2. එච්, *ai*, becomes ඵ, *e*, as හෙල, *hela*, “mount,” for හෙල, *ṣaila*.

3. ඔ, *au*, becomes ඔ, *o*, as සොදුරු, *sonḍuru*, for සොසුරු, *saundaryya*, “comely.”

4. A long vowel is generally shortened as එක්, *ek*, “one,” for ඒක, *ēka*; සොලොස්, *solos*, “sixteen,” for *sóḍaṣa*; මග, *maga*, “road” for මාර්ග, *mārga*; ඉසුරු, *isuru*, “lord” for ඉසුර, *īswara*.

5. The dental sibilant ස, *s*, represents the palatal and the lingual; as විසි, *visi*, “twenty,” for විංශති, *viṅṣati*; සැට, *ṣeṭa*, “sixty,” for ෂෂ්ටි, *shashṭi*; ස, *sa*, “six” for ෂෂ, *shash*.

6. Aspirated consonants are reduced to their unaspirated sounds, sometimes with හ, *h*, to compensate for the loss of the aspirate; as බිම, *bima*, “land,” for භූමි, *bhúmi*; විදි, *vidi*, “manner,” for විධි, *vidhi*; දෙහෙන, *deheṇa*, “religious meditation,” for ධ්‍යන, *dhyána*.

7. ච, *cha*, is changed either to ස, *sa*, or ද, *da*, sometimes to ත, *ta*; as සතර, *satara*, “four” for චතුර්, *chatur*; පස්, *pas*, “five” for පච්ච, *pañcha*; ගොදුරු, *goduru*, “an object of sense”, for ගොචර, *góchara*; තුදුස්, *tudus*, “fourteen,” for චතුර්දාස, *chaturddasa*. The change of ච, *cha*, to ස, *sa*, is not peculiar to the Sinhalese alone: it is a feature of the Bengálí and Maráthí too. Mr. Beames says, “In Eastern Bengal, where the pronunciation reaches the utmost limits of corruption, *chha* is regularly sounded as *s*, and in that dialect of Bengal spoken in Assam, not only has the *s* sound driven out the *chha* but also has in many cases still further passed into *h*.” So it is in Sinhalese; සඳ, *sānda*, “moon,” from Sanskrit චන්ද්‍ර, *chandra*, is reduced to හඳ, *hānda*; පච්ච, *pañcha*, “five” is පස, *pasa*, and reduced further into පහ, *paha*; දස, *dasa*, “ten” becomes දහ, *daha*. This හ *ha* is sometimes still further reduced in Sinhalese, by dropping it altogether and retaining only its inherent





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aspirate eliding the first letter of the conjunct consonant, and we get *නුබතල*, *nubatala*. Prākṛit, *naa*, “nine,” Sinhalese, *නව nava*; Prākṛit, *visai*, “twenty,” Sinhalese, *විසි, visi*.

13. The Sinhalese sound *ආ, e*, comes into play when a long *ආ, á*, or *ඵ, é*, is shortened, or a nexus preceded by *ආ, a*, is elided, e. g., *ආශාඨ, áshádha*, “name of a month (June and July),” *ආසල, esala*; *මක්ෂිකා, makshiká*, “fly,” *මැසි, mesi*; *හස්තීන්, hustin*, “elephant,” *ආත්, et*; *ශස්ඨි, shashti*, “sixty” *හැට, heṭa*. It is also a substitute for *ඵ, e*, as *velli*, “creeper” Sinhalese *වැල්, vel*. Though in Bengálí and other vernaculars of India there is no letter corresponding to the Sinhalese *ආ, e*, yet Mr. Beames says:—“In some instances in Bengálí the vowel *ඵ, e*, has a short harsh sound, like that of English *a* in *hat*. Thus *ek*, “one,” sounds *yak* or *ack*.” This is just what the Sinhalese *ආ, e*, is: the vowel changes entirely depend upon the preceding or succeeding vowels of a word.

The following examples will shew that a large number of words with slight modifications, is common to all. I work on the materials supplied by Beames.

Skr.\* *karkaṭaka* “crab;” Páli, *kakkaṭa*; S. *kánkiḍo*; H. *kekara*; Siṅ. *kakuḷu*, “sea crab.”

Skr. *karkaṭika*; “cucumber;” Pá. *kakkári*; S. *kakiḍi*; H. *kakaḍi*; O., B. *kakuḍi*; Siṅ. *kekiri*.

Skr. *karbura*, “variegated;” S. *kubiro*; H. *kabará, kábara*; Siṅ. *kabara*.

Skr. *kshaṇa*; “moment;” S. *khiṇa*; H. *khana, khaṇa, chhaṇa*; Siṅ. *keṇa, seṇa*. Here *keṇa* comes by the elision of the lingual *sh*, and *seṇa* by eliding the *k* and dentalizing the lingual *sh*.

Skr. *kshamá*, “pardon;” S. *khimá*; H. *chhamá, khimá*; P. *chhimá*; Siṅ. *kamá, samá*.

Skr. *vanka*, “crooked;” S. *vingu*; H. *bánka, bánká*; Siṅ. *vak*.

\* S. stands for Sindhí; B. Bengálí; H. Hindí; O. Oṛiya; P. Panjábí; M. Mēharáthi; G. Gajuráthi; Siṅ. Sinhalese; Pr. Prākṛit; Pá. Páli; Skr. Sanskrit.



Skr. pushkara, “tank ;” Pá. pokkharani ; B. pukhura ; H. pokkara ; Siṅ. pokuṇa, pokuru.

Skr. vatsá, “calf ;” Pá. vaccha ; B. báchura ; O. báchhuri ; H. bachharu, bachhadá ; Siṅ. vassá, adjectively, vahu.

Skr. vaṅgana, “brinjal ;” Pá. vátiṅgana ; B. báguna ; H. baigana ; Siṅ. vaṅ, as in vaṅbatu, which latter word is from bhautá, *solenum melongena*.

Skr. udumbara, “fig tree ;” B. ḍumura ; Siṅ. dibul.

Skr. mushala, “pestle ;” B. mushula ; Siṅ. mohola, móla.

Skr. aushadha, “medicine ;” B. ashud ; Siṅ. osu.

Skr. aṅgulí, “finger ;” H. ungalí ; P. ungulí ; Siṅ. ɛngili.

Skr. chakshu, “eye ;” B. choukha ; chóha ; Siṅ. (old) sak.

Skr. bindu, “drop ;” H. búnda, bunda ; M., P., G. *id.* ; S. bundó, búnda ; Siṅ. bindu.

Skr. ikshu, “sugarcane ;” Pá. ikka, uchchhu ; Pr. uchchhu, H. úk ; Siṅ. uk, (old) ik.

Skr. sayyá, “bed,” Pr. sejjá ; H. sej ; P. S. *id.* ; G., M. sej ; O., H. sajya ; Siṅ. ɛnda.

Skr. valli, “creeper ;” Pr. velli ; H. bél, béli ; P., S., G., O. beli ; Siṅ. veḷ.

Skr. badhirá, “deaf ;” P., H. bahirá ; G. béhéro ; Siṅ. bihirá, bírá.

Skr. samaya, “time ;” H. same ; Siṅ. same, hama, áma.

Skr. kadali, “plantain ;” H., P. kélá ; M., G., kél ; Siṅ. kehel, kesel.

Skr. vidyut, “lightning ;” H. bijali ; B., M., G., P., O. bijulí ; Sin. viduli, vidili.

Skr. báluka, “sand ;” O. báli ; S. várí ; B. bálí ; M., P., S., H. bálu ; Sin. veḷi.

Skr. paníya, “water ;” Pr. páṅiaṅ ; H., B., M., G., P., O., S. paní ; Siṅ. peṅ.

Skr. alíka, “false ;” Pr. aliaṅ ; H. alíka ; Siṅ. ali, as in aliboru, literally “a false lie.”

Skr. kachchapa, “tortoise ;” H., P. kchhuá ; S. kachhup ; B. káchhíma ; Siṅ. (old) keṣup, (modern) keṣbe.

Skr. kuddála, “hoe ;” S. kódari ; G. kódaró ; B. kóḍála ; O. koḍá ; Siṅ. udalu. Here the *k* is dropped altogether.



Skr. pṛiṣṭha, “back ;” H., B. pīṭha ; O. piṭhi ; P. piṭṭha ; G. piṭha ; Siṅ. piṭa.

Skr. mṛitti, “earth ;” M. mātí ; B., G., O. mātí ; H. mittí, mattí, mātí ; Sin. meṭi.

Skr. pitri, “father ;” Pr. piá ; P. piú ; S. piu ; Sin. piyá.

Skr. matṛi, “mother ;” Pr. máá ; P. máú ; S. máu ; Siṅ. mavu.

Skr. bhrátri, “brother ;” Pr. bháá ; P. bháú ; S. bháu, Siṅ. (old) bé.

Skr. mṛita, “dead ;” Pr. madó, maó, muó ; H. muá ; P. m'niá ; S. muó ; G. muvuṅ ; M. mele ; O. malá ; Siṅ. maḷa.

Skr. bhakta, “devotedness ;” H., and the rest, bhagata ; Siṅ. beṭí.

Skr. rakta, “red ;” Pr. ratta ; H., and the rest, ragata, rakata ; Siṅ, rat, ratu, reṭi.

Skr. dharma, “religion ;” H., and the rest, dharama ; Siṅ. dam, daham, daruma.

Skr. strí, “woman ;” S. tiriya ; P. tiraya ; O. tiri, *vulgo* tiḷa ; Siṅ. (old) itu, itiri, *vulgo*, istiri.

Skr. eraṇḍa, “castor-oil plant ;” H. renḍi ; Siṅ. eṇḍaru, eraṇḍu.

Skr. nidrá, “sleep ;” H. ninda ; M. nída, níja ; P. ninda ; S. ninḍa ; Siṅ. ninda.

Skr. cháyá, “shadow ;” Pr. cháá ; H., P. *id.*, chá ; S. chaṅva, cháṅ ; Siṅ. (old) séyá, (modern) he, as in hémalaya, “shadow of one's self ;” sevana, hevana, “shadow.”

Skr. sphaṭika, “chryystal ;” H. phiṭakarí ; M. phaṭakí ; S. phitakí ; O., P., G., B. phaṭakarí ; Siṅ. paḷingu.

Skr. swapanaṅ, “sleeping ;” Pr. siviṇṇó, siviṇó ; Pá. supinó, “dreaming ;” H. sóná ; P. soaná ; S. sumhaṅu ; G. suvaṅ ; B. soité ; O. šóibá ; Siṅ. hína, “dream.”

It is obvious that the Sinhalese comes from the Prákrít siviṇo, by the elision of the semi-vowel *v*. The coalision of the two similar vowels would make it, sína : *s* as has been already remarked changes into *h*, and we get híná.

Skr. Pá. vapananaṅ, “sowing ;” H. bóná ; B. búana ; O. boibá ; Siṅ. vapura.





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Skr. kumbhakára, “potter ;” H. kumbár; Siṅ. kubal.

Skr. súkara, “pig ;” H. súar ; Siṅ. (old) húra, (modern) úrá.

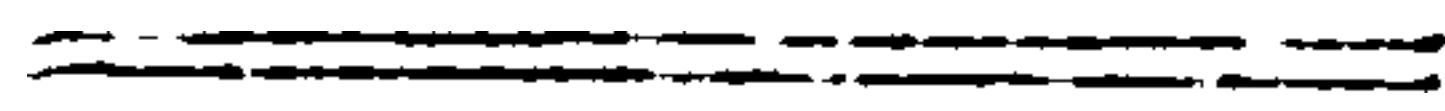
Skr. karpása, “cotton ;” S. kapáha, kapaha ; P. kapáh ; O. kapá ; Siṅ. kapu

Skr. mukha, “face ;” Pr., H. muḥa ; P. muḥu, muḥu ; S. muḥu Siṅ. muva, mína.

Skr. śithila, “loose ;” Pr. sidhilo ; H., M., G., ḍhíla ; P. ḍhillá ; S. ḍhiro ; B., O., ḍhilá ; Siṅ. íhil, libil, líla.

These may be extended to any length.

It was my intention to add to this a few remarks on the pronouns, the case endings, verbs and their terminations and the particles which are called the “sinews and ligaments” of language, but this paper has extended to a greater length than was originally intended, and I reserve my remarks on them for another paper.





## NOTE.\*

*Máldive Numerals.*

“ The inconvenient duodecimal mode of numeration was formerly exclusively used by the Máldivians—the numerals from 1 to 12 being almost identical with the Singhalese ; but, though still in vogue here and there, it is gradually dying out, and rarely employed in business calculations. Beyond 10 a modified form of the Hindústání decimal numeration is that in common use. Some confusion, however, arises from the co-existence of the two systems ; thus, *fanás* or *fansás* may be either 48 or 50 ; *hiya* or *satéka*, 96 or 100.” (“ The Máldive Islands,” Sessional Papers, Ceylon, 1881, p. 121.)

Mr. Albert Gray in giving the Máldive numerals recorded by Pyrard with their Singhalese equivalents, adds in a foot note :—“ After this number Pyrard has the following :—‘ Note that they have the numbers up to twelve (as we have them up to ten) : then they go on by twelves, and their hundred is 96, or eight times 12.’ It will be seen by the numbers which follow that those only which are correct according to Singhalese enumeration are compounds of *dolos*, viz., *tin dolos*, *passedolos*, and *addolos*. They are simply, ‘ three dozen’, ‘ five dozen,’ and ‘ seven dozen.’ On the other hand, those which are not compounds of *dolos* are altered values of the ordinary Singhalese decimal numbers. Yet it is strange that Pyrard could make mistakes with numbers so low as ‘ twenty-four’ and ‘ forty-eight’ which by analogy ought to be *dedolos* and *háradolos*..... It seems that the Maldivians count much by dozens ; indeed, Christopher (Trans. Bom. Geog. Soc. 1836-8, p. 69) says,

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\* Mr. Ranasiqha’s paragraph (p. 241) on Máldive numerals justifies this note.—B. Hon. Sec.



‘they reckon by twelves, as we do by tens ;’ but they have not abandoned altogether the decimal system. If, however, *passee* and *panas* really stand for ‘twenty-four’ and ‘forty-eight,’ it will be interesting to know the Maldivian for ‘twenty’ and ‘fifty.’” (Journ. R. A. S., Vol. viii. n. s. 1878, pp. 193-4.)

Mr. Raṅasiṅha has rightly shown, from a comparison with the Sinhalese, the true meaning and value of the forms, *fassehi*, *fanas*, and *hiya* ; but it is difficult to account for the anomaly of their employment in a duo-decimal system, otherwise than as relics of an original decimal numeration, which, from unknown causes, was temporarily abandoned, only to reassert itself, though under a different garb more closely resembling other Áryan vernaculars than Sinhalese.

The following table of Maldivian numerals exhibits both systems :—





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Duo-decimal.		Decimal.	
48	fanás	arh-ális	
49	fanás-eke'	ona-fansás	
50	fanás-dé'	fansás	
51	} &c.,	eká-	
52		bá-	
53		té-	
54		saura-	
55		fansa-	} vanna
56		sa-	
57		satu-	
58		arhu-	
59		ona-hattī	
60		fas-dolos	hattī
61	fas-dolos-eke'	eká-hattī	
62	} &c.,	} &c.,	
63			
64			
65			
66			
67			
68			
69			
70			ona-hattiri
71			hattiri
72	fáhiti	ekáh attiri	
73	fáhiti-eke'	} &c.,	
74	} &c.,		
75			
76			
77			
78			
79			
80			ona-áhi
81			áhi
82			ek-áhi
83		ba-	
84	had-dolos	té-	
85	had-dolos-eke'	saura-	} yáhi
86	} &c.,	fansa-	
87		sa-	
88		sat-áhi	
89		arh-áhi	
90		o-navai	
91		navai	
92		eká-	
93		bayá-	
94		teyá-	
95		saurayá-	} navai
96	hiya	fansayá-	
97	} &c.,	sayá-	
98		satá-	
99		arhá-	
100		ona-satta	satéka



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---

COLOMBO.

THE "TIMES OF CEYLON" PRESS.

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1884.



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1882.

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# PROCEEDINGS

1881.









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**CEYLON BRANCH.**

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**PROCEEDINGS,**

**1881.**

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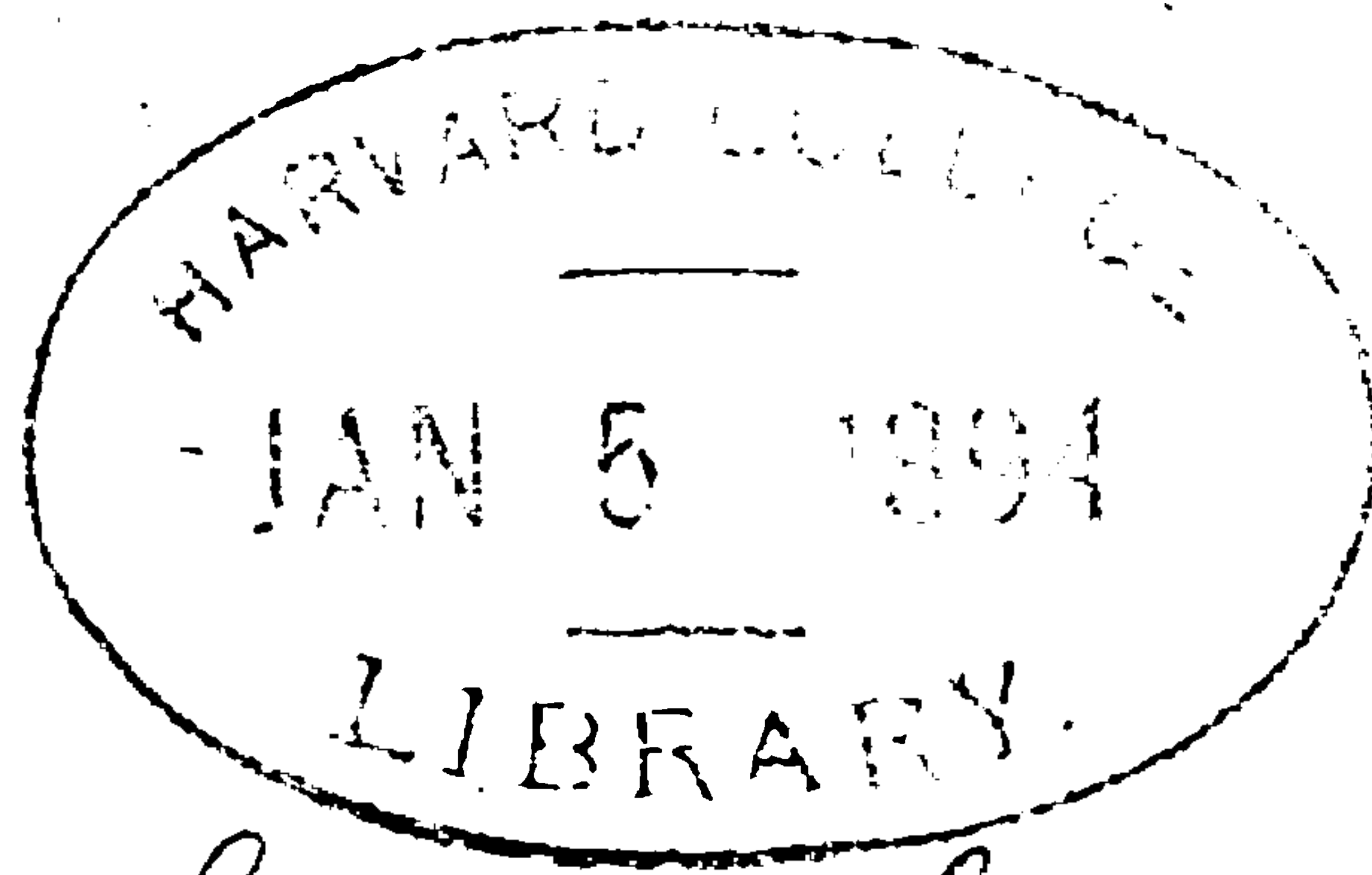
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**1882.**





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by the Hon. Secretary that the Committee should once for all sanction an authoritative numbering and division of the series.

*Approved*, and the matter left entirely in the hands of the Hon. Secretary. \*

6.—The Hon. Secretary stated that on going over the Books, &c, belonging to the Library, he discovered that a large proportion required immediate binding or rebinding, and moved for a special vote under this head.

The Committee sanctioned an expenditure of Rs. 200, to be devoted to this object.

7.—It was notified by the Hon. Secretary that, in accordance with Resolution 2, passed at the Committee Meeting held July 16th, 1880, the Sub-Committee had met, and selected new Books for the Library to the value of £50; and that the order had been sent to Messrs. Trübner & Co.

8.—A General Meeting was decided to be held in April, prior to Col. Fyers' departure to England.

It was announced that several Members had promised Papers.

---

GENERAL MEETING.

*April 7, 1881.*

Present :

The Hon. Colonel Fyers, R.E., President, in the Chair.

G. Wall, Esq., Vice-Presd.

J. Capper, Esq.,

W. Ferguson, Esq.,

S. Green, Esq.,

A. Murray, Esq., Honorary  
Treasurer.

E. F. Perera, Esq.,

Hon. P. Ráma-Náthan,

W. P. Ranasinha, Esq.,

J. G. Smither, Esq.,

H. C. P. Bell, Esq., Hon.  
Secretary.

1.—The Minutes of the last Meeting (Annual) were read and confirmed.

2.—The following new Members were then duly elected :—

G. A. Baumgartner, Esq., c.c.s.

C. Bruce, Esq.,

S. M. Burrows, Esq., c.c.s.

P. Dias Baṇḍaranáyaka,

Mahá-Mudaliyár,

W. H. G. Duncan, Esq.,

C. P. Hall, Esq.,

A. Jayawardana, Mudaliyár,

J. D. Mason, Esq., c.c.s.

L. O. Pyemont-Pyemont, Esq.,  
c.c.s.

J. G. Wardrop, Esq.,

H. White, Esq., c.c.s.

W. T. Wragg, Esq., c.c.s.

---

\* Journal since consecutively numbered, divided into Volumes, and "Summary" issued by Honorary Secretary.



PROCEEDINGS, 1881.

The following gentlemen were re-admitted as Members :—

J. Loos, Esq., M.D., H. Nevill, Esq., C.C.S., and G. E. Worthington, Esq., C.C.S.

3.—The Hon. Secretary announced that the new Books for the C. A. S. Library, ordered in February from Messrs. Trübner & Co., were on their way out. He also laid on the table a list of Books, &c., presented to, or purchased by, the Society since the Annual Meeting in December, 1880.

4.—The following Papers were then read :—

i.—*Hindú Astronomy as compared with the European science*, by S. MERVIN, Esq.

ii.—*Some sculptured ruins at Horaṇa*, by J. G. SMITHER, Esq.

iii.—*Gold in Ceylon: a sketch*, by A. C. DIXON, Esq.

iv.—*Specimens of Sinhalese proverbs*, by L. DE ZOYZA, Mahá-Mudaliyár.

v.—*Ceylon Bee culture*, by S. JAYATILAKA, Mudaliyár.

In the absence of the authors Papers iii. and v. were read by the Hon. Secretary, and Paper iv. by W. P. Raṇasinha, Esq.

Mr. G. Wall initiated a very interesting critical discussion regarding the asserted discovery of the laws of gravitation before Sir Isaac Newton's time.

5.—The Hon. the Chairman proposed a vote of thanks to the gentlemen who had sent in Papers — *Carried nem. con.*

6.—The President (Hon. Colonel A. B. Fyers, R.E.), announced his contemplated immediate departure for England, adding that during his absence, George Wall, Esq., Vice-President, would assume the Chair.

7.—The Hon. the Chairman proposed that the following gentlemen be invited to become *Honorary Members* :—

(a) L. De Soyma, Mahá-Mudaliyár.

(b) M. M. Künté.

Seconded by George Wall, Esq., and *unanimously carried*.

8.—A vote of thanks to the Chairman, proposed by G. Wall, Esq., and seconded by J. G. Smither, Esq., concluded the Meeting.

Copies of the "*Summary of C. A. S. Journals, 1845-1880*," just compiled by the Hon. Secretary, (Vide Resolution 5, Committee Meeting, February 2nd, 1881), were distributed among Members.



**Additions to Library.**

---

Bálagrahasántiya (Sinhalese)—*From Author.*

Classified Index to the Sanscrit MSS. in the Palace at Tanjúr  
Part 3rd.

Dásayura, Ocean of Verbal roots, The, 1880. (Sinhalese).—*From Author.*

Dípawaṅsa, The—*Presented by Ceylon Government.*

Drama of Princess Rolina, 1879, (Sinhalese). }

Ganitasástraya, Arithmetic (Sinhalese). }

Hindú Chronology and Antediluvian History. }

*From Authors.*

Journal of the R. A. S. of Bengal, Vol. XLIX, Part I,  
No. IV., 1880. }

Do. do. do. Part II. }

No. III., 1880. }

Do. do. do. Part II. }

No. IV., 1880. }

*From R. A. S.  
Bengal.*

Lepidoptera of Ceylon, (Moore) Parts I. and II., 1881.—*Presented by Ceylon Government.*

Malwarapatalaya and Bálagrahasántiya (Sinhalese).—*From Author.*

Níti Nighanduva, (English and Sinhalese).—*Presented by Ceylon Government.*

Notes upon a Denarius of Augustus Cæsar.—*Presented.*

Our Colony.—*From Author.*

Proceedings of the R. A. S. Bengal, July, 1880. }

Do. do. August, 1880. }

Do. do. November, 1880. }

Do. do. January, 1881. }

*From  
R. A. S.,  
Bengal.*

Report on the Amarávati Tope, &c., Excavations on  
its site in 1877. }

*Presented.*

Sanscrit Manuscripts of the Mahá-Rájá of Bikaner. }

Sásanavaṅsa Dípo (Páli) }

Simálakana Dípani (Páli) }

*From Author.*

Transactions of the R. A. S. Japan, Vol. 8, Part III., 1880. }

Do. do. Vol. 8, Part IV., 1880. }

Do. do. Vol. 9, Part I., 1880. }

*From  
R. A. S.,  
Japan.*

Vinayapiṭakam, Vols. I, II.—*Presented by Ceylon Government.*

---

We were enabled to report but briefly the meeting of the Ceylon Branch of the Royal Asiatic Society held at the Museum yesterday. It was a pity that more Members were not present, as the Papers read were interesting. Those Papers were, however, too numerous to allow of free discussion upon them.





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A few "*Sinhalese proverbs*," from a large number of specimens by L. De Zoyza, Mahá-Mudaliyár, were read by Mr. Raṇasiṅha, in the absence of the Mahá-Mudaliyár.

Samuel Jayatilaka Mudaliyár's Paper on "*Bee Culture in Ceylon*" was read by the Hon. Secretary.

The Hon. the Chairman proposed a vote of thanks to those gentlemen who had written or read Papers. He said that they had had such a number of Papers that it had been almost impossible to pause and discuss the merits of any of them. He quite concurred with the remarks of Mr. Wall as to the knowledge of the Hindús as to gravitation. Upon such a point they might have had a free discussion had there been time.

Mr. Wall remarked that he was not quite clear whether Mr. Mervin wished to imply that the Hindús really understood the laws of gravitation. He proceeded (to Mr. Mervin): "Do we understand that your belief is that the laws of gravitation, as propounded and explained by Newton, were understood by the ancient Hindús?"

Mr. Mervin: "As in other cases the *principle* was understood by the Hindús, but not as improved and made perfect since in the form of a system. The *principle* was understood."

The Hon. P. Ráma-Náthan: "The idea is that the Hindús should be credited with having conceived the first ideas of the laws of gravitation."

Mr. Wall: "But none of the extracts he has read bear him out: rather the opposite. The figures as to the dimensions of the earth and the times of the eclipses were ascertained by observation without any knowledge of the laws of gravitation whatever. The fact that a year consists of 365 days and so many hours could be ascertained without any knowledge of the laws of astronomy. No doubt astronomical observations were carried to a very high degree of perfection and for a very great period of time, but there has not been anything said to show that the laws or principles of gravitation were ever propounded before Sir Isaac Newton discovered them. People may find out by observation that a clock goes, and also find out what the movements indicate, but that does not prove what works the inside of it."

Mr. Mervin, to illustrate his meaning, remarked that algebra was in existence among the Hindús ages since, but not in such perfection as among Europeans of the present day. And so attraction or gravitation was known to the Hindús. He did not say the *laws* of gravitation were known to perfection.

Mr. Wall: "But it is the *law* which is everything in this case."

Mr. Mervin: "It says in one of the passages I read that 'the earth is standing by its own inherent force.' What is meant by 'inherent force?'"

Mr. Wall: "The idea of gravitation first of all is shown with bodies having no motion. They must derive their motion from something. The first step towards gravitation is that bodies do not move at all unless they are moved by something. The facts were known, but your facts were obtained by observation, while Sir Isaac Newton's theory was laid down, whereby those facts could be confirmed and understood. Sir Isaac laid aside for 20 years his idea of the laws of gravitation because they did not agree with observation. No one had the slightest conception of the theory till Sir Isaac found it out. Then the whole thing became clear. The facts



of observation were constantly coming into contact with the theory. The laws of gravitation required that certain motions should take place by a certain planet while the facts of observation were utterly opposed to it. It was afterwards discovered that there was another planet existing beyond the one expected to change, and upon which it acted. Thus the further planet was discovered. The law of gravitation was one theory, simply enounced; not a gradually worked out fact like geometry, about which there is no principle. The law of gravitation as discovered by Newton has never been altered. When, apparently, facts were opposed to it, as in the case of the new planet, further observations by the aid of the most complete instruments have shown that the laws of gravitation were perfectly correct, the apparently contradictory facts being explained after observation. No ancient Hindú, as far as at present known, ever had the slightest inkling of knowledge of those laws. None of their facts required a knowledge of those laws."

The subject then dropped.\*

The Hon. the Chairman said that was the last Meeting at which he would be present for some time, as he was about to leave for England. It was very gratifying to be able to leave the Society in such a flourishing state.

\* Mr. Mervin subsequently published the following letter in the columns of the *Observer* :—

DEAR SIR,—A portion of the Essay on Hindú Astronomy read by me at the Asiatic Society Meeting of the 7th instant, runs—"The laws of gravitation were known to the Hindús long before Sir Isaac Newton was born." The Hindú Astronomer Báskara-ásáriyár was born in the year 1114, A.D., and composed the treatise called "Siddhánta Sirómani" in 1150. In the 6th verse of the 3rd chapter of that book, the author says :—"The property of attraction is inherent in the earth. By this property, the earth attracts any unsupported heavy thing towards it. The thing appears to be falling, but it is in a state of being drawn to the earth," &c.

Sir Isaac Newton was born in the year 1642, A. D., and made the discovery of the laws of gravitation in 1703.

Does not the above quoted verse elicit that attraction of gravitation (if not the laws thereof) was known to Báskara-ásáriyár 492 years before Newton was born? Why should any one hesitate to acknowledge this? I do not say that the laws of gravitation *in their entirety* were known to the Hindús. If one believes that the above verse was written by Báskara-ásáriyár, could he doubt that the principles of attraction were known to him?

Should it be said that Báskara-ásáriyár knew this merely from his observation, and not scientifically, the Hindús would say that even so much was not known to the western nations before Sir Isaac Newton's time; for Sir Isaac deduced the attraction from his observation of the fall of an apple. Is it not clear that no European that lived before him did ever observe the fall of an apple, and therefrom deduce the earth's attractive power? Most sciences and arts are discovered by observation. Man derives his knowledge from observation, conversation, reading and meditation; observation being the first medium. It is therefore no wonder that Báskara-ásáriyár



During his absence, Mr. Wall, the Vice-President, would assume the Chair, and he was sure Mr. Wall would take an interest in everything affecting the Society, and contribute by his well stored mind to its benefit. He thanked the Members for the confidence shown in him by his being elected upon so many occasions as President, and assured them that he should always have the welfare of the Society at heart. At home he hoped to be of any use possible. He should try to get such Books, &c, as the Hon. Secretary might wish to obtain. He desired before leaving to recommend one very old Member who had held various offices in the Society the Mahá-Mudáliyár, Louis De Zoyza, for nomination as an *Honorary Member*, coupling with his name that of Professor M. Künté, who had lectured to them, sent Papers, and promised to send more.

Mr. G. Wall seconded, although, as he remarked, the proposal did not need a seconder, coming from the Chair. He wished at the same time to propose a vote of thanks to the Society's "restorer," Col. Fyers, as the Colonel had certainly fulfilled that part. The Society was in a dormant state till Col. Fyers took that lively interest in it which had revived it to its present position. He (Mr. Wall) had been a witness of the Society's career, and was only sorry that he had done so little for it.

Mr. Smither endorsed the remarks made by Mr. Wall as to the President.

The Hon. President replied, ascribing the praise to the Honorary Secretary, who had written to many people as to Papers, and by his endeavours had resuscitated the Society.

The Meeting was then adjourned till some convenient day soon, when Papers will be read.—[See *Ceylon Observer*, 6th April, 1881.]

got, at least, a faint knowledge of attraction of gravitation from his observation. But that is no reason why it should be asserted that he did not know the thing.

It may be argued that the Hindús maintain, as Ptolemy did, that the sun goes round the earth, and that this is inconsistent with the laws of gravitation. It is therefore that I say that the Hindus did not know all the laws of gravitation in their entirety.

As it appears that the Europeans here did not all this time know the teachings of "Siddhánta Sirómani," it is quite right for them to say that the laws of gravitation, or gravitation itself, was not known to the Hindús before Sir Isaac Newton's time.

I would now amend the wording of my Essay thus:—"The laws of gravitation were known" &c., should be "Attraction of gravitation was known," &c.

S. MERVIN.

Colombo, 13th April, 1881.





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(iii.) *A Letter from J. G. SMITHER, Esq., combating Mr. S. Mervin's statement of the length of the Yójana (Paper on "Hindú Astronomy.")\**

\* The Hon. Sec., Royal Asiatic Society, C. B.

DEAR SIR,—IN the interesting Paper on Hindú Astronomy read at the General Meeting on Thursday, Mr. Mervin informed us that a "yójana" is considered equal to *five* English miles.

Referring to the glossary given in Turnour's translation of the Mahá-waṅso (page 30), I find the following definition of the term which I transcribe *verbatim* :—

"*Yójanañ—passim* : a measure of distance equal to four "*gáwutan*," and each *gáwutan*, called *gow* in Singhalese, is equal to four *hætakmas*, and an *hætakma* is considered equal to one English mile, which would make a *yójanañ* to be 16 miles."

This I have endeavoured to make more clear by the following table, which I have prepared from the above :—

ENGLISH MILES.		HÆTEKMAS.		GAWS.		YÓJANA.
1	=	1				
4	=	4	=	1		
16	=	16	=	4	=	1

As the discrepancy between the two statements is so striking, I have thought it desirable to invite attention to it, and as Mr. Mervin tells us that he has adopted the "yójaná" as a standard measure for his calculations, I venture to suggest that he be requested to favour us at our next Meeting with precise information on this important point.

I am, Dear Sir, Yours faithfully,  
J. G. SMITHER.

Colombo, 9th April, 1881.

The Hon. Sec., Royal Asiatic Society, C. B.

DEAR SIR,—WITH reference to Mr. J. G. Smither's letter to you, dated the 9th April, 1881, and forwarded to me on the 20th ultimo, in which it is stated, that according to the definition given in "Mahá-waṅso," one *yójana* is equal to 16 English miles, instead of 5 miles as stated by me, I would in the first place quote the passage in my Essay referring to my estimate in English miles of a *yójana* :—

"I must say that the measurement of one *yójana* is not exactly settled. According to a table given in this chapter (44th chap. Andakósam of Skandapurána) it is equal to 32,000 yards; according to some other authorities it is equal to 16,000 yards; and according to others, to 8,000 yards. A Chinese monk named 'Hieoun-Thsang,' who visited India in the middle of the 7th century, states that in India, according to ancient tradition, a *yójana* equaled 40 *li* (a *li* is about 550 yards). According to the customary use of the Indian Kingdoms it is 30 *li*. But the *yójana* mentioned in the Sacred Books contains only 16 *li*; which smallest *yójana* is equal to 5 English miles."



4.—Votes of thanks to the writers of the above Papers (proposed by the Chairman), and to the Chairman (proposed by G. Wall, Esq., Vice-President, seconded by J. G. Smither, Esq.), unanimously carried, concluded the Meeting.

It is a matter of no infrequent occurrence that a term of distance, weight, or measurement, is variously estimated at different places; for instance :—

One English foot is somewhat smaller than a Dutch foot.

One English pound (weight) is less than a Dutch pound.

One dollar (money) is considered by the Tamils to be	£0	1	6
By the Americans           ...           ...           ...	0	4	2

One marakal (corn measure) is considered :

    By the people of Southern India to contain ... 4 quarts.

    By the people of the Wannu in Ceylon ... 10 do.

    By people in Batticaloa District ... 8 do.

One Kátham or Gawatham (distance) is estimated :

    By the Indian Tamils to be ... 10 miles.

    By the Sinhalese of Ceylon ... 4 do.

Before the introduction of the Imperial Measure, great uncertainty existed with regard to weights and measures used in Great Britain; for it appears from the Preamble of the Act of 1824 that different weights and measures, some larger and some less, were in use in various places. Nor were the weights and measures in France, before the Revolution, free from confusion.

Just in the same manner, one “yójana” is estimated :

    By the Indian Historians to be about ... 18 miles.

    By the ancient Indian Government about ... 9½ do.

    By the writers of Indian Sacred Books or Shástram ... 5 do.

    By the Sinhalese of Ceylon (see Maháwanso) ... 16 do.

It will be seen from the foregoing quotation that I myself have stated in the Essay, that the measurement of a “yójana” is *not exactly settled*, but that it is mentioned in the Sacred Books or Shástrams as equal to 5 English miles.

Further, “yójana” being a term used by the Indians in their sciences, their estimates should be adopted in preference to that of other nations.

**AUTHORITIES IN FAVOUR OF THE ESTIMATE OF 5 MILES.**

I.—Winslow’s Tamil and English Dictionary, which is acknowledged to be the best of the kind :—

“ யோசனை (yóchanai). A measure of distance reckoned from 4 to 10 நாழிகை (nálikai), usually about 13 miles. Wilson, about 9 miles. In Astronomy, the 5,059th part of a great circle, or on the equator about 4½ geographical miles (or nearly 5 English miles.)”



### Additions to Library.

Antaráwarana (Sinhalese), Colombo, 1875.

Architecture, History of, 1873-5, 4 Vols., by J. Ferguson, D.C.L.,  
F.R.S., M.R.A.S.

II.—Webster's English Dictionary :—

“Yojan (Sanskrit Yójaná). A measure of distance, varying from 4 to 10 miles, but usually about 5 (East Indies.)”

III.—Chinese monk's report, as above shown, 5 miles.

IV.—Mr. D. L. Carroll (Visuvañátapillai) one of the graduates of the Batticotta Seminary, and the best Astronomer among the Tamils of Jaffna, commenced to write Notes and a Commentary on Hindú Astronomy, but unfortunately died before completing his work. The following table of distances is given by him :—

24 Apkulams (nearly an inch) make	1	Cubit.
4 Cubits	1	Dhanu.
2 Dhanus	1	Dandam.
500 Dandams	1	Kúppidu.
4 Kúppidus	1	Yójaná.

Mr. Carroll's Notes say that an apkulam is equal to 5-6th of an inch.

According to this table a yójana is equal to 384,000 apkulams, or 320,000 inches. An English mile being 1,760 yards, or 63,360 inches.

$$\frac{320,000}{63,360} = 5.05 \text{ English miles, a } yójana.$$

V.—The distances in yójanas as given in ancient works on Science, such as “Súriyasiddhántam,” in regard to the diameter of the Earth, to the diameter of the Moon's disc, to the atmosphere surrounding the Earth, &c., being multiplied by 5, nearly correspond with the distances in miles as given in the European works on Astronomy. This fact is an indirect proof that a *yójana* as used in Hindú sciences is apparently 5 English miles.

I think that the above authorities support my statement, that a *yójana* (as used in Hindú Astronomy) is *approximately 5 English miles*, and that the term is used in different places as expressing longer or shorter distances.

I beg to remain, Dear Sir,  
Yours faithfully,

Jaffna, 2nd December, 1881.

S. MERVIN.

The Hon. Sec., Royal Asiatic Society, C. B.

DEAR SIR,—I return Mr. Mervin's letter of the 2nd instant, which you have been so good as to forward for my perusal with yours of yesterday.

Mr. Mervin, in replying to my communication of the 9th of April last, has furnished much valuable information on the subject of the “*yójana*.” The several lengths given in his letter are however so widely different one from another (varying as they do from 18 miles to 5 miles) that it seems more than ever necessary to accept with due caution astronomical calculations based on such an uncertain measure of length as the “*yójana*”





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Buduguna Tarangamálaya (Sinhalese), 1878.

Buddha, and his Doctrine, by O. Kistner.—*Presented.*

Catalogue, Descriptive, of Sanskrit, Páli, and Sinhalese Literary Works of Ceylon, by James D'Alwis.

Catalogue of Sanskrit Manuscripts in the North-Western Provinces, Allahabad, 1880.

Catalogue of Sanskrit Manuscripts in Oude, Allahabad, 1880.

Catalogue of newly-discovered Sanskrit Manuscripts in the Lahore Division.

*Presented.*

Catalogue (general) of the Library of the Bombay Branch of the R. A. S. Bombay, 1863.

Catalogue of Sanskrit Manuscripts in the Lahore Division.

Ceylon Sketches, by Baron Eugene de Ransonnet, Vienna, 1867.

Chulla Setti Játakaya (Sinhalese), Colombo, 1871.

Classical Dictionary of India, and Supplement, by John Garrett, Madras, 1871 and 1873.

Comparative Grammar of the Modern A'ryan Languages of India 3 Vols, by John Beames, 1872-79.

Correspondence on Moplah Outrages in Malabar, 1849-53. } *Presented.*  
Do. do. 1853-59. }

Dahamgetamáláwa (Sinhalese), Colombo, 1880.

Daivajñópadésaya (Páli).

Dasaratha Játaka, by V. Fausböll.

Dáthávansa, by M. Coomara Swamy, London, 1874.

Denamutumálaya (Sinhalese), Colombo, 1878.

Dewidat Katháwa (Sinhalese), Colombo, 1879.

Dharmapála Sehella (Sinhalese), Colombo, 1870.

Five Játakas (Páli), by V. Fausböll, 1872.

Folk Songs (The), of Southern India, by C. E. Glover, 1872.

Gajabá Katháwa (Sinhalese), Colombo, 1877.

Giridéwi Katháwa (Sinhalese), Colombo, 1879.

Grammatography, by F. Ballhorn, 1861.

Grammaire Pálie, by J. Minayef, 1874.

Grantha Sáraya, or Classical Reader (Sinhalese).

Gujaráthi Alphabet and Vocabulary.



Guttila Kávyaya (Sinhalese).

History of Sind, A.D., 710–1590.—*Presented*.

History of Patmáwatí (Sinhalese), Colombo, 1880.

History of Selestina (Sinhalese), Colombo, 1875.

History of India, Vol. 4, Parts 1 & 2, by T. Wheeler, 1880.

Do. Vol. 8, by Sir H. M. Elliott, K.C.B., London, 1877.

India in Greece, by E. Pococke, London, 1852.

Indian Antiquary, Vols. 1—4.

Indraguruḷuva, (Sinhalese).

Introduction à l'Histoire du Bouddhisme Indien, by E. Burnouf, 1876.

Island Life, by A. Wallace.

Játaka, 2 Vols. (Páli), by V. Fausböll.

Játakarātñaya (Sinhalese).

Kaccáyana et la Literature Grammaticale du Páli, by M. E. Senart.

Kalagedimálaya (Sinhalese), Colombo, 1878.

Kápirikatháwa Sinhalese, 1880.

Kávyasékhara (Sinhalese), 1872.

Kovul Saka (Sinhalese).

Kúmbi Katháwa (Sinhalese), Colombo, 1874.

Kusa Játakaya (Sinhalese), 1876.

Labdhiwisódhanaya (Sinhalese).

Laghu Kaumudí (The), Part II. Sanskrit Grammar with an English version.—*Presented*.

Le Lotus de La Bonne Loi, Paris, 1852.

Life of the Prophet Jonas (Sinhalese), Colombo, 1879.

Loves of Camaralzaman and Badoura (Sinhalese), 1876.

Magamánajátakaya (Sinhalese), Colombo, 1879.

Mahákannajátakaya (Sinhalese), Colombo, 1877.

Maháparinibbáñasutta, by Professor R. C. Childers, London, 1878.

Mahásammata (Sinhalese), Colombo, 1878.

Makhádéwajátakaya (Sinhalese), Colombo, 1877.

Márga Sankhyáwa (Sinhalese), Colombo, 1873.

Memoir on the Sawunt Waree State, Bombay, 1855.—*Presented*.

Miscellaneous Information connected with the Satara Territory, Bombay, 1857.—*Presented*.



Muhurtachintámaṇi (Sinhalese).

Muwajátakaya (Sinhalese), Colombo, 1871.

Non-Christian System, 5 vols.—Buddhism, Hinduism, Confucianism and Taouism, Islam, and The Coran.

Old Almanacs between 1705 and 1744, pamphlet.

On Sandhi in Páli, by R. C. Childers, 1879.

Oriental Series, 21 Vols. (Trübner's).

Paladáwaliya (Sinhalese).

Páli Grammar (2 parts), by F. Mason.

Papers relating to the Aboriginal Tribes of the Central Provinces, by R. Temple, c.s.i., 1866.—*Presented*.

Parawisandésaya (Sinhalese).

Patimokkha, The (Páli), by J. F. Dickson, 1875.

Peṭṭiniwan Játakaya (Sinhalese), Colombo, 1867.

Peṭṭakumbásirita (Sinhalese).

Piyayururatnamálaya (Sinhalese), Colombo, 1879.

Polynesian Race (The), 2 Vols., by A. Fornander.

Ranahansamálaya, Párumálaya, and Peḍurumálaya (Sinhalese), Colombo, 1880.

Ratiratnánankáraya (Sinhalese), Colombo, 1873.

Report on the Shivaroy Hills, Madras, 1862.—*Presented*.

Report on the Treatment of Leprosy in the Madras Presidency Madras, 1876.—*Presented*.

Ṣabdárthaprakáṣaya (Sinhalese), 1873.

Saddantahélla (Sinhalese), Colombo, 1880.

Samahansókamálaya (Sinhalese), Colombo, 1878.

Sawsaddam Wádaya (Sinhalese), 1873.

Seḷa Lihini Sandésaya (Sinhalese).

Sinna Muttu Katháwa (Sinhalese), 1872.

South Indian Palæography, by A. C. Burnell.

Sulabáwati Katháwa (Sinhalese), 1877.

Swapnamálaya (Sinhalese), Colombo, 1878.

Tarangamálaya (Sinhalese), Colombo, 1877.

Ten Játakas (Páli), by V. Fausbüll.\*

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\* Bound in 1 vol. with Five Játakas.





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## COMMITTEE MEETING.

June 14, 1881.

Present :

J. G. Smither, Esq., in the Chair.

Rev. E. F. Miller, M. A. | W. Ferguson, Esq.

H. C. P. Bell, Esq., Honorary Secretary.

1.—Confirmed Minutes of last Meeting.

2.—The Honorary Secretary announced that there was a considerable balance to the credit of the Society—about £140, he believed, on the assurance of the Honorary Treasurer—and suggested that a Sub-Committee be formed to select additional new Works for the C. A. S. Library.

The following gentlemen were—subject to their consent—to be asked to act on a Book Committee :—

C. Bruce, Esq., C.M.G., W. Ferguson, Esq., Rev. E. F. Miller, M.A., J. G. Smither, Esq., and the Honorary Secretary.—*Carried.*

3.—Decided to invite C. Bruce, Esq., C.M.G., and J. G. Wardrop, Esq., to serve on the Committee of the Society, in place of J. B. Cull, Esq., and H. J. Macvicar, Esq., who have left the Island.

4.—The Honorary Secretary announced that Papers had been circulated among the Reading Committee, and that at a Meeting it had been decided :—

(a) That Messrs. Künté and Nevill be asked to favour the Society with *résumés* of their Papers to be read at a General Meeting, on the understanding that the Papers will be published in the C. A. S. Journal *in extenso*.

(b) That Mr. L. Nell's Paper on "The Singhalese *Kaldwa*" be read at the next General Meeting.

5.—The Honorary Secretary announced that His Excellency the Lieutenant-Governor had consented to preside at the next General Meeting, any day between the 28th instant and the 10th July. Decided to call a General Meeting for July 6th at 3.30 P. M.

6.—The Honorary Secretary stated that a new Number of the Journal (Vol. VII., pt. ii., No. 23, 1881), was in the Press and would shortly be issued. He further stated that he had been unable at present to carry out the wishes of the Committee for a new Catalogue, owing to some misunderstanding on the part of the Museum Librarian regarding the MS. Catalogue, which he trusted would soon be set right.



GENERAL MEETING.

July 6, 1881.

Present :

His Excellency the Lieut.-Governor, Hon. J. Douglas, C.M.G.,  
Vice-Patron, in the Chair.

C. Bruce, Esq., C.M.G.	Hon. W. H. Ravenscroft,
S. M. Burrows, Esq.	J. G. Smither, Esq.,
C. Dickman, Esq.	J. L. Vanderstraaten, M.D.
A. C. Dixon, Esq.	G. Wall, Esq., Vice-President,
W. Ferguson, Esq.	L. de Zoysa, Mahá-Mudaliyár.
W. P. Raṇasiṅha, Esq.	H. C. P. Bell, Esq., Hon. Sec.

1.—Read and confirmed Minutes of last Meeting (May 7th).

2.—The following gentlemen were elected new Members of the Society :—

Major A. Ewing, J. G. Dean, Esq., and J. P. Lewis, Esq., C.C.S.

L. F. Lee, Esq., C.C.S., was re-admitted a Member.

3.—The Hon. Secretary laid on the table a list of purchases for, and presentations to, the Society's Library since last Meeting.

4.—Papers read by the Hon. Secretary :—

i.—*On the Siṅhalese Kaláwa*,\* by L. NELL, Esq.

\* *Extract from Letter to the Hon. Secretary by DANDEIS DE SILVA GUNARATNA, Mudaliyár.*

“Mr. Nell has embodied in his Paper all that is known, or said, about the subject among the natives. The popular idea which they have of *kaláwa* (කලාව) is the *principle of life* perpetually traversing the body in the manner described, and having some mysterious connection with the Moon. It is something like the Sun which, without being stationary at any particular point, diffuses light and heat throughout the surrounding universe. Though every part of the animal body is endued with life, yet the centre, or nucleus, of that life is located at some point or other in the body, not stationary but in ceaseless motion; and that is *kaláwa*. It is hard to say what is the difference between *Amrita-kaláwa* and *Visa-kaláwa* except in the simple meanings of the two words. I am, however, inclined to think that there are two principles acting together but in opposite directions, the one controlling the other, in the manner in which the Life-principle acts; *Amrita-kaláwa* tending to invigorate and renew the system, while *Visa-kaláwa* tends to keep in check the too accelerated action of the system due to the immediate presence of the former. Any injury to the body must be felt more painfully, and when the pain is excessive must cause death, when the part so injured or affected is endued with greater sensibility. Wherever the life-principle resides, there the sensibility must be the greatest. Hence it is, I think, that people are cautioned against hurting that point in the body where the *kaláwa* is found on any particular day.”



ii.—*A Húniyam Image*, by L. NELL, Esq.

iii.—*Note on the Origin of the Vēddó*, by L. DE ZOYSA, Mahá-Mudaliyár.

A short conversation initiated by His Excellency followed the reading of each Paper.

With regard to the Vēddó (Vēddás), De Zoysa, Mahá-Mudaliyár, promised to submit to the Society, at an early date, as complete a Vocabulary of their language as he had been able to procure, though much of the same ground had been probably covered by Messrs. Bailey and Hartshorne.

5.—A vote of thanks to His Excellency for presiding, proposed by George Wall, Esq., seconded by J. G. Smither, Esq., closed the proceedings.

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### Additions to Library.

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All about Gold, Gems, and Pearls, in Ceylon, Colombo, 1881.

Catalogue of Sanskrit MSS., Calcutta, 1880.—*Presented*.

Cinchona Cultivation into India, Introduction of, by C. THANKBAR.

Journal of the North China Branch of  
the R. A. S.

Do. do.

Do. do.

Do. R. A. S. of Bengal 1881.

Do. do.

} *From R. A. S. North  
China, and Bengal.*

Lepidoptera of Ceylon (The), Parts 1 and 2.—*Presented by Ceylon Government.*

Malayálam and English Dictionary (A), by Rev. H Gundert, D.H.

Phrase Book of Colloquial Siphalese, Colombo, 1877.

Proceedings of the R. A. S. of Bengal }

Do. do.

} *From A. S. Bengal.*

Report on Sanskrit, MSS.—*Presented*.

Sanskrit Śēbda Máláwa.—*Presented*.

Selections from the Records of the Government of India.—*Presented*.

Siphalese Lesson Book on Ollendorff's System, by Rev. C. Carter.

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## GENERAL MEETING.

October 6, 1881.

Present :

The Hon. W. H. Ravenscroft, Vice-President, in the Chair.

A. C. Dixon, Esq.		W. K. James, Esq.
Major A. Ewing.		J. Loos, Esq., M.D.
A. M. Ferguson, Esq., Jr.		J. G. Smither, Esq.
W. Ferguson, Esq.		J. L. Vanderstraaten, Esq., M.D.

H. C. P. Bell, Esq., Honorary Secretary.

G. C. Hill, Esq., and Dr. J. Stevenson were introduced as Visitors.

1.—Read and confirmed Minutes of last Meeting.

2.—The following gentlemen were elected Members of the Society :—

G. D. L. Browne, Esq., C.C.S., J. Carbery, Esq., M.B.C.M., G. C. Hill, Esq., J. P. Morgan, Esq., M.R.C.S., M.B.C.M., J. D. Plaxton, Esq., M.R.C.S., L.S.A., W. G. Rockwood, Esq., M.D., H. VanCuylenberg, Esq.

3.—The Honorary Secretary laid on the table a list of Books presented to, and purchased for, the Society's Library since last Meeting.

4.—The following Papers were read :—

i.—*A Synopsis of a Paper on Sericulture in Ceylon*, by J. L. VANDERSTRAATEN, Esq., M.D.

The process of rearing Silkworms was illustrated in detail.

Mr. James then addressed the Meeting at some length, recounting his efforts (hitherto abortive) to introduce the *Bombyx*, commonly found in the Cinnamon Gardens round Colombo, to the notice of silk-weavers in Europe, and exhibited some of the cocoons of this species of moth. Some general conversation on the subject followed.

ii.—In the absence of the authors the Honorary Secretary read extracts from :—

(a.)—A Paper “ *On the ‘ Mirakanduri’ Festival of the Muham-madans as observed in Colombo*,” by A. T. SHAMS-UD-DI'N.(b.)—From Mudaliyár S. Jayatillaka's Paper “ *On Sinhalese Omens*.”

5.—A vote of thanks to the Chairman closed the Proceedings.



After the Minutes of the last Meeting had been read and confirmed Dr. J. L. Vanderstraaten was called upon to read his Paper on "Sericulture in Ceylon." The learned Doctor said that he would not read his Paper *in toto*, but would just refer to the way in which the cultivation of silk had been introduced into Ceylon, and describe the specimens of eggs, worms, moths, &c, which he had brought with him. He informed the Meeting that in the time of the Portuguese and Dutch there had been a garden of mulberries and buildings for the rearing of silkworms on the bank of the Kelani, called *Orta Seda*, which is the Portuguese for 'silk garden,' but when the British took possession they found the industry abandoned. His Excellency the Governor, Sir James Longden, has introduced eggs from Japan, and it is hoped the culture will prove successful and remunerative. Father Palla, of the Roman Catholic Mission, now at Galle, who has the good of the people much at heart, is devoting much time and care to the pursuit, and has succeeded so well that he hopes Ceylon will in time rival Japan in the export of eggs to England. It seems that in Japan the moths are made to lay their eggs (which they do most systematically) on sheets of card-board, stamped with the Japanese mark: the moths resulting from one card are expected to fill 100 more cards with eggs;—or, in other words, one card, weighing 1 oz. and costing Rs. 10, yields Rs. 1,000 worth of eggs. If mulberries are plentiful two such supplies can be obtained in a year. Father Palla expects to obtain like results or even better, for he has succeeded, he believed, in rearing two batches in the year against the single crop of Japan. The eggs received by him from Japan began to hatch soon after their arrival in December; they formed cocoons in a month, and the moths which came out of these cocoons laid eggs on a card (which was exhibited). These eggs are now hatching, and the larvæ, cocoons, moths, &c., shown at the Meeting were from these eggs.

Mr. James said that at the request of several of his correspondents he had repeatedly endeavoured to introduce the cinnamon-garden *Bombyx* into Europe, but from various causes his efforts hitherto had not met with success. The moths in some instances had all come out during transit, some with only one wing, some with none at all, and all "shouting for elbow room." Then the Post Office refused to take live stock, as it introduced vermin to the destruction of letters. He had always sent *chrysalides*, as he had been specially requested not to send eggs: he did not know why. He had asked Mr. De Soyza to get his cinnamon-peelers to collect the caterpillars, promising so much a caterpillar, but the latter said they could not (? would not) find any. He himself had once found 150 all together, not on the cinnamon, but on a large tree whose name he did not know: that was the biggest haul he had ever made. He might say that this insect was already acclimatized to England, for it fed freely on the leaves of apple, pear, and other English fruit trees. The difficulty was to get the moths or eggs safely transmitted.

. After Dr. Vanderstraaten had answered the many various questions put to him, and Mr. W. Ferguson had stated that the mulberry grew freely enough in Ceylon,

Mr. Bell (Hon. Sec.) read extracts from a Paper "On the Muhammadan Festival '*Mira Kanduri*,'" by A. T. Shams-ud-din. The most interesting part was a reference to the manner in which the Máldivians were converted



to Islám. Mr. Bell referred to the description of the conversion given by the Arab traveller Ibn Batúta, and stated that he had just come across a Tamil book containing another account of the miracles performed at the time, which smacked of the Arabian Nights. This he had translated and would, with the permission of the Meeting, read. It was just the tale of the fisherman, the brass bottle, and the "Ifrít," over again, only in this instance the bottle containing the imprisoned *Jinn* is dropped into the sea off Point-de-Galle.

Mr. Bell next read extracts from S. Jayatilaka Mudaliyár's Paper 'On Sinhalese Omens.' By general consent those connected with crows, lizards, and dogs were selected, and the various omens created great amusement. A dog getting on to the roof of a house was given as the worst of omens, many new houses having been abandoned and allowed to go to ruin from this cause.

The election of several new Members (including four Doctors) shows that the Society is rapidly gaining new life and vigour.

Mr. W. Ferguson added to the interest of the Meeting by exhibiting a true chameleon which he had captured in the Cinnamon Gardens, and which he believed to be an escape, as none had ever been found in this part of Ceylon before. [See *Ceylon Observer*, October 7.]

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### Additions to Library.

Beiträge Zur Páli-Grammatik von Ernst. W. A. Kuhn, Berlin, 1875.  
Bibliotheca Orientalis, or a List of Books, Papers, Serials and Essays,  
5 Vols.

Boletim da Sociedade De Geographia De Lisboa, 2nd series. Nos. 3  
and 4. Lisboa, 1881.

Bombay, Journals of the R. A. S., Vols. I., III., }  
IV. (No 14, Jan. 1851), V. (Nos. 18, }  
19, 1853-4) VI., VII., VIII. (No. 24, } *From R. A. S.*  
1865-6), IX. (Nos. 25, 26, 1867-9), } *Bombay.*  
X.—XIV. (1871-80.)

Catalogue of Sanskrit Manuscripts in the North-Western Provinces,  
Part VI., Allahabad, 1881.—*Presented.*

Catalogue of Sanskrit Manuscripts in Oude for 1880, prepared by  
Pandit Devi Prasáda, Allahabad, 1881.—*Presented.*

Census Panegyric (Sinhalese), Colombo, 1881.—*From Author.*

Ceylon Friend (The), Vols. I.—XI., 1870 to 1881. (New Edition.)

De Mohammede Batuta Arabe Tingitano, by Kosegarten, 1818.

Dhammapada, The, (Sinhalese), Colombo, 1879.

Eastern Monachism, by R. Spence Hardy. Edinburgh, 1860.

Eastern Proverbs and Emblems, by Rev. J. Long, London, 1881.





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- Smithsonian Miscellaneous Collections, Vols. }  
 XXI., XXII., Washington. } *From Smithsonian*  
 Smithsonian Contributions to Knowledge, Vol. } *Institute.*  
 XXIII., Washington, 1881. }
- Tropical Agriculturist (The), 5 Nos.—*i.e.*, June, July, August,  
 September, and October, Colombo, 1881.
- Vinayapitakam, Vol. III.—*Presented by Ceylon Government.*
- Vocabulary of the English and Malay Languages, by F. A. Swetten-  
 ham, Vol. I., Singapore, 1881.
- Voyages d'Ibn Batoutah, 4 Vols. and Index, Paris, 1879.
- Voyage to the Spice Islands and New Guinea, by M. P. Sennerat,  
 1781.
- Voyage aux Indes Orientales, 1782.

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ANNUAL MEETING.

December 16, 1881.

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His Excellency Sir J. R. Longden K.C.M.G., in the Chair.

T. Berwick, Esq.	A. Jayawardhana, Mudaliyár.
W. J. S. Boake, Esq.	L. F. Lee, Esq.
C. Bruce, Esq., C.M.G., Vice- President.	F. C. Loos, Esq.
J. F. Churchill, Esq.,	J. Loos, Esq., M.D.
J. D. M. Coghill, Esq., M.D.	E. F. Perera, Esq.
A. C. Dixon, Esq.	Hon. P. Ráma-Náthan.
Major A. Ewing.	W. P. Raṇasinha, Esq.
W. Ferguson, Esq.	Hon. W. H. Ravenscroft, Vice- President.
W. K. James, Esq.	E. Robinson, Esq.

H. C. P. Bell, Esq., Honorary Secretary.

Adrian Hope, Esq., P.S., was introduced to the Meeting.

1.—The Minutes of the last Meeting (October 6th, 1881) were read and confirmed.

2.—Mr. C. Bruce, C.M.G., proposed, and Mr. W. Ferguson seconded, the election of the following candidates as new Members :—

Hon. J. Stoddart, and Messrs. C. E. Dunlop, C.C.S., L. J. E. G. Tate, C.C.S., and Adrian Hope.

No objection being taken to the proposed candidates, they were declared duly elected Members of the Society.



3.—The Honorary Secretary laid on the table the books presented to, and purchased by, the Society since the last General Meeting.

4.—The Meeting proceeded to consider the amendments in the Rules, approved by the Committee :—

(a) In Rule 3 ; after clause (b) to add the following :—“ Persons desirous of rejoining the Society may be re-admitted Members without entrance fee, subject to the discretion of the Managing Committee.”—*Agreed to.*

(b) In Rule 4 ; to substitute for the words “ all appointed from time to time by open vote at some General Meeting,” the words “ all appointed by open vote at the Annual Meeting.”—*Agreed to.*

(c) It was proposed to follow up the previous amendment by the following clause :—“ By departure from the Island any Office-bearer shall be held to have vacated his office.”

This provoked considerable discussion.

The Hon. P. Ráma-Nathán suggested that, in place of the above clause, the Rule with reference to the Legislative and Municipal Councils should be adopted ; viz., if any officer absents himself from the Colony, and continues to be absent for three months, he shall, *ipso facto*, vacate his office.

Mr. Berwick thought it would be rather hard that any officer, who should absent himself for three months, say by taking a holiday trip—for instance to the Nilgherries—should thereby vacate his office. It seemed to him that the proposed rule would work very prejudicially to the interests of the Society. Ultimately the following amendment, proposed by Mr. Berwick and seconded by Mr. L. F. Lee, was adopted :—

“ In the event of any Office-bearer leaving the Colony for three (3) months, it shall be competent for the Committee to fill up the office at the next General Meeting.”

(d) To substitute in Rule 7, for the words “ in the first week of November,” the words “ in December.”—*Agreed to.*

(e) Subject to the consent of Museum Committee, to adopt the Rules for the C. A. S. Library, drawn up by the Honorary Secretary, in place of the Resolutions of the Museum Committee at present appended to the Rules of the Society.

This, after considerable discussion, was withdrawn in favour of the following amendment :—

“ That the Committee of the C. A. S. in conjunction with the Museum Committee, do consider the new Rules for the C. A. S.



Library drawn up by the Honorary Secretary, with a view to their adoption."

5.—Mr. J. F. Churchill proposed and Dr. Loos seconded, that the following Office-bearers, nominated by the Committee, be elected for the ensuing year :—

*President.*—C. Bruce, Esq., C.M.G.

*Vice-Presidents.*—The Hon. R. Cayley, Chief Justice, and the Hon. W. H. Ravenscroft, C.C.S.

*Hon. Treasurer.*—J. G. Wardrop, Esq.

*Hon. Secretary.*—H. C. P. Bell, Esq., C.C.S.

*Committee.*—Messrs. T. Berwick, J. Capper, A. C. Dixon, Major A. Ewing, W. Ferguson, L. F. Lee, Rev. E. F. Miller, A. Murray, Hon. P. Ráma-Nathán, J. G. Smither, and J. L. Vanderstraaten, M.D.  
—*Carried.*

The Secretary then read the

#### ANNUAL REPORT.

"Your Committee wish to revive the salutary practice, which has been in abeyance for a decade, of submitting to the Society annually a brief Report, giving a *résumé* of the year's work, and intended to supplement the usual Address of the President.

"As in 1871, when the last Report was issued, so now your Committee is able to congratulate the Society on "the new era which has dawned upon it." It is highly satisfactory to believe that the efforts made to resuscitate the "dry bones" from the apparently hopeless sleep of at least five years (1874-1879) have met with success, and that the Ceylon Branch of the Royal Asiatic Society is once more in a fair way to re-assume the creditable position it formerly held among earned sister Societies.

"That a Society of this nature should have to pass through vicissitudes of fortune, is but to be expected, and the life history of the Ceylon Asiatic Society, as our past records disclose, has been marked by such alternations. The causes are easily traceable:—frequent changes of Secretaries—departure from Colombo, or the Island, of Members able and willing to help forward the Society's interests—the irregular issue of Journals—and, perhaps above all, the long intervals which have been allowed to lapse between Meetings. It is, therefore, the more encouraging to note that Phoenix-like, the Society has ever risen from its ashes and developed renewed vigour for another lease of life.

"*Members.*—The Society has received during the year an accession to its numbers of 30 ordinary Members, of whom nine have rejoined. Two Members have left Ceylon and relinquished their connection





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“ To put an end to the confusion as to past Journals, your Committee desired the Honorary Secretary to draw up an authoritative division into Volumes, numbering them consecutively. A “ Summary of the Ceylon Asiatic Society’s Journals, 1845-1880,” giving the headings of the several Papers, was accordingly issued, by which the 22 Numbers were divided into six Volumes. It is hoped this summary of contents may be of use (provisionally at least), and your Committee is glad to announce that a Member of the Society (Major A. Ewing) has consented to undertake the preparation of an Index to Volumes I to VI.

“ The ‘ Summary’ was preceded by ‘ *Proceedings*, 1875-80,’ and has been followed by Journal, Vol. VII., pt. i., No. 23, 1881. A new Number is in the Press.

“ *Library.*—At the commencement of the year it was brought to the notice of the Committee that the state of the Books, &c., in the Society’s Library was such as to call for immediate action. It was found that from neglect, and carelessness, not only had a large proportion of the Books, &c., remained unbound for many years, or been bound up irregularly, but very many had become so dilapidated as to necessitate their being rebound without delay, and that there were large gaps in series of the Transactions of various Societies, and in other Periodicals, one or two volumes missing from many sets—besides several valuable works, which it is well known were formerly in the Library and have unaccountably disappeared. Efforts have been made during the year to fill these gaps, as far as possible, and, thanks to the generosity of other Societies, back Numbers of their Transactions have been received to fill the places of those missing. Of course the Society has been put to considerable expense by having to repurchase important works, which it once possessed, at an enhanced price. Thus, to give but one instance—in 1867, Princep’s invaluable “ *History of Indian Antiquities*,” edited by Thomas, was purchased for £1 5s. It disappeared, and the Society had this year to replace it at a cost of £8 8s. !

“ Some excuse for this discreditable state of things may be found in the fact of the necessary confusion occurring at the time of the transfer to the Museum building, to the want of a paid Librarian, and the absence of a Catalogue of the Library. The last Catalogue (on the alphabetical system) was issued in 1870, and has long been out of print. After the transfer of the books to the Museum the Library became virtually useless to all except a few readers, whose time fortunately allowed them to attend the Museum. By Resolutions of the Museum Committee, the rule by which the books could not be taken out of the Museum was relaxed as regards the Society’s Library. The want of a new Catalogue was, however, keenly felt, and your Committee learns with satisfaction that one is now in the



Press, and will be put into the hands of Members as soon as the Honorary Secretary can single-handed revise the proofs.

“ At their last Meeting, the Committee resolved to ask Government to allow the present Attendant at the Museum to be employed as paid Librarian of the Society upon an increase to his salary of £6 a year payable by the Society. This boon Government has granted. New Rules for the Library (adopted almost *verbatim* from those of the R. A. S. Bengal, June, 1878) have been submitted to the Museum Committee, and it is expected will obtain their sanction.

“ Regarding additions to the Library made during the year, the Committee need do no more than refer to the lists which follow the Proceedings of each General Meeting in proof of the substantial gain thus acquired by the Society. Many valuable presentations have been made, and a sum of over £100 spent on the purchase of works. The improvement in the appearance of the Books on the shelves will be apparent, and that the sum expended on book-binding has been properly employed. Some 200 Volumes in all have been bound, or rebound, during the year. With the new Catalogue and explicit Rules in the hands of Members, the Library cannot fail to be more generally used than has been the case hitherto.

“ *Money.*—The Balance sheet of the year’s expenditure is appended. As was to be expected, the disbursements have been exceptionally heavy, but the Society’s annual revenue, coupled with the large amount to its credit at the close of last year, has enabled the Committee to spend freely wherever the interests of the Society seemed to require. In spite of all there is remaining a balance to the credit of the Society of Rs. 614·89.

“ The Committee cannot close their report without a special expression of their regret that Mr. A. Murray finds that his other duties will not allow him to continue as Honorary Treasurer. When Mr. Murray first assumed duties in 1877, the Society was in a state of chaos, and it is greatly due to his energy and zeal that a collapse was then prevented. The subscriptions had not been called in for some years, and the accounts of the Society were apparently in hopeless confusion. Mr. Murray grappled with the difficulty so effectually as to be able to continue to show a clean balance-sheet yearly.”

C. Bruce Esq., C.M.G., moved, and the Honorary Secretary seconded, the adoption of the Report.—*Carried nem. com.*

Major Ewing then moved, and W. Ferguson, Esq., seconded, a cordial vote of thanks to the retiring Honorary Treasurer, Mr. Murray.—*Carried unanimously.*

C. Bruce, Esq., C.M.G., having returned thanks for the honor done him, in electing him President of this Society for the ensuing year, proceeded to read his Address :—



## PRESIDENT'S ADDRESS.

The Rules of our Society set forth that its design is to institute and promote enquiries into the History, Religion, Literature, Arts and Social Condition of the present and former inhabitants of the Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology. It will be convenient for me to adhere to this order in a brief survey of the work accomplished, or undertaken, during the year, either by Members of our Society or by others interested in our design.

*History.*

Since our last Meeting, Dr. E. Müller's Archæological labours in Ceylon have come to an end. Translations of eleven ancient inscriptions from the Anurádhapura and Hambantota districts, now in the Museum, have recently been published as a Sessional Paper, and the Society now looks forward with interest to his final Report on the collective results of the archæological work done by Dr. Goldschmidt and himself. When Dr. Müller left the colony, three months' leave was given to him for the preparation of this Report, which we may therefore shortly expect.

Oriental scholars interested in Ceylon will regret to hear that Mahá-Mudaliyár de Zoysa's translation of the Maháwaṅso has been for some time delayed by his failing health and loss of sight, and is now temporarily suspended, in order that he may complete the Catalogue of Sanskrit MSS. in the Temple Libraries, on which he has been long engaged. In the course of his official visits to the Temple Libraries, the Mahá-Mudaliyár has had many opportunities of collecting information about the *Veḍḍás*, and the results of these incidental studies he is now preparing to contribute to our Journal. On the question of the origin of the *Veḍḍás*, he has called attention to an important passage in the Maháwaṅso, the meaning of which he believes to be misinterpreted in Turnour's translation. The Maháwaṅso narrates the adventures and marriage of Vijayo—who in B. C. 543 landed near the mouth of the Mí-oya, on the site of the present Puttaḷam, and founded the historical dynasty of Ceylon—with an aboriginal princess named Kuvéni, by whom he had a son named Jívahatto and a daughter named Disála. Kuvéni and her children, having been banished by Vijayo on his determining to marry a daughter of the South Indian King Paṇḍavo of Madura, took refuge in the country near the Samantakúṭa mountain (Adam's Peak) where Jívahatto married his sister and had a numerous family, of whom, if the interpretation given to the passage by the Mahá-Mudaliyár is correct, the *Veḍḍás* are the descendants. In the course of his official duties, the Mahá-Mudaliyár has ascertained the existence of a tradition, apparently independent of the Maháwaṅso, that the *Veḍḍás* were originally settled in the Sabara-





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of trade as a colony of the empire of Zabedj, in opposition to the Nágas, who held the rest of the Island. Mr. Nevill is now engaged on some essays on the religions and races of Southern India, which he hopes to put in circulation among literary Societies early next year.

Mr. Albert Gray has offered us, as a contribution to our knowledge of a later period of Ceylon history, a translation from the French of Defrémery and Sanguinetti of so much of the Travels of Ibn Batúta (about A. D. 1344) as relates to Ceylon and the Máldive Islands. This we propose to publish in the first Number of our Journal for 1882, and in order to render it more valuable by the accurate identification of the places mentioned in the text we are sending proof-sheets of the Ceylon portion to Members of the Society, and others from whom we hope to receive assistance, with a request that their suggestions and views may be communicated to us.

Mr. Donald Ferguson is preparing for our Society a translation of an Essay, "Origem do Reino dos Leoes e do Nome de Ceylao," by J. de Vasconcellos Abreu.

Our excellent Secretary is collecting information, letters, &c., touching the English and French captives in Kandy in the 17th century.

Before passing to another branch of the investigations of the Society, I would invite attention to the materials for historical research contained in the Government Record Office. Col. Fyers pointed out last year that the Dutch Records must contain valuable information, bearing on the past history and administration not only of this Island but also of the various settlements and marts mostly established by the Dutch. It is worth the consideration of the Committee whether some portion of our funds might be annually devoted to the preparation of a summary of the Colonial Office Records as suggested by Col. Fyers. There is the more reason to think seriously of this proposal, as before long many of the older Dutch Records are likely to succumb to age, climate, or insects.

### *Religions.*

The Asiatic and Oriental Societies of Europe and their branches in the East are not in the accepted sense of the term "Religious Societies," but a very large share of their enterprise has always been devoted to the investigation of the religion of the East. In these investigations Christian Missionaries have taken an important part, and the earlier Journals of our Society owe much of their value to the contributions of the Rev. D. J. Gogerly, the Rev. Spence Hardy, and others. In the new revival of our Society we shall be glad to receive the assistance of their successors and disciples. In estimating the extent and depth of Mission work in the East, even those who are least inclined to look with partiality on Mission



agencies must in candour admit that, while the Missionaries of various denominations are labouring to translate the Christian scriptures into all the languages of the world, in order to bring the doctrines of the Christian faith within the comprehension of peoples of every tongue, they avail themselves also of the linguistic abilities thus acquired in doing for the adherents of other religious systems what they have been slow to do for themselves. By means of translating, and still more by critical editions of the original text of the ancient Books which claim to be the inspired repositories of their several creeds, Christian scholars have now made it possible for the adherents of the four chief antagonistic systems prevalent in the world—Christianity, Bráhmaism, Buddhism, and Islám—to study each other's dogmas ; and indeed their own, in the books held sacred by each (*Modern India*, Monier William, p. 204.)

In view of the enthusiastic interest with which Buddhistic studies have lately been prosecuted in Europe, I may be allowed to draw attention to two valuable repositories of Buddhist works, not widely known in Ceylon, and probably unknown altogether to European scholars. I refer to the Vidyódaya College Library, and the Library of the priest Subhúti Terunnánse at Waskađuwa. The former Library was founded by the high priest Sumangala, Principal of the College, and opened about two years ago. It contains Páli, Sanskrit and English works. The Páli works are all in manuscript, and consist of the three Piṭakas and grammatical writings. They are all arranged and classified. Most of the Sanskrit works are in print. The Sinhalese works include both MSS. and printed books. The English books are confined chiefly to works on Buddhism and the History of India. The Library is intended for public use without payment of any subscription. At present it is almost exclusively used by the students of the College. As a large collection is expected shortly to be added to the Library, it would be of advantage that the preparation of a catalogue should be commenced without delay. The Waskađuwa Library is the property of Subhúti Terunnánse. It contains a large collection of Buddhist doctrinal works in the Páli language in Burmese characters, together with a good selection of Sanskrit and Sinhalese works. I may here add that the learned master of this Library has prepared a revised edition of the Páli dictionary—*Abhidhánappadipiká*—which is now being printed at the cost of Government. He has been good enough to send me a Catalogue of the works in his Library, which will be of service for the Páli Text Society, which has been started on the model of the Early English Text Society in order to render accessible to students the hitherto unedited stores of early Buddhist Literature. The prospectus of the Society was published in the first part of our Journal for the present year, and a further statement of the position and intention of the Society will be appended to our next issue.



Mr. Donald Ferguson has in hand for our Society the text and a translation of "Jinacaritaṅ," a life of Buddha in Páli verse.

A private Society of Buddhists has lately published, at the Sathá-lóka Press in Colombo, the "Sásanavaṅsa Dípo : a History of the Buddhist Church in Páli verse, compiled from Buddhist scriptures, commentaries and histories, by A'cháriya Vimalasára Thera, of the Ambagahapitiya Viháre." The author and publishers of this work state that, having published it "with the view of promoting the interests of religion," they "have decided not to sell it, but to present free copies to those whom they may consider deserving." I have no doubt that they will consent to supply copies to learned Societies and scholars interested in the subject with which it deals.

The Society will learn with pleasure that Professor M. M. Kunte, who in the year 1879 gave us an interesting lecture in this room on the Vedic and Buddhistic politics, as the two influences which formed the present Bráhmanic policy of India, has forwarded to us a Paper on *Nirvána*, in its connection with the social and religious developments traced in his lecture. Professor Kunte's paper will be printed in our Journal next year, and I will not now anticipate its publication.

A short account of the principal religious ceremonies observed by the Kandyans, by Mr. C. J. R. Le Mesurier, was read at our May meeting. In addition to public ceremonies and processional festivals, it gives an interesting account of ceremonies connected with private life and personal religion, including *Pirit*, a ceremony to ward off evil, performed on the occasion of some epidemic or a serious illness, which is very minutely described; *Godana Mangalyaya* ceremony, performed for the very aged or those who are about to die; *Mataka Dana*, the ceremony of conferring merit on the dead; and *Awa Mangalyaya*, the ceremony in which offerings are made by the friends of a deceased person to the priests "in order that they may obtain merit in the name of the deceased."

We are printing a short paper by Mr. A. T. Shams-ud-dín on the *Míra Kandúri* festival of the Muhammadans, annually held at the Maradána mosque in honor of Míra Saibu—a patron saint of Musulmán ship captains and sailors. Mr. H. C. P. Bell has given a particular interest to this contribution by a note on the legend which attributes to the miraculous intervention of this saint in the Máldives, by destroying a *Jinn*, to which the sacrifice of a girl had to be annually made, the conversion of the Máldive people to Islám.

At the International Congress of Orientalists, held in Berlin in September last, Professor Monier Williams read a paper on the place which the Rig-veda occupies in the Sandyhá, or daily morning and evening prayers, of the Hindús. I allude to this subject here, because it would be interesting for European scholars to know how far the Rig-veda, which serves as a bond of religious communion between





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This is followed by a prayer to the Dawn goddesses (from Rig-veda, iv. 51, 11, :—‘Hail, brilliant Dawn : Daughters of Heaven,’ etc. The service closes with adoration of the ten quarters of the sky and a recitation of the family pedigree. In the mid-day service, other hymns of the Rig-veda are substituted, such as i., 35, 2 ; iv., 40, 5, and that called Saura-suk a (Rig-veda, i., 50.’) In the evening service the prayers to the sun on standing erect is Rig-veda, i., 25. All three services conclude with the following prayer :—‘May the one supreme Lord of the Universe be pleased with this my devotion.’”

In connection with this subject, I must mention that the great Petersburg Lexicon of Böhtlingk and Roth, the existence of which gives by itself a new character to all investigations of the Sanskrit language, and pre-eminently to the study of the Vedic texts, has recently been added to the Museum Library.

Inseparable from the subject of popular religion is the subject of popular superstition, which has formed the topic of three papers read during the year. Mr. Louis Nell, at one of our meetings, exhibited a *Húniyam* charm, of which a photograph will be published in our Journal. These *Húniyam* charms represent a Sinhalese custom in accordance with the widely-extended superstitious device of inflicting disease or disaster on a person’s enemies through the potency of a rude *eidolon* or representation of the intended victim. Mr. Nell’s note in explanation of this charm derives particular interest from the statement of his belief, founded on long residence among the native Sinhalese, and careful observation of their superstitious practices and expressions of superstitious ideas, that Buddhism, up to the time of a quite recent reform movement, has not existed at all *as a religion* among the lower castes of the Sinhalese people, whose priests have been the *Yakadurás* or *Kottádiyás*, belonging to the tom-tom-beater and *oliya* castes ; and *Kapurállas* and *Pattinis*, belonging to all castes. The following passage in Mr. Nell’s note seems to me to suggest considerations of general importance for a right apprehension of the real extent and influence of Buddhism, and of quite paramount importance as an element in determining the direction of mission enterprise :—

“The tom-tom beaters, the toddy-drawers, and the jaggery-makers have only lately attempted to build Buddhist temples of their own. The Amarapura sect of Buddhists is a modern importation to satisfy the social ambition of the *Mahabaddé* people, candidates of whose community for priestly ordination would have been refused by the previously existing Siamese sect. The latter, though heterodox in this exclusiveness, had confined the rite of ordination to pupils drawn from the *Goiyagama* caste. The liberal and orthodox principle of the Amarapura sect extended in time from the *Mahabaddé* and *Karáwé* to the lower castes, and, as an instance, the jaggery people



(*Hakuru*) near Galle have built a temple, and their priests in yellow robes and with begging bowls in their hands are now seen obtaining the food of mendicants from the hands of their own friends. The profound meditative air of the young mendicants and the evident pride with which their friends give alms and honor the new priesthood are very striking. This is quite a reform, and Buddhism, perhaps, for the first time is subverting what other missions have not hitherto observed as a likely field of conversion."

Mr. Nell has also favored us with a paper on the Sinhalese observance of the *Kalāwa*, which he interprets to be "a moving principle and local predisposition following a course in the human body in relation to the course of the moon in her increase and decrease." The fact that *Kalāwa* tables are published by the *Lakrivikirana* Press and in native vernacular almanacs indicates a belief of wide-spread recognition, but Mahā-Mudaliyār De Zoysa found the explanations of two of the best *Vedarālas* inconsistent and contradictory. I suppose that *Kalāwa* may be interpreted generally as the influence of the phases of the moon on the organization or temperament of the human body.

An elaborate paper on "Omens" by Mudaliyār S. Jayatilaka of Kurunégala was read before the Society in October, showing how large an influence they exercise on the daily concerns of Sinhalese life. The omens derived from the appearance and cry of lizards in particular are dealt with in an exhaustive manner, account being taken of their position relative to the person interested, with reference to every day in the week.

Mahā-Mudaliyār De Zoysa is preparing for publication a translation of a sermon of Buddha on Omens.

This is really a subject of practical importance. It has been asserted that the impossibility of understanding the motives of the people in India is partly due to the control exercised over them by superstitious influences. The remark, perhaps, applies with equal truth to the people of Ceylon.

#### *Literature.*

In the domain of Literature I desire, in the first place, to invite attention to the labours of Mr. William Gunatilaka who has been engaged for some time on three important works; the *Bálāvabodhana* of Kásyapa; a new edition of *Pánini's Grammar*; and a MS. of the *Meghadūta* of Kálidása. The *Bálāvabodhana* is a reproduction of the grammar of Chandra by a Buddhist priest named Kásyapa who lived in Ceylon about seven centuries ago. Incidental allusions to Chandra show him to have been the founder of one of the principal schools of Sanskrit grammarians, but his grammar has been supposed hitherto to exist only in a Thibetan version. It was



based on the model and intended as an improvement on Pánini's *Ashtādhyāyi*, from which it appears to differ by the artificial *memoria technica*, which constitutes the language of Sanskrit grammarians, being in certain instances even more ingeniously and comprehensively constructed than the *sūtras* of Pánini. Provision is thus made for grammatical combinations which it taxed the utmost subtlety of Pánini's commentators to include in the interpretation of his *sūtras*. The MS. of the *Bálávabodhana*,\* first discovered by Mr. Guṇatilaka, belongs to the Lankátilaka Viháré near Kandy. Two copies have since been found, one belonging to the Suduhumpola Viháré, and the other to the Oriental Library of the Vidyódaya College, already alluded to. These copies are all in Sinhalese characters, but Mr. Guṇatilaka has transcribed the whole work in Devanágari character, and the text collected from the three copies, together with a short preface and explanatory notes is now only withheld from the press by the heavy expenditure involved in its issue. Mr. Guṇatilaka is no doubt justified in his opinion that the publication of this work would be of great service to Oriental schools in throwing new light upon questions relative to the historical connection of the different systems of Sanskrit Grammar and upon other problems now engaging attention.

The same difficulty interferes with the publication of a work, undertaken by Mr. Guṇatilaka, of at least equal importance—an edition of Pánini which will enable students acquainted with the language of Sanskrit general literature to study Pánini's *sūtras* without the aid of a teacher. The text, translation, and notes will not be separately printed, but the translation of each *sūtra* will be given immediately under its Devanágari text, and the notes immediately under the translation in smaller type. *Várttikás*, *Paribhāshás*, *Ishtis* and *Kárikás*, whenever they occur will be quoted, translated, and explained. Alphabetical lists of the *sūtras* and *gaṇas* will be appended, as well as an alphabetical glossary of terms with reference to the *sūtras* in which they occur. The work may fairly be called exhaustive, for the specimen which Mr. Guṇatilaka has been good enough to send me in MS. indicates that hardly any question can suggest itself to the student of Pánini in his necessarily laborious study which has not been anticipated and answered. In the explanation of each word, every step taken is supported by authority, in the same manner as a problem or theorem of Euclid. Mr. Guṇatilaka's present intention is to issue as a specimen a part of the work consisting of two printed octavo sheets, and to circulate it among Oriental scholars in the hope that a sufficient number of

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\* A detailed account of the work, which is stated to bear the same relation, as regards matter and arrangement, to Chandra's Grammar as the *Laghukaumudi* does to that of Pánini, was published in the *Academy* of January 24th and 31st, 1880.





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interest to our Society that native students should recognize that the fantastic legends of Hindú mythology belong to the domain of poetical imagination, and look for the science of astronomy in *Súrya Siddhánta* and treatises similar, which remain as the relics of a system of astronomical science carried to a degree of perfection that excites the admiration of modern scientific students.

Alluding to the subject of astronomy, I must here record the generous offer made by Mr. E. Heelis to the Society of a 4-inch aperture astronomical telescope, on condition of an observatory being built for it adjoining the Museum. We were unfortunately obliged to decline this offer from inability to comply with the very reasonable condition attached to it.

#### *Art.*

I have very few words to say on this occasion on the subject of Art. Mr. Smither read a paper at our April meeting on some sculptures which he had examined on a visit to Horana. His suggestion that these sculptures should be brought to Colombo so as to be saved from further deterioration and depredations has been carried out, and they were deposited in the Museum a few days ago.

#### *Social Condition of the People.*

The official position which I occupy leads me naturally to assign the place of first importance under this head to the subject of Public Instruction, but for the same reason I may be allowed to content myself to-day with a reference to my Administration Report, in which I endeavour to give full and explicit information on all the work of my Department. It is however appropriate to this occasion that I should notice with pleasure the assistance I have received from several learned Buddhist priests, both in co-operation with the principal design of the Department and also in the preparation of books for the native youths of the Colony.

Appropriate to the subject of school work is the subject of Games. Mr. Le Mesurier is preparing a Paper on 'The Games of the Kandyans' which will no doubt be an interesting supplement to Mr. Leopold Ludovici's contribution to our Journal for the year 1873, 'On the Sports and Games of the Siphalese.' If the child is father of the man, it is good for those whose business it is to understand the ways of the men to learn the pursuits of the children, and, as a relaxation from the graver labours of our Society. I do not think that the papers of our Journal offer any contribution so full of genial instruction as Mr. Ludovici's article.

Mr. H. C. P. Bell, c.c.s., has a Paper ready on 'Siphalese Ceremonies connected with Pádí Cultivation in the Low-country, with specimens of songs sung during operations.' A short Paper on the



same subject, but limited to a Kandyan (Kégalla) district, by Mr. R. W. Levers, C. C. S., was published in our Journal for 1880.

The Proverbs of a people reveal many secrets of their social condition, domestic life, and private morality, and have always therefore been found an attractive study. Mahá-Mudaliyár De Zoysa has published in our Journal another contribution to our knowledge of *Sinhalese Proverbs*, and I have also to notice the publication of two other collections—the *Atta Vákya Dípuniya*, by A. Mendis Sénánáyaka, and the *Puthya Vákya* or *Niti-sástra*, published by A. D. A. Wijayasinha. The aphorisms in the last-mentioned collection are skilfully arranged under separate heads, so as to supply in about 250 short lines a code of public and private morality.

### *Geology and Mineralogy.*

Mr. A. C. Dixon, who is the most active member of our Society in the department of Geology and Mineralogy, has continued his visits to different districts for the study of their geological formations. The recent activity of gold-mining operations in Southern India naturally drew attention to the known existence of gold in several parts of this Island, and Mr. Dixon read a short Paper on the subject at our April meeting. He has since “prospected” several districts, and has been good enough to furnish me with a summary of his researches. A small nugget taken near *Wakwella* (Galle) and weighing over 6 grains was tested and found to be genuine alluvial gold, which had been rolled some distance and deposited by an old stream. Careful search at the place revealed no traces of gold. In the *Sabaragamawa* district Mr. Dixon visited Rakwána, North and Central Kukulú-kóralé, and Kolonná-kóralé. In this district there are several valuable deposits of gems still unworked, but no evidence of gold was found. In the stream which flows past the Assistant Government Agent’s bungalow at Ratnapura, further evidence has been found of the existence of gold in considerable quantities. Mr. Dixon has, however, not yet been able to explore this stream. At our Meeting in April Mr. Dixon alluded to his first visit to *Ranboda*, and exhibited a specimen of gold from the district. On a subsequent visit several well-defined reefs were found, samples of which were sent to London and assayed, yielding 15 grs. to the ton. In *Dolosbágé* two or three good reefs were found, but the yield here was only 4 grs. to the ton, though one sample of surface quartz from the same reef gave 14 grains. In the lower end of *Maskeliya* valley (“Theberton”) two good reefs were found. From these gold has been obtained, but not in paying quantities as yet, though the prospect of this district as regards paying gold is considered good. From *Rangalla* surface quartz has been tested with a yield of 1 dwt.  $1\frac{1}{4}$  gr. per ton. From *Héwáheta* quartz has been examined yielding 10 grains to the ton. Traces of alluvial gold and platinum were found in the *Deduru-oya*.



Mr. Dixon has found the reported *Mahara* gold to be *pyrites*. Specimens from a quartz reef in *Kandanuwara* contained 3 per cent. of copper and the element tellurium, which is always found in company with gold.

### *Climate and Meteorology.*

The long connection of Colonel Fyers, R.E., with our Society, of which he has been for many years President, has borne lasting fruit in the establishment of the meteorological observations which may now be considered, I suppose, as a permanent part of the work of his Department. Systematic observations have been carried under Col. Fyers' direction at the principal stations of the Island since 1870. A daily weather report is now published in the Post Office Bulletin, and four morning observations at Colombo, Galle, Trincomalee, Batticaloa, and Jaffna are telegraphed daily to Calcutta for the storm signal service. Copies of the monthly return of daily observations and annual reports, as well as diagrams giving the mean monthly rainfall for the number of years in which observations have been taken, are sent to London, Paris, Brussels, New York, Canada, Calcutta, Batavia, and Algiers, and are noticed in the Administration Report of the Meteorological Department of the Government of India for 1879-80, as follows (p. 37) :—

'The Island of Ceylon in which a system of meteorological observations has been carried on for some years under the direction of Col. Fyers, R.E., communicates a monthly abstract of observations from which a selection is made for the tabular abstract given in the annual report, and I have lately included an abstract of the rainfall registers communicated to us from Singapore. Thus the extreme geographical range of the region for which meteorological data are collected for discussion during the past years comprises 53 degrees of longitude and 33 degrees of latitude.'

The period over which systematic observations extend has been as yet too short for reliable deductions to be made from the statistics collected.

Mr. J. Stoddart is at present investigating the subject of the very partial ranges of the rainfall in Ceylon, the prevalence of high winds over partial areas, and the influence of the monsoon-gales in the Bay of Bengal, and storms on the Bombay coast and on the coast of Ceylon. In conjunction with Captain Donnan, Master Attendant, he is also taking observations to show the direction, force and altitude of the waves in the Colombo harbour, when the wind is in the North and North-East.

### *Botany.*

The paramount influence of agriculture on the prosperity of this colony has, to a great extent, removed the department of Botany





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much of the labour now involved in the process of artificial fertilization. There seems to be no reason why bee culture in Ceylon should not become an industry of considerable importance.

Dr. Vanderstraaten read at our October Meeting a synopsis of a Paper which he has prepared on 'Sericulture,' illustrating in detail the process of raising silkworms. As this Paper has not yet been forwarded to our Secretary for publication, I am unable to refer to it. The subject is one of undoubted interest, and I may mention that the Rev. Father Palla is endeavouring at Mount Calvary, Galle, to introduce the rearing of silkworms as an industry well adapted to the habits and inclinations of the people of Ceylon.

*Mr. Bell's Report on the Maldives.*

A considerable part of Col. Fyers' Address last year was devoted to information derived from our Secretary, Mr. H. C. P. Bell, with reference to his recent visit to the Maldivé Islands. Mr. Bell's Report, as the result of this visit, is now being printed as a Sessional Paper by desire of the Secretary of State. I have had the advantage of seeing the proof sheets as printed, and it was my intention to give a summary of the information they contain, as the Papers of our Society may probably come before a circle of readers whom Sessional Papers are not at all likely to reach. For this reason, I regret that the Report has been published as a Sessional Paper and not by our Society, to whose Journal a contribution so comprehensive and complete would have been an acceptable addition. As a Sessional Paper, however, it will no doubt hold a distinct place of its own, and Mr. Bell will perhaps make, or allow others to make, an epitome of its principal results for the benefit of our Journal. I feel that it is impossible to do justice to a labour of such value at the close of a narrative of the Society's work, present and prospective—imperfect, I well know, but likely, I fear, to be thought already prolix.

---

On the conclusion of the Address,

The Hon. W. H. Ravenscroft proposed a vote of thanks to the President for his most able Address, to which he was sure they had all listened with very great pleasure. Mr. W. Ferguson seconded.

His Excellency the Governor felt sure that the Members round the table had all listened with very great pleasure to that Address.—*Motion agreed to nem. con.*

7.—A vote of thanks to the Governor for presiding brought the Meeting to a close.



Additions to Library.

**Bibliotheca Indica** : A Collection of Oriental Works published by the R. A. S. of Bengal, New Series, Nos. 461 and 462, Calcutta, 1881.—*Presented.*

**Boletin da Sociedade De Geographia De Lisboa**, 2nd Series, No. 6, Lisboa, 1881.—*Presented.*

**Essai Sur Le Pali**, Paris, 1826.

**Indian Antiquary**, Vol. 10, *i.e.* January to November, 1881.—*Presented.*

**Journal of the Anthropological Institute of Great Britain and Ireland**, May, 1881.—*Presented.*

**Journal of the R. A. S. of Bengal**, Vol. L., Part 1 (Nos. 3 and 4, 1881) and Part 2 (No. 3, 1881).—*Presented.*

**Journal of the North China Branch of the R. A. S.**, 1880, New Series, No. XV.—*Presented.*

**Madras Journal of Literature and Science (The)**, for the years 1878, 1879, and 1880, edited by G. Oppert, 1879-81.—*Presented.*

**Maleisch Nederduitsch Woordenboek**, 1863.—*Presented by D. W. Ferguson.*

**Memoires sur Les Contrees Occidentales**, par Hiouen-Thsang, translated by M. Stanislas Julien, Tome i, ii, Paris.

<b>Notulen Van De Algemeene en Buturs, Vergaderingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen</b>	} <i>Presented.</i>
Deel xviii., 1880, No. 1. Batavia.	
Do. do. " " 2. "	
Do. do. " " 3. "	
Do. do. " " 4. "	
Do. xix., 1881 " 1. "	
Do. do. " " 2. "	

**Proceedings of the R. A. S. Bengal**, No. 8, August, 1881.—*Presented.*

**Report of a Visit to the Torrent Regions of the Hautes and Basses Alpes**, and also to Mount Faron Toulon, by E. MacA. Moir, Calcutta, 1881.—*Presented.*

**Suggestions regarding the Management of the leased Forests of Busahir in the Suttley Valley of the Punjab**, by D. Brandis, F.R.S., C.I.E., Simla, 1881.—*Presented.*



1. ROYAL ASIATIC SOCIETY (CEYLON BRANCH).

Transactions of the R. A. S. of Japan, from 30th October, 1872, to 9th October, 1873, Yokohama, 1874. }

Do. do. Vol. VII., Part i., Feb., 1879. } *Presented.*  
Do. do. „ VIII., „ iv., Dec., 1880. }  
Do. do. „ IX., „ i., Feb., 1881. }  
Do. do. „ IX., „ ii., Aug., 1881. }

Tropical Agriculturist (The), Colombo, December, 1881.

Tydschrift Voor Indische Taal, Land, En Volkenkunde, Deel xxvi., Aflevering 2, 1880. }

Do. do. do. 3, 1880. } *Presented.*  
Do. do. do. 4, 1880. }  
Do. do. do. 5 & 6, 1880. }  
Do. xxvii., do. 1, 1881. }

Vocabulary of the English and Malay Languages, by F. A. Swettenham, Vol. 2.

Verhandelingen van het Bataviaasch Genootschappen van Kunsten en Wetenschappen, Deel xli., 2e Stuk, Batavia, 1880.—  
*Presented.*





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## ROYAL ASIATIC SOCIETY.

(CEYLON BRANCH.)

The Asiatic Society of Ceylon was instituted 7th February, 1845 ; and by the unanimous vote of a Special General Meeting of the Royal Asiatic Society, held on the 7th February, 1846, it was declared a Branch of that Society, under the designation of "The Ceylon Branch of the Royal Asiatic Society."

## RULES AND REGULATIONS.

*Preamble.*

1. The design of the Society is to institute and promote inquiries into the History, Religions, Languages, Literature, Arts, and Social Condition of the present and former inhabitants of this Island, with its Geology and Mineralogy, its climate and Meteorology, its Botany and Zoology.

*Members.*

2. The Society shall consist of *Resident* or *Ordinary*, *Honorary*, and *Corresponding* Members ; all elected by ballot at a General Meeting of the Society.

- (a) Members residing in Ceylon are considered *Resident*.
- (b) Persons who contribute to the objects of the Society in an eminent and distinguished manner are, on the recommendation of the Committee, eligible as *Honorary* Members.
- (c) All Military Medical Officers in Ceylon are *Honorary* Members of the Society.
- (d) Persons residing at a distance from Colombo may, upon special grounds, and on the recommendation of the Committee, be elected *Corresponding* Members.

*Entrance Fee and Subscriptions.*

3. Every *Ordinary* Member of the Society shall pay, on admission, an entrance fee of Rs. 5·25, and an annual subscription of Rs. 10·50. Annual subscriptions shall be considered due on the 1st of January of each year. Members who fail to pay their subscriptions by the end of the year (provided they have been called for) shall be considered, *ipso facto*, to have relinquished their connection



with the Society. Members who have been absent from Ceylon have the privilege of rejoining the Society within twelve months of their return to the Island, on payment of the subscription for the current year.

- (a) The privilege of *Life Membership* may be ensured by the payment of Rs. 105, with entrance fee on admission to the Society; Rs. 84, after two years; and Rs. 73·50, after four or more years' subscriptions.
- (b) *Honorary* and *Corresponding* Members shall not be subject to any entrance fee or subscription, and are to be admitted to the Meetings of the Society and to the privilege of its Library, but are not competent to vote at Meetings, to be elected to any of its offices, or take any part in its private business.
- (c) Persons desirous of rejoining the Society may be re-admitted Members without entrance fee, subject to the discretion of the Managing Committee.

#### *Office-bearers.*

4. The Office-bearers of the Society shall be, a President, two Vice-Presidents, a Treasurer, and a Secretary, all appointed by open vote at the Annual Meeting of the Society; and their functions shall be as follows :—

- (a) The President, or in his absence one of the Vice-Presidents, shall take the Chair at all Meetings of the Society and of the Committee, maintain order, collect the votes, and cause the laws of the Society to be observed and enforced.
- (b) The Treasurer shall receive, collect, and pay out all moneys on behalf of the Society, keep an account thereof including the vouchers, and submit a statement of the pecuniary affairs of the Society to the Annual Meeting, and at all other times as may be required.
- (c) The Secretary shall arrange, give notice of, and attend, all Meetings of the Society and of the Committee, and record their proceedings. He shall also edit the Journal, and exercise a general superintendence under the authority of Committee.

In the event of any Office-bearer leaving the Colony for three (3) months, it shall be competent for the Committee to fill up the office at the next General Meeting.

#### *Committee.*

5. The affairs of the Society shall be managed by a Committee of nine (9) Members (with power to add to their number) in addition





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12. All Papers and other Communications to the Society read or submitted at any General Meeting shall be open to free discussion ; and such Papers and discussions may be printed in the Transactions of the Society, if approved by the Committee.

13. The writer of any Paper which is published in the Society's Journal shall be entitled to receive twenty-five (25) printed copies of his Paper.

#### *Journals.*

14. One copy of each Journal shall be sent by the Secretary to every Member who has paid his subscription for the current year, and to every Honorary Member ; and every such Member may procure a second copy, on application to the Secretary. Members requiring more than two (2) copies of the Journal can be supplied with them at half the price charged the public.

#### *Suspension and Alteration of Rules.*

15. It shall be competent for any General Meeting to suspend any of the above Rules.

16. No alteration of Rules shall be made except at the Annual Meeting, and unless carried by a majority of not less than two-thirds of the Members present ; due notice of any proposed alteration having been given in writing to the Secretary at least a fortnight before the Meeting.

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### RULES FOR THE LIBRARY.

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1. The Library is open on week days (except Fridays) from 7 A.M. to 6 P.M., and on Sundays from 3 P.M. to 6 P.M.

2. The Librarian shall keep a Register of Books belonging to the Library, showing their title, name of author, date of receipt, whence obtained, edition, number of volumes, number of plates, place and date of publication.

3. All Books, Pamphlets, and Periodicals received for the Library shall, immediately on receipt, be entered in the Library Register, and stamped with the Library stamp. The Librarian shall see that each Plate and Map in books received for the Library is carefully stamped on the reverse side with the Library stamp. New books received shall be stamped on the cover with the words "Royal Asiatic Society, Ceylon Branch."

4. A book shall be kept in which shall be entered the title of every work lent out, the number of plates, if any, it contains at the time of its being lent, the name of the Member borrowing the same,



and the date on which it is lent. A Member applying in person for a work shall sign a receipt for the book and plates it may contain at the time of borrowing. A Member not applying in person shall send a written request for the books he requires, and this request shall be filed in the Library as a voucher, the Librarian duly noting on it the books actually lent out. The Librarian shall send with each packet of books a form of receipt, to be signed and returned to the borrower. Should any Member prefer to keep a private register of books borrowed from the Library, it shall be the duty of the Librarian to enter in such register the names of all books issued, and to initial receipt when returned.

5. On return of any books to the Library, the Librarian after satisfying himself that the book is in the same condition as it was when lent out, shall insert opposite to the entry, in the loan register, the date on which the book has been returned, and return to the borrower the receipt or other voucher given by him, duly cancelled. And if on the return of any book the Librarian shall perceive that it has sustained any damage, since it was taken from the Library, he shall make a note of the particulars and report the same to the Honorary Secretary.

6. No Member shall remove any book, pamphlet, periodical, or any other article the property of the Society, from the Library without giving the Librarian a receipt for the same.

7. No Book, Pamphlet, Journal, or Periodical, &c., shall be lent out before the expiration of one week after its receipt in the Library.

8. Periodicals and unbound Journals in numbers shall be returned after the expiration of one week.

9. Works of reference and certain rare and valuable books, &c., must not be taken out of the Library without special permission of the Committee.

10. Non-resident Members are entitled to take out Books, Plates, &c., from the Library on making special application to the Honorary Secretary, and signing an obligation to defray the expenses of carriage, and to make compensation for any book, plate, manuscript &c., which may be lost or damaged.

11. No Member shall be permitted to have more than three sets\* of books from the Library in his possession at any one time without the special permission of the Honorary Secretary.

12. Except with the special sanction of the Committee, resident Members shall not be permitted to keep books, &c., borrowed from the Library for more than fourteen days, and non-resident Members for more than one month.

---

\* N.B.—Each volume of the Transactions of any learned Society or similar publication shall be counted as one work.



13. All books, except in the case stated below, shall be returned to the Library before the 1st January in each year. Early in December, the Librarian, having previously ascertained that the books are actually absent from the Library, shall forward to all Members who have books belonging to the Society in their possession, a letter requesting that such books be returned before the end of the month. Non-resident Members who, on the 1st January, have had books, &c., for less than one month may send a detailed list of such books instead of returning them.

14. The Librarian shall report to the Honorary Secretary, for the information of the Committee each year in January, the names of all books not returned, and of the Members by whom they were borrowed.

15. If application be made to the Librarian for a book already taken out from the Library, he shall issue a notice to the borrower, requiring him to return it free of expense, within one week from the receipt of such notice if a resident Member, and within one month if a non-resident Member.

16. If any book borrowed from the Library be lost, damaged, defaced by writing or otherwise, the borrower shall be held responsible for such loss or damage; and if the book belong to a set, he shall be liable to make good the set to the satisfaction of the Committee, or pay its value.

17. No books, &c., shall be issued from the Library to any Member while he retains any property of the Society in contravention of the above rules.

18. A book shall be kept in the Library in which Members may write the names of any books, &c., they may recommend to be purchased for the Library.

19. No person who is not a Member of the Society shall be permitted to take away any book from the Library without special authority from the Committee, or to have access to the Library without permission of a Member of the Committee.

20. In no case shall any Member be allowed to take out of Ceylon any book, manuscript, pamphlet, periodical, &c., belonging to the Society.

21. The Librarian shall be held personally responsible for the safety of the books, &c., belonging to the Society's Library under his charge, and that these rules are properly carried out, as far as lies in his power.

22. The Committee may at any time call in all books, &c., and may cease to issue them for such periods as the interests of the Society may require.





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PROCEEDINGS

1882.



1





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2.—The following gentlemen were duly balloted for and elected Members :—

The Right Rev. R. Copleston, D.D., Lord Bishop of Colombo.

W. Blair, Esq.

P. W. Conolly, Esq., C.C.S.

P. Freüdenberg, Esq.

W. G. Haines, Esq., C.C.S.

3.—A list of Books added to the Society's Library since the Annual Meeting was laid on the table.

4.—Read the following Papers :—

i.—An Abstract by the Chairman of Professor Virchow's Monograph on the Veddás of Ceylon. (*Ueber die Weddas von Ceylon und ihre Beziehungen zu den Nachbarstämmen.*)

ii.—An Abstract by the Chairman of Professor M. Künté's Paper on "Nirvána," written for the Society's Journal.

iii.—Extracts from Mr. Albert Gray's translation of the Máldive portion of Ibn Batúta's Travels (*Voyages d' Ibn Batoutah*, Tome IV., pp. 110-185), by the Honorary Secretary.

iv.—"Customs and Ceremonies connected with Pádi Cultivation," by H. C. P. Bell, Honorary Secretary.

5.—Upon the proposition of the President, it was unanimously carried that Mr. Albert Gray be invited to become an Honorary Member of the Society.

6.—Proceedings closed with votes of thanks to the Secretary for his Paper, and to the Chairman.

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THE President read an abstract of a Monograph by Professor Virchow on "The Veddás of Ceylon," based on an examination of 23 reputed Veddá skulls. He believes they are a people of unmixed blood, whilst the Sinhalese are decidedly a mixed race. This opinion, however, is not supported by the researches of Mahá Mudaliyár De Soysa, who believes them to be the descendants of a son and daughter of Vijayá by a Yakkhá princess.

After some general conversation on the subject, it was decided to get the Professor's valuable pamphlet translated into English at home for the benefit of Oriental scholars unacquainted with German.

The Chairman followed this up by an abstract of a Paper on "Nirvána," by Professor Künté, which will be printed in the Journal of the year *in extenso*.

The Honorary Secretary, Mr. H. C. P. Bell, read extracts from Mr. A. Gray's translation of a portion of Ibn Batúta's Travels relating to the Máldives (French edition of M. M. Defrémery and Sanguinetti), the quaint descriptions in which agreed in the main with the Secretary's observations when at those Islands.

Mr. Bell then read an interesting Paper on "Customs and Ceremonies connected with Pádi Cultivation." The Paper entered into details showing that at every step taken in the cultivation of their pádi



fields, the villagers sought the advice and aid of soothsayers in order to secure a lucky day for their proceedings. This is done before the cultivator attempts to commence ploughing or treading up the ground. The same is observed in regard to the construction of dams ; and before any attempt at sowing seed can be made, ceremonies are gone through in conformity with ancient customs as prescribed by the soothsayers.

Mr. Bell gave some specimens of the songs sung by the village cultivators whilst bailing the water out of the fields, as well as during reaping, together with a few strange *kem*, or charms, used to keep off flies, &c., from the ripe ears.

The after-proceedings of levelling the ground, and preparing it for the reception of seed, were all minutely described, showing as much attention to ceremonial as at any other stage of affairs.

If the crop promises to be a very good one, a ceremony is performed with a view of securing protection from the evil eye and evil mouth. In the centre of the field small stands are made, decorated with flowers and young cocoanut leaves. Here at night the *Kattádiyá*, dressed up fantastically, dances a sort of devil dance in the centre of the platform, lights being kept burning at the corners until morning.

There are also certain observances at the time of threshing the corn. Before the sheaves can be removed from the stacks, where they were placed from the field, five or seven mats are spread on the ground and three circles and two straight lines (with four of their agricultural implements) are drawn with ashes : in the centre are placed sea-shells, a little cow-dung with a little silver, copper, brass, iron, and ashes. This being done, some one believed to be lucky places a sheaf of corn on his head, walks up to the spot, and bows to the four corners ; other men then bring in the ear, and spread it on the mats, and bullocks are brought in to begin the work.

The removal of the threshed corn is also a matter of ceremony. When all the grain is free from straw, the chief villager goes to the centre of the pádi, whilst the others heap it up around him as high as his knees. When this is done the heap is covered with mats, and the man in the centre, after certain forms, jumps down backwards. Then other observances follow prescribed by long custom.

All the pádi is then removed home. Before any of it is taken for use one or two handfuls are again separated. This, with some other pádi, is pounded by the women at night, and part of it is boiled, and cakes made with the rest. Before they begin this, the women bathe and put on clean clothes, and it is necessary that none of it should be tasted during the preparation. The neighbours are invited in the morning to enjoy this *Deviyánné dánaya*, and the *Kapurála*, lay priest of the *Dévála*, is called in. All the people assembled sit down on mats spread on the compound, and the rice and vegetable curries, cakes and plantains, being served them on plantain leaves, the *Kapurála* sings certain songs to bring prosperity on the cultivator. Meanwhile a table is prepared inside the house with everything cooked for the occasion. When the songs are over, he tastes everything, and sprinkles water on the people and their rice, which is the



signal for them to commence eating.—(*Ceylon Observer*, February 16th, 1882.)

THE information contained in Mr. Bell's very interesting paper, read to the Asiatic Society, on ceremonies amongst the Sinhalese in connection with padi cultivation, conveys a lesson which should be well considered in reference to agricultural improvements amongst people who have been stigmatised as indolent and apathetic in the extreme.

We shall not be wrong if we say that the Sinhalese people are fully as much imbued with feelings of superstition as any other race, notwithstanding that Buddhism is in its very nature opposed to anything approaching superstitious practices.

Perhaps in no other occupation are superstitious observances so frequently and so thoroughly observed as in agriculture. This may be owing to frequent unfavourable seasons and failure of crops, which have led native cultivators to trust so much to charms and observances in the hope of warding off further disaster. From the earliest commencement of the cultivator's toils, the preparation of the ground to the garnering of the corn, the soothsayer is consulted, and his instructions devoutly followed by the ignorant villagers. A lucky day must be sought for turning the first sod of the saturated ground, and for sprinkling the first sowing of the season. In the hope of warding off pests and insects from the growing cornfield, rules have to be observed, and ceremonies performed; and the same with every operation connected with harvesting.

But Mr. Bell is careful to tell us that these childish observances are fast dying out amongst all but the most ignorant. He says most of these absurd and superstitious customs and usages, though still observed by some old cultivators, are little regarded by their juniors, and are but slowly but surely dying out. These men are unable to account for the performance of these ceremonies, and he adds that the majority of cultivators attribute the failure of crops in their villages during the past few years to the non-observance and gradual decline of faith in these ceremonies.

If, as believed by Mr. Bell, these absurd practices are fast dying out, there may be some prospect of inducing cultivators to turn their attention to improved modes of agriculture, and so in time bettering their condition. It is within the memory of living men that in many parts of the United Kingdom superstitions as absurd as any described in this paper prevailed amongst the rural population, especially in remote districts, and we know that it is only within the last twenty years that any real progress has been made in English agriculture, Scotland, to its credit, having set the example. We are therefore surely justified in hoping that as superstition dies out in this country, improvements in agriculture may take their place.—(*Ceylon Times*, 17th February, 1882. "Superstition or Progress.")





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- Páli Text of Kachchayano's Grammar, with English Annotations, by F. Mason, D.D., New York, 1870.
- Phœnician Inscriptions, Part I., by D. J. Heath, London, 1873.
- Practical Grammar of the Sanskrit Language, by T. Benfey, London, 1868.
- Proceedings of the Academy of Natural Sciences of Philadelphia, Parts I. to III., Philadelphia, 1880.
- Proceedings of the Asiatic Society, Bengal, No. IX., Nov. 1881, Calcutta, 1881.
- Quatrains of Omar Khayyám, (Trübner's Oriental Series), by E. H. Whinfield, M.A., London, 1882.
- Religions of India, (Trübner's Oriental Series), by A. Barth, London, 1882.
- Sîgiri, the Lion Rock, Ceylon (Royal Asiatic Society of Great Britain and Ireland), by T. W. Rhys Davids, London, 1874.
- Transactions of the Asiatic Society of Japan, Vol. IX., Part III., Yokohama, 1881.
- Travels in Ceylon and Continental India, by Dr. W. Hoffmeister, Edinburgh, 1848.
- Tropical Agriculturist, Vol. I., Nos. 8 and 9, January and February, 1882. Colombo, 1882.
- Voyage to the East Indies, by J. P. Stavorinus, 3 Volumes.
- Wesleyan Mission to Ceylon and India, by W. M. Haward, London, 1823.

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COMMITTEE MEETING.

September 4, 1882.

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Present :

C. Bruce, Esq., C.M.G., President, in the Chair.

J. Capper, Esq.

W. Ferguson, Esq.

A. C. Dixon, Esq.

Hon. P. Ráma-Náthan.

H. C. P. Bell, Esq., Hon. Secretary.

1.—Confirmed Minutes of Meeting of January 25th.

2.—The Hon. Secretary stated that for want of suitable Papers it had been considered undesirable to convene a General Meeting since February, but that the following Papers were now available :—

i.—“*Buddha's Sermon on Omens*,” by L. DE ZOYSA, Mahá Mudaliyár.

ii.—“*Descriptive List of ornaments worn by the Moorish Women in Ceylon*,” by A. T. SHAMS-UD-DÍN ;

and that the following had been promised :—

iii.—“*Folk Lore in Ceylon*,” by W. GUÑATILAKA.



iv.—“*On the Geological section laid bare at the sinking of the new Kelani bridge,*” by A. C. DIXON.

*Decided* to call a General Meeting for the 14th instant.

3.—The Hon. Secretary stated that Journal Vol. VII., Pt. II., No. 24, 1881, which the Government Printing Office had been unable to issue earlier owing to continuous heavy pressure of work, would, he hoped, be ready for distribution very shortly, and that as the Government Printer had finally declared his inability to issue the Society's Transactions punctually, he (Hon. Secretary) had entrusted the Journal for the current year to the “Times of Ceylon” Press.

4.—The Hon. Secretary announced that the new Catalogue would also be out by the end of the month, and laid on the table copy of Part I., pp. 1—52.

5.—Submitted application from Mr. A. Haly, the Director of the Museum, to have his essay “On the Construction of Zoological Tables” published by the Society. *Deferred.*

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GENERAL MEETING.

September 14, 1882.

Present :

The Hon. J. Douglas, c.m.g., Vice-Patron, in the Chair.

C. Bruce, Esq., c.m.g.

A. Bailey, Esq.

J. Capper, Esq.

J. Carbery, Esq., m.b.c.m.

J. G. Dean, Esq., Hon. Tr.

A. M. Ferguson, Esq., c.m.g.

A. M. Ferguson, Esq., Jun.

W. Ferguson, Esq., F.L.S.

Hon. P. Ráma-Náthan.

W. P. Ranasinha, Esq.

W. G. Rockwood, Esq., M.D.

H. VanCuylenburg, Esq.

H. C. P. Bell, Esq., Hon. Secretary.

1.—Read and confirmed Minutes of last General Meeting.

2.—The following Members were elected :—

Rev. C. Boyd, M.A.

C. Edmonds, Esq., c.c.s.

E. Elliot, Esq., c.c.s.

G. M. Fowler, Esq., c.c.s.

E. R. Gunaratna, Atapattu  
Mudaliyár.

F. Lewis, Esq.

T. H. Lloyd, Esq.

H. L. Moysey, Esq., c.c.s.

Rev. H. Newton, M.A.

John Perera, Mudaliyár.

J. H. De Saram, Esq., c.c.s.

H. Wace, Esq., c.c.s.

The Hon. J. F. Dickson, M.A., c.c.s., and W. Gunatilaka, Esq., were re-admitted members.

3.—The Hon. Secretary laid on the table a list of books received since last meeting.

(i.) The Hon. Secretary read a Paper, entitled “*Buddha's Sermon on Omens,*” by L. De Zoysa, Mahá Mudaliyár.



A short discussion followed, in the course of which Mr. Bruce remarked that it appeared to him the best rendering to bring out the exact meaning of the words "*etaṅ maṅgalaṅ uttamaṅ*" would be "these are the best things to bring luck;" that this seemed to him to have a very appropriate meaning, more appropriate than the word "omen."

In reply to a remark from the Chairman, Mr. Bruce said that undoubtedly the general meaning given to the words by the Mahā Mudaliyār was right, but perhaps not sufficiently comprehensive.

At this stage of the proceedings the Lieutenant-Governor left, and Mr. Bruce took the Chair.

(ii.) The Hon. Secretary read a Paper on "*Folk Lore in Ceylon*," W. Guṇatilaka, Esq.

5.—The Meeting concluded with the usual vote of thanks to the Chair.

---

A Paper, "*Buddha's Sermon on Omens*," by L. De Zoysa, Mahā Mudaliyār, was first read. It was in reality, an essay in disproof of the theory that Buddha's teaching inculcated caste and superstition; and quotations were given in support of this from the Buddhist Scriptures. Mr. De Zoysa was careful to emphasize the declaration with which his paper commenced, to the effect that the founder of Buddhism repudiated caste and superstition both in theory and practice; at the same time he admitted that in a country like Ceylon in which Hinduism had prevailed before the introduction of Buddhism, caste and superstition still exist, although in a modified form.

At the conclusion of the Paper (which was somewhat technical in its contents), Mr. Bruce alluded to the particular words quoted by the author as being Sanskrit. He had been in correspondence with Mr. De Zoysa, but had not as yet had the reply he had hoped for. The word on which so much stress was laid appeared to signify anything done to procure or invoke a blessing or success; it was even applicable to a portion of the marriage ceremony.

The reading of Mr. Guṇatilaka's paper on "*Folk Lore in Ceylon*" was then proceeded with, and was listened to with the interest the subject claimed. The author alluded to this field of research as one almost entirely neglected, but which offered the greatest inducements for enquiry and research. A complete collection would of course be a work of time, but this work would be materially aided if Members who came across any stories illustrative of the subject would publish them from time to time in the Society's Journal. His own contribution in the present instance was but the commencement of a work in which he trusted others would join. He reminded his readers that Mr. Steele, in his translation of the Kusa Jātaka, had given as an appendix a few ~~Sinhalese~~ stories to which he added some remarks on the large collection of household stories that might be made in Ceylon.





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- Do. „ 233, 295, 96, 97, 98, 304, 8,  
 9 ... do. 1874.
- Do. „ 310, 11, 15, 19, 20, 26, & 27 ... do. 1875.
- Do. „ 234, 35, 36, 331, 32, 33, 341,  
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- Do. „ 238, 39, 40, 360, 62, 63, 67,  
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 81, 86, 88 ... do. 1877.
- Do. „ 391, 96, 97; 400, 401, 3, 6,  
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- Do. Index to Vol. I. ... do. „
- Do. Nos. 241, 358, 59, 417, 18, 419,  
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- Catalogue of Works on Natural History, Physics, &c., by Bernard  
 Quaritch, London, 1881.**
- Ceilon Reis naar het Land der Bayaderen, 3 Vols., by L. Jacolliot,  
 Haarlem, 1876-7.**
- Chronological Tables for Southern India, from the 6th Century A.D.,  
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- D'Heidelberghse Catechismus Nederduytsen Cingalees.**
- Dialogues in Canarese, with an English translation by R. G. Hodson,  
 Bangalore, 1865.**
- Dictionary, Canarese and English, by Rev. Reeve, Bangalore, 1858.**
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- Faith of Islam, by Rev. E. Sell, London, 1880.**
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 by D. Brandis, F.R.S., C.I.E., Calcutta, 1882.**
- Grammar of the Bengalee Language, by W. Carey, D.D., 1818.**  
 Do. Chinese Colloquial Language, by J. Edkins, B.A.,  
 Shanghai, 1857.
- Grammar of the Goojratee Language, by D. Forbes, Bombay, 1829.**
- Het Heylige Evangelium Ouzes Heeren en Zaligmakers Jesu Christi,  
 Colombo, 1741.**
- Indian Timber, Manual of, by Gamble, Calcutta, 1881.**
- Institutes of Hindú Law, by G. C. Haughton, M.A., F.R.S., &c., Lon-  
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- Journal of the Anthropological Institute of Great Britain and Ireland,**  
 Aug. and Nov., 1881, Vol. 11, Nos. 1 and 2, London, 1881.  
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- Journal of the Asiatic Society of Bengal, Extra Number to Part 1 for**  
 1880, Calcutta, 1880.  
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- Journal Asiatique, Septieme Série, Tome 8, Nos. 2 and 4, Paris, 1876.**  
 Do. 9, Nos. 1 to 3 ... Paris, 1877.  
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 Do. 14 „ 1 to 3 do. do.  
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- Journal of the North China Branch of the Royal Asiatic Society,**  
 Vol. 16, Part I, Shanghai, 1882.
- Journal of the Straits Branch of the Royal Asiatic Society, No. 8,**  
 Singapore, 1882.
- Kavikanta Bhásaya (Sinhalese).**  
**Kort Begryp Der Christelyke Religie, Colombo, 1754.**
- Lepidoptera of Ceylon, Part 3, (2 copies) by F. Moore, F.Z.S.,**  
 London, 1881.  
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- Lapidarium Zeylanicum, by L. Ludovici, Colombo, 1877.**
- Mastery Series (Spanish), by T. Prendergast, London, 1882.**
- Milindapañho, by V. Trenckner, London, 1880.**
- Military Expedition to Candy in the year 1840, by Major Johnston,**  
 Dublin, 1854.
- Mind of Mencius, by Faber (Trübner's Oriental Series), London, 1882.**
- Miscellaneous Translations from Oriental Languages, Vols. 1 and 2,**  
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- Naauwkeurige Beschryvinge van Malabar en Choromandel, by D.**  
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- Notulen van de Algemeene en Bestuurs-vergaderingen van Het**  
**Bataviaasch Genootschap van Kunsten en Wetenschappen,**  
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- Oriental Biographical Dictionary, by T. W. Beale, Calcutta, 1881.**
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- Phrase Book or Idiomatical Exercises in English and Canarese,**  
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- Pilgrimage to El-Medinah and Meccah, by R. F. Burton, 3 Vols.**  
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- Pre-historic Remains in Central India**, by J. H. Rivett Carnac, B.C.S., Calcutta, 1879.
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- Reise nach Ceylon**, by Wolf, Berlin, 1782.
- Report of the Council of the North-China Branch of Royal Asiatic Society for 1881.**
- Report of the Third International Geographical Congress**, by Kreitner, Venice, 1881.
- Rough Notes on the Snake Symbol in India**, by J. H. Rivett Carnac, B.C.S., Calcutta, 1879.
- Sanskrit Manual, Part 1**, by Prof. Monier Williams, London, 1862.
- Scenery and Reminiscences of Ceylon**, by J. Deschamps, London, 1845.
- Singaleesch Gebeede Boek**, Colombo, 1737.
- Do. **Belydenis Boek**, do. 1738.
- Tamil Proverbs with English Translation**, by Rev. Percival, Madras, 1874.
- The Thousand and One Nights**, 3 Vols., by E. W. Lane, London, 1877.
- Thesaurus Zeylanicus**, by Burmanni, Amsterdam, 1737.
- Tsuni, 11 Goam, The Supreme Being of the Khoi-Khoi**, by T. Hahn, (Trübner's Oriental Series), London, 1881.
- Verhandelingen van het Bataviaasch Genootschap**, Deel 41 and 42, Batavia, 1881.
- Vinayapitakam**, translated by Dr. Oldenberg, London, 1882.
- Warnáwali or Sinhalese First Book**, by Karunáratna, Colombo, 1882.
- Yúsuf and Zulaikha**, by R. T. H. Griffith, (Trübner's Oriental Series), London, 1882.

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**GENERAL MEETING.**

*November 2nd, 1882.*

---

**Present :**

**P. Freúdenberg, Esq., in the Chair.**

**W. K. James, Esq.**

**W. P. Ranasingha, Esq.**

**H. C. P. Bell, Esq., Hon. Secretary.**

**J. M. P. Peries, Mudaliyár, was introduced.**

**1.—The Minutes of the last Meeting were read and confirmed.**





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The Hon. Secretary read a letter forwarded to the Society by the Colonial Secretary from the Assistant Government Agent (P. A. Templer, Esq.) at Puttalam, on some ruins at a place called *Vehera-gala*, situated about two miles south of the 10th mile-post on the Anurádhapura road.

These ruins consist for the most part of groups of stone pillars more or less roughly squared. The neighbourhood is so much overgrown with jungle that it is difficult fully to make out their formation, or to conjecture to what period they belong. The oval-shaped building was found on a rocky mound. Its base is constructed of slabs of rock laid upon oblong blocks. The building faces north, on which side there is a flight of stone steps, and its dimensions are 56 feet from N.S., and 78 feet from E. to W.

The letter was accompanied by a sketch of the building, and a ground plan, as well as a copy of an inscription found on a slab near the flight of steps.

Mr. Templer thinks the building could not be intended for a *Tope* or *Dágaba*, owing to its oval shape; at any rate, in that case it can never have been completed.

A discussion on the letter followed, in which it was agreed that it would be advisable to have the jungle in the neighbourhood cleared and experimental excavations made. It was also agreed to ask the opinion of Mr. Smither on the subject, and if necessary to refer the inscription to Dr. Müller, the late Government Archæologist.

The Honorary Secretary read a letter from Mahá Mudaliyár De Zoysa, in defence of his rendering of the word *Mámini* by 'O great man!' in his Paper on the *Veddás*, published in the last Journal of the Society, as opposed to the late Mr. J. Bailey's translation 'my gem.'

A discussion ensued, and the consensus of opinion of those present seemed to be in favour of Mr. Bailey's translation.

The Honorary Secretary then read Mr. F. Lewis's Paper, "*Notes on the Microscopical characteristics of Feathers.*" It was pointed out that there is scope for more research in regard to the form and shape of feathers. A breast feather pulled from a well-known bird will show that in the basal region the quill supports a shaft, which in turn, towards the lower half of the feather, bears a fine thread-like process, say, one-tenth of an inch long, which Mr. Lewis calls the "sub-web shaft." In the upper part of the feather this sub-web shaft is absent. Supposing a web-shaft is removed from the same feather and placed under a microscope of some power, the sub-web shaft will exhibit a series of point-like markings of a more or less modified character.

The conclusion the author has arrived at, after examining a large series of Ceylon birds, is that they are modifications of an aboriginal form, his conclusion being derived from the fact that in remote periods of time, it is but fair to suppose, birds required a closer plumage than at present, in order to endure a colder temperature, and to bring about that end a further addition to the sub-web shaft would render most material assistance. By this peculiarity of struc-



ture, the writer believes we shall be able to trace the relative ages of existing forms of birds.

Mr. Lewis's Paper was illustrated by some neat sketches of feathers.

In the ensuing discussion the Chairman remarked that the modification of feathers on the different parts of the body of a bird was exactly what would be expected looking at the adaptation of means in all nature. Mr. Bell regretted that at present there were no other ornithologists in Ceylon who might have given their opinion on the subject; he had referred the matter to Mr. Staniforth Green, but unfortunately the subject was not in that gentleman's range of study. Mr. W. K. James pointed out that the subject of feathers had already received attention at the hands of some British ornithologists, but that probably Mr. Lewis had had no opportunity of seeing any articles on the subject. It was also to be regretted that he had been unable to examine specimens of feathers of birds from higher latitudes, which would furnish, no doubt, additional evidence for or against his theory; but apart from the theory, the actual observations made by Mr. Lewis would be no doubt of considerable value. The existing forms of feathers were no doubt modifications of an ideal type feather, and could be accounted for by Darwin's theory of natural selection. Mr. Freüdenberg said he would be glad to send the Paper to the Berlin Academy for an opinion as to the signification of Mr. Lewis's experiments. This was unanimously agreed to.

As Mr. W. P. Ranasingha's Paper on "*The connection of Sinhalese with the Modern A'ryan Vernaculars of India*" was of a character which made it difficult to be read at the meeting, the President of the Society (C. Bruce, Esq., c.m.g.) had kindly prepared the following summary:—"In this Paper Mr. Ranasingha discusses the question whether the Sinhalese language is to be assigned to the Turanian or to the A'ryan or Indo-Germanic family. The evidence adduced to show that it must be assigned to the latter is drawn from the inflectional and analytical structure of the words; from the distinction between nouns and verbs; from the terminational indications of number and case in nouns; and formation of personal terminations in verbs by abraded pronouns or pronominal types. From a comparison of the numerals as a part of language, which retains its forms with the greatest tenacity, it is that the Sinhalese has followed, with the remarkable fidelity, the Prákrit language or dialect, which Professor Max Müller takes to be the basis of all A'ryan vernaculars of India. Consistently with the modifications found in the structure of Prákrit forms, the Sinhalese language avoids the combination of two or more consonants without an intervening vowel; drops consonants in the middle of words, and avoids hiatus either by coalition of words or the insertion of semi-vowels. These evidences are followed by a comparison of the Sinhalese names for the members of the body with those of the A'ryan vernaculars of India. Mr. Ranasingha then formulates certain laws, 13 in number, which he finds controlling the modifications of Sanskrit and Prákrit forms by vowel and consonant changes in Sinhalese. The Paper closes with a long list of words, in



which, subject to such modifications, are Páli, Prákrit, Sanskrit and several of the modern A'ryan vernaculars of India."

Mr. Raṇasiṅha's Paper was looked upon as of the highest interest and value, and it is to be hoped that the Society will have still more results of his scholarship.

The Paper on "*Sinhalese Folk-lore*," by Mr. W. K. James, contains some interesting details regarding the social character and habits of the people of this country. There is amongst the Sinhalese a strong attachment to home and friends, and there are reminiscences dear to him which recall the days of his childhood. It is natural, therefore, that home stories exercise influence on him, and that these are stored up in his memory. In the night, as two or three villagers sit guarding their ripening pádi, it is the recital of these stories which wile away the long hours of watching. Some of the stories related are not very complimentary to the intelligence of the Sinhalese villager, but nevertheless the folk-lore which has been handed down from generation to generation illustrates the ways and the words of much of the rural population, and in this sense they are full of interest.—(*Times of Ceylon*, November 4th, 1882.)

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### Additions to Library.

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Accessions to Indian Museum, Appendix A., 1881.

Archæological Survey of India, Vols. 13 and 14, by Major-General A. Cunningham, Calcutta, 1882.

Bibliotheca Indica, new series, Nos. 477, 81, Calcutta, 1882.

Catalogue of Mammalia.

Forest Administration in the several Provinces under the Government of India, for 1880-81, Simla, 1882.

Geology of Wisconsin, Vol. 3, 1873-79, (with Atlas), 1880.

History of the Egyptian Religion, London, 1882.

History of Hyder Shah *alias* Hyder Ali Khan Bahadur, or New Memoirs concerning the East Indies, with Historical Notes, by M. M. D. L. T., 1848.

Indian Museum Report, Calcutta, 1881.

International Numismata Orientalia, Vol. 3, Part I., London, 1882.

Journal Asiatique, Septime Serie, Tome 10, No. 3, October, November and December, 1877, Paris.

Journal Asiatique, Septime Serie, Tome 19, No. 3, April, May and June, 1882, Paris, 1882.

Journal of the Royal Asiatic Society of Bengal, Vol. 51, Part I., No. 2, 1882, Calcutta, 1882.

Le Bouddha et sa Religion, Paris, 1862.





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Sinhalese Works—*contd.* :—

Telpátra Játakaya,	... Colombo,	1881.
Tunsarapaya,	„	1882.
Wessantara Comedy,	„	1873.
Wetalankatáwa,	„	1872.
Weda Haṭane,	„	1870.
Wessantara Játakaya,	„	1876.
Wiyóga Málaya,	„	1867.
Warnarítiya, with Sinhalese Grammar,	„	1872.
Wadurusangaráwa <i>alias</i> Wasúrisangrahaya,	„	1872.
Wandapawkatáwa and Darunelawilla,	„	1879.
Yannartha Dípani,	„	1881.
Yamakapráti háriya and Saddharma Saṅgrahaya,	Colombo,	1876.

Smithsonian Report, 1880.

Sounds and their Relations, by Bell, London, 1882.

Tabel van Oud-en Nieuw Indische Alphabatten, by K. Holle, 1882.

Transactions of the Asiatic Society of Japan, Vol. 10, Part I., Yokohama, 1882.

Tropical Agriculturist, Vol. 1, No. 31, Colombo, 1882.

Do. Vol. 2, Nos. 1—3 „ 1882.

Verhandlungen des Vereins für Meturwitsenschaffliche Unterhaltung zu Hamburg, 1877, Hamburg, 1879.

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COMMITTEE MEETING.

December 15, 1882.

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Present :

W. Ferguson, Esq.

J. Capper, Esq.

H. C. P. Bell, Esq., Hon. Secretary.

1.—Minutes of last meeting read and confirmed.

2.—*Decided* to convene the Annual Meeting on the 22nd instant for the reception of Committee's Annual Report and election of Office Bearers for the ensuing year.

3.—Read letter from C. Bruce, Esq., C.M.G., resigning the Presidentship of the Society on his departure for Mauritius.

*Resolved.*—That the Hon. Secretary be directed to send a suitable reply, expressing the Committee's great regret at losing Mr. Bruce from the Society and their deep acknowledgment of his services as President.

*Further Resolved.*—That the letter of resignation be read at the Annual Meeting.

4.—Discussed certain proposed alterations to the rules of the Society and decided on amendments to be submitted to Annual Meeting for sanction.



5.—Proceeded to nominate Office Bearers for 1883. *Decided to invite the Hon. W. H. Ravenscroft to accept the Presidentship, and G. Wall, Esq., F.C.S., and the Hon. J. F. Dickson, M.A., C.C.S., to become Vice-Presidents.*

*Committee.*

T. Berwick, Esq.  
W. Blair, Esq.  
J. Capper, Esq.  
J. B. Cull, Esq.  
Major A. Ewing.

W. Ferguson, Esq., F.L.S.  
P. Freüdenberg, Esq.  
Rev. E. F. Miller, M.A.  
J. L. Vanderstraaten, Esq., M.D.

*Hon. Treasurer, J. G. Dean, Esq.*

*Hon. Secretary, H. C. P. Bell, Esq.*

6.—The Hon. Secretary stated that the following Papers had been sent in, and would be circulated among the Reading Committee in due course:—

- i.—“*Ceylon Gypsies,*” by J. P. Lewis, Esq., C.C.S.
- ii.—“*Notes on Sinhalese Inscriptions,*” by Dr. E. Müller.
- iii.—“*Ornithological Notes from the Bogawantaláwa District,*” by F. Lewis, Esq.
- iv.—“*Buddhist Meetings,*” by the Hon. J. F. Dickson, M.A., C.C.S.

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**ANNUAL MEETING.**

*December 22, 1882.*

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**Present :**

**The Hon. W. H. Ravenscroft, Vice-President, in the Chair.**

W. Blair, Esq.

J. Capper, Esq.

W. Ferguson, Esq.

P. Freüdenberg, Esq.

W. K. James, Esq.

T. H. Lloyd, Esq.

J. M. Peries, Mudaliyár

J. H. de Saram, Esq.

G. Wall, Esq., Vice-President.

H. C. P. Bell, Esq., Honorary Secretary.

1.—Read and confirmed Minutes of General Meeting held on November 2nd.

2.—The Secretary drew attention to the rules of the Society. He said some suggestions for the amendment of the rules had been received, but he thought it would be better to let the matter lie over till the next annual General Meeting. There were two rules in particular which seemed to require revision. The first related to the Committee. The Committee, as at present constituted, consisted of *nine* members. The suggestion was to alter the wording of the rule so as to make it read “not less than nine members.” The second rule was with reference to the Papers read before the Society. The



existing rule is that Papers should be sent in to the Secretary "at least a week before the meeting at which they are to be read is held." It had been found that a week was not sufficient to allow of the Papers being circulated among the members of the Reading Committee and properly digested by them. It was therefore proposed to go back to the former rule and alter "week" to "fortnight," or, better still, "three weeks." He had compared the existing rules with those in force twenty years ago, and he found they were substantially the same. A complete revision seemed desirable.

Mr. Wall suggested that, if any particular rules were found to be inconvenient, they might be properly amended at once, leaving a general revision of the rules for the next Annual Meeting.

Some discussion ensued on the two rules, and it was eventually *decided* to leave the rules as regards the Committee intact, but to alter the rules as regards the time by which Papers should be sent in to the Secretary to "a fortnight."

3.—The Secretary read the following letter from Mr. Bruce, conveying his resignation as President of the Society :—

Colombo, 13th December.

DEAR SIR,—I AM very sorry that my departure from Ceylon has been hurried by my having to catch the next Mauritius steamer from Aden, that I have had no opportunity of taking formal leave of the Asiatic Society. My appointment as Colonial Secretary of Mauritius makes it necessary for me to resign the office of President of the Society. In doing so, I desire to express to the Society my sense of the great distinction they conferred upon me by electing me to the post. I shall always retain a very grateful sense of the good-will the Society has shown me and an agreeable recollection of our work together. \* \* I trust that the Society will long continue to flourish, and that every year will find in the pages of the Transactions and Journals contributions of a value equal to the last few years. With many friendly recollections and all good-wishes,

Believe me, &c.,  
CHAS. BRUCE.

H. C. P. BELL, Esq., Hon. Sec.

The Secretary said that it was his duty to announce that the only remaining Vice-President, Hon. W. H. Ravenscroft, had consented to accept the office of President, and he felt sure Mr. Ravenscroft's election would be unanimously approved.

Mr. J. H. De Saram proposed and Mr. T. H. Lloyd seconded that the following gentlemen be elected Office Bearers for the ensuing year :—

[His Excellency the Governor is the *Patron*, and the Hon. J. Douglas, C.M.G., *Vice-Patron*.]

*President*.—Hon. W. H. Ravenscroft.

*Vice-Presidents*.—Hon. J. F. Dickson, M.A., C.C.S., and Geo. Wall, Esq., F.C.S.

*Treasurer*.—J. G. Dean, Esq.

*Secretary*.—H. C. P. Bell, Esq., C.C.S.





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almost entirely on itself, and cannot look for permanent success unless individual members will bear a share in the work as a whole. That the necessity for this inter-dependence between the trunk—so to speak—and its limbs is not sufficiently recognized, the Committees have to notice with regret. Non-resident members—and a large proportion come under this category—have, speaking generally, better means of prosecuting the literary and scientific studies within the Society's scope. The field of research is for them necessarily wider and more varied. Detailed accounts of outlying districts—of the pursuits, peculiar superstitions, and folklore of the natives, which would rightly find no place in condensed official Administration Reports—should furnish material for a series of Papers eminently suitable for our Journal. What in unpretentious fashion a Lewis could perform for Saffragam\* or a Brodie for Chilaw† might well be followed by many an outstation Government officer, or private estate owner, desirous of throwing all possible light on the condition of the people themselves and the commercial prospects of particular districts.

“Many branches of inquiry naturally suggest themselves. Such are specified in the preamble to our Rules and Regulations. Thus the able investigations of Drs. Goldschmidt and Müller in recent years have given prominence to the subject of archæology. This is one of the principal objects contemplated by the Society, and well worthy the assiduous study of its members. Further inquiries conducted systematically are likely to yield discoveries of no less moment. A recent report by Mr. P. A. Templer, C.C.S., received through Government, on the hitherto unknown ruins at Veheragala, between Puttalam and Anurádhapura, is a case in point.

“*Members.*—During the year, 22 new members were elected, and 3 gentlemen, formerly members, re-admitted to the Society. By death or other causes, we have lost 7 members. There are at present 10 life-members (among whom the Lord Bishop of Colombo has recently been enrolled), four honorary members, and 111 ordinary members, or a total numerical strength of 125, as compared with 109 in 1881, and 72 in 1880. This steady increase is another proof that the Society is growing in favour.

“*Meetings.*—Three general meetings have been held; the first in February and one each in September and November. As pointed out in the last year's Report, much of the success of such a Society as this depends upon frequent and regular meetings, and the Committee regret that an interval of seven months should have elapsed between the first and second meeting. This was partly due to the great difficulty of convening meetings in Colombo during the hot season, and partly, it must be confessed, to the apathy of the members themselves in not keeping the Hon. Secretary supplied with a sufficiency of Papers.

“*Papers.*—This apathy has, however, been condoned during the last few months. In response to a special call by the Honorary

\* C. A. S. Journ., 1849.

† C. A. S. Journ., 1858.



Secretary, several Papers of considerable interest were sent in and read at the meetings of September and November. Others since received will shortly be circulated among the Reading Committee in anticipation of a meeting early next year, whilst more have been definitely promised. The following Papers were read at general meetings during the year :—

- 1.—Abstract of Professor Virchow's Monograph on the Veddás of Ceylon. *Über die Weddas von Ceilon und ihre Beziehungen zu den Nachbarstämmen*, by the President, C. Bruce, Esq., C.M.G.
- 2.—Abstract of a paper on "Nirwána," by Professor M. Künté, also by the President.
- 3.—Extracts from Mr. Albert Gray's translation from the French of the Máldive portion of Ibn Batúta's Travels (*Voyages d'Ibn Batoutáh*, Tome, 4e 110—185, Paris, 1879.)
- 4.—"Ceremonies and Customs connected with Pádi Cultivation," by H. C. P. Bell, Esq., Honorary Secretary.
- 5.—"Buddha's Sermon on Omens," by L. de Zoysa, Mahá Mudaliyár.
- 6.—"Folk-lore in Ceylon," by Mr. W. Gunatilaka.
- 7.—"Notes on the Microscopical Characteristics of Feathers," by F. Lewis.
- 8.—Abstract of Mr. W. P. Ranasiṅha's Paper on "Sinhalese as compared with the modern A'ryan Vernaculars of India," by the President.
- 9.—"Sinhalese Folklore," by W. K. James.

"All these Papers will appear in the Journal for the year.

"The outlook for 1883 is no less satisfactory. Mr. Ranasiṅha has promised to follow up his valuable contribution to Sinhalese philology by a further Paper on the same subject.

"Dr. E. Müller has sent out for the Society "Notes on Sinhalese Inscriptions" in continuation of those published by the late Dr. Goldschmidt and himself in our Journals of 1879 and 1880 (Nos. 20 and 21.)

Louis De Zoysa, Mahá Mudaliyár, has in hand a short Paper enunciating Buddha's view of caste.

"Mr. F. Lewis is turning his ornithological studies to some purpose and has favoured the Committee with some "Ornithological Notes from the Bogawantaláwa district." There is perhaps too prevalent an opinion that Captain Legge has quite exhausted the subject of Ceylon Birds, and it is to be hoped that the example set by Mr. Lewis will bring out similar workers in other districts.

"Mr. J. P. Lewis, c.c.s., has prepared an account of the little known "Ceylon Gypsies"—a class to which the snake charmers and jugglers who haunt the precincts of our hotels would seem to belong.

"The Hon. J. F. Dickson, M.A., c.c.s., has promised a Paper on "Buddhist Meetings." Mr. A. C. Dixon has one nearly ready on "The Geological Section of the new Kēlaṅi Bridge," which is likely



to bear curiously on the legendary history of Lañká. In addition to these, some of the Papers alluded to in the President's address last year will probably see the light in the course of 1883.

*Publications.*—The Society's Transactions have not appeared as regularly as could be wished. This is attributable to the pressure of work in the Government Printing Office, and has been unavoidable. The Committee has therefore reluctantly decided to face the cost of printing at other presses, and has entrusted the Journal for 1882 to the "Times of Ceylon" Press. The Government Printing Office was, however, able to turn out, in its usual excellent style, the "Proceedings, 1881," and "Journal No. 24, 1881, Pt. II.," besides a reprint of "Journal Vol. VI., No. 1, 1853" (now classed as Vol. II., No. 6), and may possibly be able to help us from time to time.

Upon the recommendation of the President, a special grant of Rs. 100 was made to Mr. W. Guñatilaka, of Kandy, towards his new edition of Páñini's Sutras. A portion of the work (Vol. I., pp. 1—49), printed in Bombay, has been issued in connection with the last number of the Society's Journal.

With the object of rendering the translation of Ibn Batúta's Travels—offered to the Society by Mr. Albert Gray in 1881—more valuable by the accurate identification of places, proof sheets of the Ceylon portion printed side by side with Dr. Lee's version were distributed among members and others whose assistance were courted. Some excellent suggestions have been received, and these, with Mr. Gray's own notes and others which the Hon. Secretary (Mr. H. C. P. Bell, c.c.s.) will be in a position to supply for the section relating to the Máldives, will ensure an interesting and important addition to our knowledge of the history of Ceylon and its dependency.

*Library.*—By presentations and purchase the library has gained a considerable accession of books and pamphlets. A catalogue on the alphabetic system has at length been compiled—thanks in great measure to the generous aid of one of our members, Mr. W. E. Davidson, c.c.s. The want had begun to be seriously felt owing to the very considerable additions with which the library had been enriched since the issue of the last catalogue in 1870. This had long been out of print. "By the removal to the Museum building in 1876 of the books belonging to the Society"—we quote from the preface—"the majority of members was virtually debarred from the use of the library. This ban was but partially removed by subsequent resolutions of the Museum Committee. Its former privileges have now, however, been restored to the Society generally, whilst outstation members have the further boon secured to them of being enabled, under the new library rules, to take out books, &c." This will tend to minimize the disadvantage under which they labour of rarely being able to attend the Society's meetings, and be a fairer compensation than the receipt of the Transactions alone for their subscriptions.

*Money.*—The Hon. Treasurer's statement of the year's accounts laid on the table shows a balance of Rs. 141·08. This is likely to be augmented before the close of the year by the recovery of subscriptions and entrance fees outstanding to the amount of Rs. 233. A large





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*Dr.* The Honorary Treasurer in Account with the Royal Asiatic Society (Ceylon Branch.)

*Cr.*

To balance on 1st January	483	66	By W. Gunatilaka, grant towards printing Páñini's Sutas	100	0
" Amount of annual subscription, entrance fees, and sale of journals	1,068	28	" Subscription to Páli Text Society (5 years)	59	8
			" Advertising	74	17
			" Books, purchase of and binding	607	54
			" Carriage and cart hire	20	25
			" Furniture	16	0
Amount of subscriptions and entrance fees outstanding	233	0	" Pay of Compositors	144	82
			" " peon	8	0
			" Postage and freight	66	88
			" Printing (catalogues, &c.)	285	50
			" Stationery	22	37
			" Sundries	6	25
			" Balance at O. B. C.	141	8
			Total	Rs. 1,551	94

A. H. DEAN,  
Honorary Treasurer.

22nd December, 1882.



## LIST OF MEMBERS.

*(Corrected up to December 31st, 1882.)*

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Copleston, Reginald, The Right Reverend D.D., Lord Bishop of Colombo.	Ferguson, A. M., Jr.
Davids, T. W. Rhys.	Ferguson, D. W.
Dawson, R.	Ferguson, J.
Ferguson, A. M., C.M.G.	Grant, J. N.
	Gunn, J.
	Nicholson, Rev. J.

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Holdsworth, E.	Military Medical Officers in
Künté, M. M.	Ceylon.

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Berwick, T.	Edmonds, C., C.C.S.
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Clarke, A.	Green, S.
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Cull, J. B., M.A.	Gunaratna, E. R., Atapattu Mudaliyár.
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Davidson, W. E., C.C.S.	Hill, G. C., B.A.
Dean, J. G.	Hope, Adrian.
Dias, C. P., Mahá Mudaliyár.	Ievers, R. W., M.A., C.C.S.
Dias, W.A., M.D., <i>St. Andrew's,</i> M.R.C.S., L.S.A., <i>England.</i>	James, W.K., F.R.G.S., F.R.HIST.S.
Dickman, C., C.C.S.	Jayatilaka, S., Mudaliyár



- |   |  |
|---|--|
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| Kynsey, W. R., M.K.Q.C.P.I., L.R.<br>C.S.I.   | Ranasinha, W. P.   |
| Lawrie, A. C.   | Ravenscroft, Hon. W. H., C.C.S.  |
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| Lewis, J. P., M.A., C.C.S.  | Saram, J. H. De, C.C.S.  |
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| Morgan, J. F., M.R.C.S., <i>Eng-</i><br><i>land</i> , M.B., C.M., <i>Aberdeen</i> . | Soysa, C. H. De, J.P.  |
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| Moysey, H. L., C.C.S.   | Tate, L. J. E. G., C.C.S.  |
| Nell, L.  | Thomas, A. H.  |
| Nevill, A., C.C.S.  | Trimen, H., M.B., F.L.S.   |
| Newton, Rev. H., M.A.   | Van Cuylenberg, H.   |
| Noyes, E. T., C.C.S.  | Vanderstraaten, J. L. M.D.,<br>M.R.C.P., <i>St. Andrew's</i> ; L.S.A.,<br><i>London</i> ; L.R.C.S., <i>Edinburgh</i> . |
| Perera, E. F.   | Van Dort, W. G., M.D., C.M.,<br><i>Aberdeen</i> .  |
| Perera, J., Mudaliyár   | Wace, H., C.C.S.   |
| Perera, J. M.   | Wall, G. F.R.A.S., F.L.S.  |
| Pieris, J. M. P., Mudaliyár   | Wardrop, J. G.   |
| Plaxton, J. W., M.B.C.S., L.S.A.  | White, H., C.C.S.  |
| Price, F. H., C.C.S.  | Worthington, G. E., C.C.S.   |
| Pyemont-Pyemont, L. O.,<br>C.C.S.   | Wragg, W. T., B.A., C.C.S.   |
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- (b) *Honorary and Corresponding* members shall not be subject to any entrance fee or subscription, and are to be admitted to the meetings of the Society and to the privilege of its library, but are not competent to vote at meetings, to be elected to any of its offices, or take any part in its private business.
- (c) Persons desirous of rejoining the Society may be re-admitted members without entrance fee, subject to the discretion of the Managing Committee.

#### *Office-bearers.*

4. The office-bearers of the Society shall be, a President, two Vice-Presidents, a Treasurer, and a Secretary, all appointed by open vote at the Annual Meeting of the Society; and their functions shall be as follows:—

- (a) The President, or in his absence one of the Vice-Presidents, shall take the Chair at all Meetings of the Society and of the Committee, maintain order, collect the votes, and cause the laws of the Society to be observed and enforced.
- (b) The Treasurer shall receive, collect, and pay out all moneys on behalf of the Society, keep an account thereof, including the vouchers, and submit a statement of the pecuniary affairs of the Society to the Annual Meeting and at all other times as may be required.
- (c) The Secretary shall arrange, give notice of, and attend all meetings of the Society and of the Committee, and record their proceedings. He shall also edit the Journal, and exercise a general superintendence under the authority of the Committee.

In the event of any office-bearer leaving the Colony for three (3) months, it shall be competent for the Committee to fill up the office at the next General Meeting.

#### *Committee.*

5. The affairs of the Society shall be managed by a Committee of nine members (with power to add to their number) in addition to office-bearers, and elected in like manner; but subject always to the rules and regulations passed at General Meetings. Three to form a quorum.

#### *Mode of Admission.*

6. Members desirous of proposing candidates for admission to the Society shall give notice to the Secretary, in writing, at least a fortnight before the assembly of any General Meeting. Admission to membership of the Society shall be by ballot at any General Meeting. No candidate to be considered as elected unless he has two-thirds of the votes taken in his favour.

#### *Meetings.*

7. An Annual Meeting of the Society shall be held in December, and General Meetings at such other times as may be determined



by the Committee; due notice of the meetings, of any intended motions which do not come through the Committee, and the nomination of new members, being always first given by the Secretary.

8. The course of business at General Meetings shall be as follows :—

- (a) The Minutes of the last meeting shall be read by the Secretary, and signed by the Chairman.
- (b) Candidates for membership shall then be proposed, balloted for, admitted or otherwise.
- (c) Reports of Committees shall be read, and communications made of all articles received, and donations to the Society.
- (d) Any specific business submitted by the Committee, or appointed for consideration, shall be proceeded with.
- (e) Papers and communications for the Society shall then be read.

9. Every member of the Society has the privilege of introducing, either personally or by card, one or two visitors to the General Meetings.

10. Special Committees may be formed for the prosecution of any specific object or matter of research. These must be named at a General Meeting, and will act as much as possible in co-operation with the Secretary of the Society, who will be a constituent member of all such Committees.

#### *Papers and Communications.*

11. All Papers and communications shall be forwarded to the Secretary at least a fortnight before the assembling of the General Meeting at which they are intended to be read. Such Papers shall be read by the author, or the Secretary, or by some member of the Society.

12. All Papers and other communications to the Society read or submitted at any General Meeting shall be open to free discussion; and such Papers and discussions may be printed in the Transactions of the Society, if approved by the Committee.

13. The writer of any Paper which is published in the Society's Journal shall be entitled to receive twenty-five printed copies of his Paper.

#### *Journals.*

14. One copy of each Journal shall be sent by the Secretary to every member who has paid his subscription for the current year, and to every honorary member; and every such member may procure a second copy on application to the Secretary. Members requiring more than two copies of the Journal can be supplied with them at half the price charged the public.

#### *Suspension and Alteration of Rules.*

15. It shall be competent for any General Meeting to suspend any of the above rules.



16. No alteration of rules shall be made except at the Annual Meeting, and unless carried by a majority, of not less than two-thirds of the members present ; due notice of any proposed alteration having been given in writing to the Secretary at least a fortnight before the meeting.

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### RULES FOR THE LIBRARY.

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1. The library is open on week days (except Fridays) from 7 A.M. to 6 P.M., and on Sundays from 8 P.M. to 6 P.M.

2. The Librarian shall keep a register of books belonging to the library, showing their title, name of author, date of receipt, whence obtained, edition, number of volumes, number of plates, place and date of publication.

3. All books, pamphlets and periodicals received for the library shall, immediately on receipt, be entered in the library register, and stamped with the library stamp. The Librarian shall see that each plate and map in books received for the library is carefully stamped on the reverse side with the library stamp. New books received shall be stamped on the cover with the words "Royal Asiatic Society, Ceylon Branch."

4. A book shall be kept in which shall be entered the title of every work lent out, the number of plates (if any) it contains at the time of its being lent, the name of the member borrowing the same, and the date on which it is lent. A member applying in person for a work shall sign a receipt for the book and plates it may contain at the time of borrowing. A member not applying in person shall send a written request for the books he requires, and this request shall be filed in the library as a voucher, the Librarian duly noting on it the books actually lent out. The Librarian shall send with each packet of books a form of receipt, to be signed and returned to the borrower. Should any member prefer to keep a private register of books borrowed from the library, it shall be the duty of the Librarian to enter in such register the names of all books issued, and to initial receipt when returned.

5. On return of any books to the library, the Librarian, after satisfying himself that the book is in the same condition as it was when lent out, shall insert opposite to the entry, in the loan register, the date on which the book has been returned, and return to the borrower the receipt or other voucher given by him duly cancelled. And if on the return of any book the Librarian shall perceive that it has sustained any damage, since it was taken from the library, he shall make a note of the particulars and report the same to the Honorary Secretary.

6. No member shall remove any book, pamphlet, periodical, or any other article the property of the Society from the library without giving the Librarian a receipt for the same.





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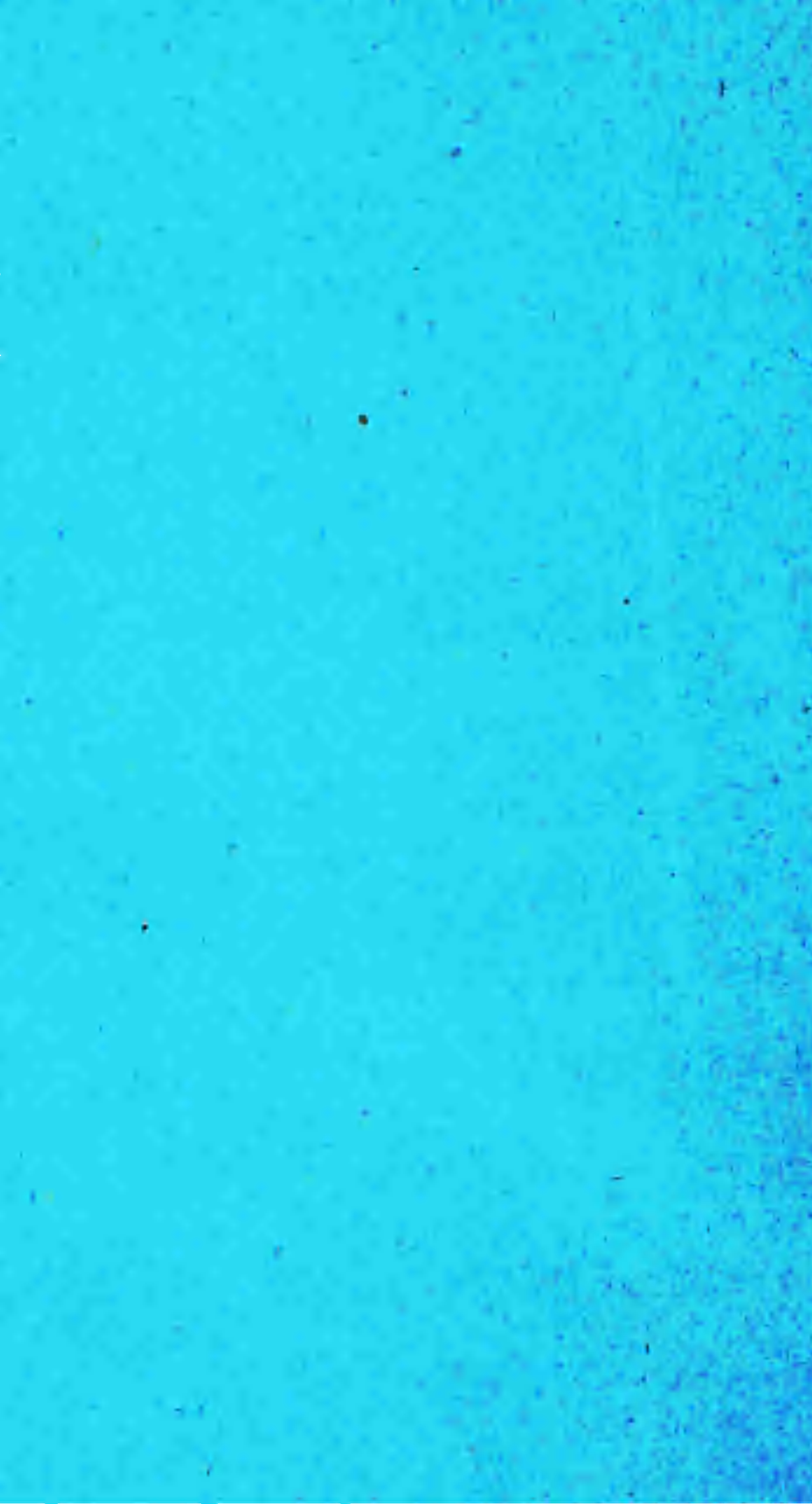
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**JOURNAL**  
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**OF THE**  
**ROYAL ASIATIC SOCIETY.**  
**1882.**

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**EXTRA N<sup>o</sup>.**

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*EDITED BY THE HONORARY SECRETARY.*

---

“ The design of the Society is to institute and promote enquiries into the History, Religion, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology, Mineralogy, its Climate and Meteorology, its Botany and Zoology. ”

---

JAMES DUNCAN CAMPBELL, PRINTER,  
COLOMBO:

---

1883.



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## *Errata.*

---

- Page 2, 8 lines from bottom, for 'Burekhardt' read 'Burckhardt.'**  
„ 7, note † delete 'valu.'  
„ 10, „ † for 'Hadégiri' read 'Hadégiri.'  
„ „ „ ‡ for 'kaptaje' read 'kaptage.'  
„ 12, „ † for 'fattaru' read 'faṭṭaru.'  
„ 16, „ \* for 'Yisup' read 'Yúsuf.'  
„ „ „ „ for 'Tabrij' read 'Tabría.'  
„ 19, „ ‡ for 'Mafai' read 'Máfai.'  
„ „ „ „ for 'Maahv' read 'Maháv.'  
„ 49, „ \* for 'kudella' read 'kúḍellá.'  
„ 55, „ for 'Atkalandjeh' read 'Atkalendjeh.'  
„ „ „ \* for 'Dinéwar' read 'Dinéwer.'



# ROYAL ASIATIC SOCIETY

## CEYLON BRANCH.

---

IBN BATU'TA

IN

THE MA'LDIVES AND CEYLON.

---

[*Translated from the French of M. M. Defrémery and Sanguinetti, by ALBERT GRAY, M.R.A.S., late of the Ceylon Civil Service.*]

---

### INTRODUCTION.

THE wonderful travels of Ibn Batúta are a record alike of the commercial activity of the Arabs, and of the far-reaching power of the Bagdad caliphate, whose influence long survived its overthrow. From the swift rise of the Muhammadan power in the seventh century down to the arrival of Vasco di Gama at Calicut in 1498, the trade of Europe with the East was in the hands of the Arabs. The carrying to Europe was done by their ships, but in the Indian seas a vast coast trade was developed by all the nations of the Indian sea-board—Persians, the races of India, Ceylon, the Eastern Islands and China. After the rounding of the Cape followed in succession the restrictive monopolies of the Portuguese, Dutch, and English, and the Eastern nations have never regained the great and free international commerce of the Arab days.

From the story of Ibn Batúta, one comes to understand how it was possible for a native of Tangiers in the fourteenth century to travel, with but little difficulty, for twenty-four years over every country between Morocco and China. The Muhammadan faith had been spread over a great part of India, and had established a footing in China: Arab merchants were everywhere: and ships were never long in demand for voyages from any one port to any other.



Ibn Batúta was born at Tangiers in 1304, and died at Fez 1377-8. The following summary of his travels of twenty-four years (1325 to 1349) is given by Dr. Birdwood of the India Office. From Tangiers he travelled across Africa to Alexandria, and in Palestine, Syria, and Arabia : down the east coast of Africa to Quilon : across the Indian Ocean to Muscat, Ormuz, Kish, Bahrein and El Catif : through Central Arabia to Mecca and Jeddah : and again in Egypt and Asia Minor, and across the Black Sea to Caffa or Theodosia, and by Azov or Tana 'on past the hills of the Russians' to Bolgar on the Volga—but not daring to penetrate further northwards into 'the land of Darkness.' Returning south to Haj-Tarkhan (Astrakhan) he proceeded in the suite of the wife of the Khan of Kipchah, the daughter of the Greek Emperor Andronicus, westward to Soldaia and Constantiniah (Constantinople), whence returning to Bolgar he travelled on eastward to Bokhara, and through Khorassan to Cabul, Multan, and Delhi where he remained eight years (1334-42). Being sent on an embassy to China he embarked at Kinbaiat (Cambay), and after many adventures at Calicut (where he was honorably received by the 'Samari' or Zamorin) and Hunawar (Onore), and in the Máldive Islands (beginning of 1343—August, 1344) and Ceylon and Bengal, he at last took his passage toward China in a junk bound for Java, as he calls it, but in fact Sumatra. Returning from China, he sailed direct from the coast of Malabar to Muscat and Ormuz : and travelling by Shiraz, Bagdad, Jerusalem, Damascus and for the fourth time to Mecca, Egypt, Tunis, at last reached Fez again, after an absence of half his life-time. Subsequently he spent six years in Spain and Central Africa, where he was the guest of the brother of a countryman of his own from Ceutra, whose guest he had been in China. "What an enormous distance lay between these two !" he exclaims.

The first detailed account of his book was published in Europe only in 1808. Moura in 1845 commenced a translation in Portuguese of a copy obtained at Fez at the end of last century. The abridgment translated by Lee was brought from the east by Burckhart. It was not till the French conquest of Algeria that the best and completest texts were obtained. Five are in the Imperial Library at Paris, only two of which are perfect. From these M. M. Defrémery and Sanguinetti made their translation for the Société Asiatique : and it is from their version that the present account of the Máldives and Ceylon visit has been extracted. His description of the Máldives is the most interesting and complete in existence, excepting only that of Pyrard de Laval.





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All the inhabitants of these islands are Musalmáns, pious and honest people. They are divided into regions or zones, each of which is ruled by a governor called *Cordoúiy*. Among these zones the following are distinguished: (1) the zone of *Pâlipour*; (2) *Cannaloûs*; (3) *Mahal*, the province after which all the islands are called, and at which their sovereigns reside; (4) *Têladîb*; (5) *Carâidoû*; (6) *Teïm*; (7) *Télédomméty*; (8) *Hélédomméty*, the name differing from the preceding only by having its first letter an *h*: (9) *Béreïdoû*; (10) *Candacal*; (11) *Moloûc*; (12) *Souweïd*. The last is the most distant of all.\* All the Mál-dive islands are destitute of grain, except that in the province

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\* The French editors identify these names with those given by Pyrard as follows:—“*Pâlipour*—‘Padypolo’: *Mahal*—‘Malé’: *Carâidoû*—‘Caridou’: *Télédomméty*—‘Tilla dou matis’: *Hélédomméty*—‘Milla doue madoue’: *Béreïdoû*—‘Poulisdous’: *Moloûc*—‘Molucque’: *Souweïd*—‘Souadou.’ The *Cannaloûs* of Ibn Batúta, they add, is perhaps the ‘Collomadous’ of Pyrard, or, as Horsburgh writes it, ‘Colomandous.

[“The majority of the above ‘are easily recognisable,’ but five (viz., *Cannaloûs*, *Têladîb*, *Teïm*, *Hélédomméty*, and *Candacal*) present more difficulty,—some, indeed, being shaped, *more Arabico*, out of all but unsatisfactory conjectural recognition.

“As regards *Hélédomméty*, the French translators would appear to be at fault. It may perhaps with more reason be taken as equivalent to *Hela-du(m)-matí* (S. *hela*, ‘white,’ or even *sela*, = Jav. *sela*, ‘rock’ + *dúva*, ‘island’ + *matu-píta*, ‘above’) passing by contraction into *Had-dummati*. *Ađđú* may similarly be a contracted form of *Hela-dú* or *Hulu-dú*—the name of one of the islands in that Atol.

“If it be open to question the orthography of the MS. and, supposing an error of the copyist, read *Nêladîb* for *Têladîb*—*t* and *n* are not unlike in Arabic—it can be at once fitted to *Nilandu* Atol. Even accepting the received form as correct, the identification may possibly be not considered too far-fetched. Cf. *Tojaree* = ? *Nausâri*; *Accanee* and *Kaluftee* islands’ (Lakkadive group) = *Aucutta*, *Kalpeni*. Adm. Chart. (Col. Yule in *Indian Antiquary*, Vol. III., pp. 212-4 on “Names in the *Tohfât-al Majâhidîn*.”).....

“To attempt to twist the rest into probable coincidence with the modern names of the remaining Atols seems hopeless. But the identification of *Carâidoû* with *Caridou* (*Kaharidú*)—if accepted—suggests a likely clue to their origin. Admitting that this island—now-a-days of comparative insignificance



of *Souweïd* there is a cereal like the *anly* (a kind of millet) which is brought thence to *Mahal*.\* The food of the natives consists of a fish like the *lyroûn*, which they call *koulb almâs*. Its flesh is red: it has no grease, but its smell resembles that of mutton. When caught at the fishing, each fish is cut up into four pieces, and then slightly cooked: it is then placed in baskets of coco leaves and suspended in smoke. It is eaten when perfectly dry. From this country it is exported to India, China and Yaman. It is called *koulb almâs*† (cobolly masse, i.e., “black fish” according to *Pyrard, Part 1, p. 210, 214.*)

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—was of sufficient importance in the 14th century to be classed as a ‘province’, it is not improbable that other islands would have been taken as representative of whole groups or Atols.

“*Têladîb*, if not *Nilandu*, might then be *Toddu*, on the analogy of *Had-dummati* from *Hélédomméty*: *Cannaloûs—Kinalos*, ‘Kenoorus,’ Admiralty Chart, (Málosmadulu Atol): *Candacal—Kedikolu*, ‘Kaindecolu,’ Admiralty Chart, (Miladummadulu Atol. *Cannaloûs* and *Teim* should lie North of *Málé*. Ibn Batúta, crossing from the Malabar coast, landed first at the former, ‘an island fair to behold, where there are many mosques,’ and touched later at *Teim* ‘after four days’ cruise’ when bound for *Mahal* (*Málé*).”—(*The Máldive Islands*, p. 18, Note (1), Ceylon Sessional Papers, 1881.)

Colonel Yule and Mr. Gray identify *Teim* with *Utímu* (Admiralty Chart, *Oteeim*) near north end of *Tiladummati* Atol. “*Cannalous*, *Candecal* and *Otimo* appear in the oldest European maps”—*B.*]

\* Either the fine grain known to the Siphalese as (i.) *tana hál* (*Setaria Italica*), *M. urá* (Pyrard, *oura*), or (ii.) *menéri* (*Panicum miliaceum*), *M. kudi-bai*—both of which are found on the Southern Atols. Some *nacheri* or *kurak-kan* (*Cynosurus corocanus*), *M. bimbi* (Pyrard, *bimby*), is grown on the Northern Atols—*B.*

† *Koulb almâs* :—Pyrard has *cobolly masse* (Pyrard, third edition, 1619, p. 210), and *combolly masse* (p. 214), and says the words mean “black fish.” See also Pridham ‘Ceylon’, p. 605. The Siphalese call it *umbalakada*. [See “Note on Fish-curing at the Máldives” (Ind. Ant., July, 1882, Vol. XI., pp. 196–8):—“The real ‘Máldive fish’ (*M. kaľubîli mas*, vulgarly *komboli mas*), *S. umbala kada*) of the Ceylon and Indian markets are chiefly *bonito* (*S. balayá*)—*Scomber Pelamis*, *Linn.*” *Kaľubîli*=*kaľu*, ‘black’: *bîli* (*S. balayá*), ‘bonito.’—*B.*]



## THE TREES OF THE MÁLDIVES.

Most of the trees on these islands are coconuts: they furnish the food of the inhabitants along with the fish, of which mention has been made. The nature of the coconut is marvellous. One of these palms produces each year twelve crops, one a month. Some are small, others large: many are dry [yellow], the rest are green and remain always so. From the fruit is obtained milk, oil, and honey, as we have said in the first part of this book. With the honey is made pastry, which they eat with the dried coconut. All the food made from the coconut, and the fish eaten at the same time effect an extraordinary and unequalled vigor in manhood. \* \* \* \*

Among the remarkable trees of these islands are the *tchou-moûn* (*Eugenia Jambu*) the lemon, the lime and the colocasia. From the root of the last named, the natives prepare a flour with which they make a kind of vermicelli, and this they cook in coco milk; it is one of the most agreeable dishes in the world. I had a great taste for it and ate it often. \*

## OF THE INHABITANTS OF THESE ISLANDS AND SOME OF THEIR CUSTOMS: DESCRIPTION OF THEIR DWELLINGS.

The inhabitants of the Máldive islands are honest and pious people, sincere in good faith and of a strong will: they eat only what is lawful, and their prayers are granted. When one of them meets another, he says "God is my lord: Muhammad is my prophet: I am a poor ignorant being." In body they are weak and have no aptitude for combat or for war, and their arms

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\* "The island [Málé] produces ..... a bulb in shape and appearance much resembling an ordinary potatoe, but having a pungent flavor. This the natives grate down, and steep in water for some time to deprive it of the unpleasant taste, and dry it afterwards, when it looks very much like flour, and is very palatable" (Christopher and Young in Trans. Bombay, Geographical Society, 1836-38, p. 80). Without doubt the yam called by Máldivians *hittala* (Pyrard, *itelpoul*, "an edible root which grows in abundance, round and large as the two fists") and probably identical with the *hiritala* (*Dioscorea oppositifolia*) of the Siphalese—B.





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(clothes worn by the Musalmáns during the pilgrimage). Some wear the turban, others supply its place with a little kerchief. When any one meets the *Kâdhi* or the preacher, he takes his garment off his shoulders, and uncovers his back, and so accompanies the functionary till he arrives at his place of abode. Another of their customs is this—when one of them marries, and goes to the house of his wife, she spreads cotton cloths from the house door to that of the (*nuptial*) chamber: on these cloths she places handfuls of cowries on the right and left of the path he has to follow, while she herself stands awaiting him at the door of the apartment. On his arrival she throws over his feet a cloth which his attendants take up. If it is the wife\* who goes to the husband's house, that house is hung with cloths, and cowries are placed thereon: and the woman on her arrival throws the cloth over his feet. And this is also the custom of the islanders when they salute the sovereign, they must without fail be provided with a piece of cloth to cast down at the moment, as we shall hereafter describe.

Their buildings are of wood† and they take care to raise the floor of their houses some height above the ground, by way of precaution against damp, for the soil of their islands is damp. This is the method they adopt: they cut the stones, each of which is of two or three cubits long, and place them in piles then they lay across these beams of the coco-tree, and afterwards raise the walls with boards. In this work they show marvellous skill. In the vestibule of the house they construct an apartment which they call *mâlem*,‡ and there the master of the house

\* It appears from this passage that the two kinds of Sinhalese marriage, *bîna* and *dîga*, were in vogue at the Máldives. [Both forms are said to be recognised still—*B.*

† Even at the present day there is but one stone or brick built private house at Málé (Sultan's Island)—*B.*

‡ *Mâlem*. "A partition near the middle divides the house into two rooms, one of which is private, and the other open to all visitors." (Trans. Bombay Geographical Society, 1836-8, p. 59.) The public room is called *béru-gé* and the private or women's apartment *eteri-gé*, or in the Southern Atols *mával-gé*—*B.*



sits with his friends. This room has two doors, one opening on the vestibule by which strangers are introduced, the other on the side of the house by which the owner enters. Near the room in question is a jar full of water [? and] a bowl called *ouélendj*\* made of the coconut shell. It has a handle of [only] two cubits, wherewith to draw the water from the wells, by reason of their little depth.

All the inhabitants of the Máldives, be they nobles or the common folk, keep their feet bare. The streets are swept and well kept: they are shaded by trees, and the passenger walks as it were in an orchard. Albeit every person who enters a house is obliged to wash his feet with water from the jar placed near the *mâlem*, and rub them with a coarse fabric of *lif* † (*stipulæ* which envelope the base of the stalks of the date-palm leaves) placed there: after which he enters the house. Every person entering a mosque does the same. It is a custom of the natives when a vessel arrives for the *canâdir* (in the singular *cundurah*) ‡ *i.e.*, the little boats to go out to meet it, manned by the people of the island and bearing some betel and *caranbah* § that is to say, green coconuts. Each presents some of these to whom he will of those on board the ship, and then becomes his host carrying to his own house the goods belonging to him, as if he were one of his near relations. Any one of the new-comers who wishes to marry, is at liberty to do so. When the time comes for his departure, he repudiates his wife, for the people of the Máldives do not leave their country. As for a man who does not marry,

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\* *Ouélandj*:—These cocoanut bowls with long handles (M. *dáni*, but cf: S. *valanda* “chatty”) are regularly used by the Islanders for drawing water. The ordinary cocoanut ladle or spoon they call *uduli*.—B.

† *Lif*:—Pers.—B.

‡ *Canâdir*, *cundurah*:—The old Portuguese historians speak of Máldive “*gundras*,” and the term is still commonly applied in Ceylon to these Islanders, (e. g., S. *Gundara-karayó*) and their boats (M. *dáni*, *ođi*).—See too C. A. S. Jour. No. 24, p. 135, 1881.—B.

§ *Caranbah*: = S. *kurumba* [M. *kuruba*.—B.]



the woman of the house in which he is lodged prepares his food, serves it, and supplies him with provisions for his journey when he goes. In return she is contented to receive from him a very small present. The revenue of the treasury, which is called *bender* \* (*custom-house*) consists in the right of buying a certain portion of all cargo on board ship, at a fixed price, whether the commodity be worth just that or more : this is called the *bender* law. The *bender* has in each island a house of wood called *bédjensâr* where the governor, the *cordouéry*, (*above it is written cordoûiy*) † collects all such goods : he sells or barter them. The natives buy with chickens any pottery which may be brought : a pot fetches five or six chickens.

Ships export from the islands the fish of which I have spoken, coconuts, fabrics, the *ouliyân* and turbans : these last are of cotton. They export also vessels of copper, which are very common there, cowries ‡ and *kanbar* §, such is the name of the

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\* *Bender*:—See Pyrard, p. 231, “*banderij*”: cf. Sin. *bandhâra*. The system of raising revenue here described was still in force in Pyrard’s day (Pyrard, chap. xvii.), and seems to be identical in principle with the ‘culture system,’ employed by the Dutch in Java, where it is supposed to have been invented by one of the Dutch governors subsequent to the English occupation. [Each Atol has its own storehouse (*vâru-gé*) into which the revenues of the Sultan are received, and whence they are transferred from time to time to the Treasury (*boçu badéri-ge*, cf : S. *bhāṇḍāgarika*) at Málé.—B.]

† *Cordouéry, cordoûiy* :—“The Atol-wari [*Atolu-veri* or *Vâru-veri* ; Pyrard ‘*varuery*’] is a governor or chief of a division of islands called an Atol ..... It is his duty to collect the revenue of the Atol, and to transmit it to the Hindegeree [*Hudégiri*]..... The Rarhu-wari [*Rarhu-veri*] or headman of an island, stands in the same relation to the Atol-wari, as the latter does to the Hindegeree, in respect to the revenue.” (*Trans. Bombay Geo. Soc.*, 1836–8, p. 72).—B.

‡ *Cowries* :—‘Ibn Batúta calls them *wada*’ [Ar.], and the Two Muhammandans of the 9th century *kaptaje* : Pyrard, *bolly* or *bollis* : Christopher [correctly] *boli*, cf : S. *bella*.

§ *Kanbar* :—Ar. Pyrard has *cairo* (= T. *kayiru*, Gray.) The proper Máldivé term *rónu* = S. *réna*. It is hard to believe that “vessels of copper” ever formed one of the genuine exports from the Máldives. A few old copper pots are occasionally sent over to Ceylon for repair.—B.





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up on one side [of the head.] Most of them wear only a cloth, covering them from the navel to the ground : the rest of the body remains uncovered. In this costume they promenade the bazárs and elsewhere. While I was invested with the dignity of Kází in these islands, I made efforts to put an end to this custom, and to compel the women to clothe themselves : but I could not succeed. No woman was admitted to my presence in the trial of a case, unless she had her whole body covered : but, saving that, I had no power over the usage.\* Some women wear, besides the cloth, chemises with short and full sleeves. I had some young female slaves whose dress was the same as that of the women of Delhi. They covered the head: but that disfigured rather than embellished their appearance, as they were not used to it.

The ornaments of the Máldive women consist of bracelets : each has a certain number on both arms, indeed, so that the whole of the arm from the wrist to the elbow is covered. These trinkets are of silver : only the wives of the Sultan and his nearest relatives wear bracelets of gold. The Máldive women have also *khalkhâl* (*anklets*) called by them *bâil*, and collars of gold round the neck, called *besdered*.† One of their curious customs is to engage themselves as house servants, in consideration of a fixed sum, which does not exceed five pieces of gold. Their board is at the expense of those who hire them. They do not regard this as a disgrace, and most of the daughters of the inhabitants do it. You will find in the house of a rich man ten or twenty of them. The cost of all dishes broken by one of these maids is charged against her. When she wishes to go from one house to another, the masters of the latter give her the amount of her debt, this she remits to the people of the house she is

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\* Pyrard, 3rd ed., pp. 82, 124, says that all women in his time carefully kept the breasts covered. [A more modern innovation is the adoption by the women on most Atols of a head kerchief.—B.]

† (i) *Khalkhâl*, Ar. (ii) *bâil*, cf: M. *fá* 'leg,' *fiyavaļu* 'foot,' *takaholi* 'anklet'; (iii) *besdered* = M. *fattaru* 'necklace'.—B.]



leaving, and her new masters become her creditors.\* The principal occupation of these hired women is to rope the *kanbar* (*vide supra*.)

It is easy to get married in these islands, owing to the smallness of the dowry, as well as by reason of the agreeable society of the women. Most of the men say nothing about a nuptial gift, contenting themselves with declaring their profession of the Musalmán faith, and a nuptial gift in conformity to the law is given. When ships arrive, those on board take wives, and repudiate them on their departure : it is a kind of temporary marriage. The Máldive women never leave their country. I have never seen in the world women whose society is more agreeable. Among the islanders, the wife entrusts to no one the care of her husband's service : she it is who brings him his food, takes away when he has eaten, washes his hands, presents the water for his ablutions, and covers his feet when he wills to go asleep. It is one of their customs that the wife never eats with her husband, and that he does not know what his wife eats. I married in that country many wives : some ate with me at my request : others did not, and I could not succeed in seeing them take their food, and no ruse to get a sight was of any avail.

THE STORY OF THE MOTIVE FOR THE CONVERSION OF THE  
INHABITANTS OF THESE ISLANDS TO ISLÁM : DESCRIP-  
TION OF THE EVIL SPIRITS WHO WROUGHT HARM  
TO THEM EVERY MONTH.

Trustworthy men among the inhabitants, such as the

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\* Regarding these servants (*M. femuséri*), who are still employed, Mr. Gray (J. R. A. S., Vol X., n.s., p. 204) has the following note:—" *Pemousséré* [Pyrard, p. 225] 'bondsmen on loan,' debtors who have to serve their creditor till they pay. They are generally well treated and fed; if not they are entitled to their freedom. 'Many a poor man voluntarily enters the service of some great lord as a *pemousséré* to gain his protection and favour.' Christopher says that the men of Malé having to pay no taxes are very lazy and 'become dependents of any of the chiefs, most of whom retain as many followers as they may be able to support, a large retinue being a sign of rank and power.' Compare with this custom the growth of the feudal system in the West."—*B.*



juris-consult *Iça Alyamany*,\* the juris-consult and schoolmaster 'Aly, the Kázi 'Abd Allah, and others, related to me that the population of the islands used to be idolaters, and that there appeared to them every month an evil spirit from among the Jinn, who came from the direction of the sea. He resembled a ship full of lamps. The custom of the natives, as soon as they perceived him, was to take a young virgin, to adorn her, and conduct her to a *boudkhânah*,† i. e., an idol temple, which was built on the sea shore and had a window by which she was seen. They left her there during the night and returned in the morning: then they found the young girl dishonored and dead. They failed not every month to draw lots, and he upon whom the lot fell gave up his daughter. At length arrived among them a Maghrabin‡ called *Abou'lbérécat*, the Berber, who knew by heart the glorious Kurán. He was lodged in the house of an old woman of the island *Mahal*. One day he visited his hostess and found that she had assembled her relatives, and that the women were weeping as if they were at a funeral. He questioned them upon the subject of their affliction, but they could not make him understand the cause. An interpreter coming in informed him that the lot had fallen upon the old woman and that she had one only daughter, who had to be slain by the evil Jinní. *Abou'lbérécat* said to the woman:

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\* *Iça Alyamany* :—i. e., ? *Isá Falliyá Maniku*. The *Falliyá Maniku* is the Sultan's Secretary and Keeper of the Privy Seal.—B.

† *Boudkhânah* :—It is very probable that this was a Buddhist temple. Christopher gives *budu* as the modern Máldive for "image" (J. R.A.S., Vol. VI., o.s., p. 57). But the word *bodd* seems to have been a general term for an image with the Arab Oriental travellers, and may only indicate that the Buddhist parts of India were the first visited by the Arabs.—*Journ. As*, 1845, p. 167. Ibn Batúta elsewhere says that the Jama Masjid of Delhi was built upon the sight of a former *Boudkhânah* he does not therefore mean to imply that the word was Máldive. [For some remarks on "Buddhism at the Máldives" see Ceylon Sess. Pap., 1881, 'The Máldive Islands.'—B.]

‡ *Maghreb* :—The name given by the Arabs to the Moorish principalities of North-west Africa, nearly corresponding with what we now call Morocco.





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grand mosque : “ *Sultan Ahmed Chénourázah has received the true faith at the hands of Abou’lbércât the Berber, the Maghrabin.*”

This Sultan assigned a third of the taxes of the islands as alms to travelling foreigners in recognition of his reception of Islám through their agency. This share of the taxes still bears a name which recalls this event.

Owing to the demon in question many of the Máldive islands were depopulated before their conversion to Islám. When I reached the country I was not aware of this matter. One night, when I was at one of my occupations, I heard of a sudden people crying with loud voice the formulæ, “There is no God but God” and “God is very great.” I saw children carrying Kuráns on their heads, and women rapping the insides of basins and vessels of copper. I was astonished at their conduct and said “What is happening”? and they replied “Do you not see the sea”? Upon which I looked and saw a kind of large ship, seemingly full of lamps and chafing-dishes. They said to me “that is the demon; he is wont to show himself once a month: but when once we have done as you have seen, he turns back and does us no harm.\*

#### OF THE QUEEN OF THESE ISLANDS.

One of the marvels of the Máldives is that they have for their Sovereign a woman, by name *Khadídjah*, daughter of the Sultan *Djélál eddín ’Omar*, son of the Sultan *Saláh eddín Sâlih Albendjâly*. The kingdom had at one time been possessed by her grandfather, then by her father, and when the latter died, her brother, *Chihâb eddín*, became King. He was a minor, and the Vizier *’Abd Allah*, son of *Mohammed Alhadhramy*

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\* Vestiges of this romantic legend of their conversion to Muhammadanism live in the traditions of the Islanders to this day. But with more probability, they assign to a Shaikh *Yúsuf Shams-ud-din* of *Tabrij* the honour, which Ibn Batúta not unnaturally would claim for a Maghrabin, and the votaries of Hazrat Mirá Sâhib for the Nágúr saint (C.A. S. Journ., No. 24, pp. 125–36 1881). Their first royal convert to Islám the Máldivians commonly know as “*Darumavanta* (= S. *Dharmavanta*, i. e., ‘the Just’) *Rasgefánu*.” The mosque he built still stands, and continues to bear his name.—B,



espoused his mother and assumed authority over him. He is the same personage who married the Sultana *Khadîdjah* after the death of her first husband, the Vizier *Djémâl eddîn*, as we shall describe hereafter. When *Chihâb eddîn* attained full age he ousted his step-father 'Abd Allah and banished him to the islands of *Souweïd*. He was then left in sole possession, and chose as Vizier one of his freedmen by name 'Aly Calaky,\* whom he deposed at the end of three years and banished to *Souweïd*. It is related of the Sultan *Chihâb eddîn* that he consorted nightly with the wives of the public officers and with courtezans. On that account he was deposed and deported to the province of *Hé-lédoutény* (above spelt *Hélédommety*): afterwards some one was sent and put him to death.

There then remained of the royal family only the sisters of the deceased, *Kadîdjah* who was the eldest, *Miryam* and *Fathimah*. The natives raised *Kadîdjah* to the throne, who was married to their preacher *Djémâl eddîn*. The latter became Vizier and master of the situation† and promoted his son *Mohammed* to the office of Preacher in his own stead: but orders were promulgated only in the name of *Khadîdjah*. These are traced on palm leaves by means of an iron [style] bent down resembling a knife. They write on paper only the Kuráns and scientific treatises. The Preacher makes mention of the Sultana on Fridays and on other days [of public prayer]; and here are the terms used, "O God, succour Thy servant, whom Thou hast in Thy wisdom preferred before other mortals, and whom Thou hast made the instrument of Thy mercy towards all Musalmáns, namely, the Sultana *Khadîdjah* daughter of Sultan *Djélâl eddîn*, son of Sultan *Salâh eddîn*."

When a stranger comes among these people and repairs to the hall of audience, which is called *dâr*,‡ custom requires that he

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\* 'Aly Calaky:—i.e., 'Alí Kalége. The title *Kalége-fánu* or *Kalóge-fánu* (Pyrard, *Callogue*) accrues by purchase, not by birth.—B.

† *Mâitre de l'autorité*:—Major A. Ewing suggests "head of affairs" (Ar. 'ralba' 'al ellamar).—B.

‡ *Dâr*:—Ar. 'house.'—B.



should take with him two cloths. He makes obeisance before the Sultana and throws down one of these cloths. Then he salutes her Vizier, who is also her husband, *Djémal eddîn*, and throws down the other. The army of this Queen consists of about a thousand men of foreign birth; some of the soldiers are natives. They come every day to the hall of audience to salute her and then go home. Their pay is in rice, supplied to them at the *bender* (*v. s.*, p. 10) every month. When the month is ended, they present themselves at the audience hall, and, saluting the Vizier, say, "Convey our respects (*to the Queen*) and inform her that we have come to request our pay." Thereupon the necessary orders are given in their favour. The Kází and ministers, who have with the people the title of Viziers, also present themselves every day at the audience hall. They make a salutation, and go away after the eunuchs have transmitted their respects to the Queen.

#### OF THE MINISTERS AND THEIR CONDUCT OF GOVERNMENT.

The people of the Máldives call the Grand Vizier, the Sultana's Lieutenant, *Calaky*\*; and the Kází *Fandayarkâloû*.† All judgments are in the jurisdiction of the Kází: he is more highly esteemed by the people than all other men, and his orders are executed as well as those of the Sultan and even better. He sits upon a carpet in the audience hall: he possesses three islands‡, whose revenue he places to his private account, after an ancient custom

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\* *Calaky* :—? Pers. Pyrard has *Quilague* "regent elect for the kingdom to act in absence of the Sultan" (Gray). [The title *Kilage-fânú* is not restricted to one grandee in the realm. At least three living Máldivian nobles have a right to the designation.—*B.*]

† *Fandayarkâloû* :—i. e. *Fadiyáru Kalóge-fânú* (Pyrard, *Pandiare*; Chris. *Fandiarhee*) the Chief Priest or Kází. Cf: T. *Pándiya*.—*B.*

‡ Corresponding with *nindagam* lands in Ceylon, the tenure of which is thus explained in Sir J. D'Oyley's M.S. "Constitution of the Kandyan Kingdom," a copy of which is in my possession :—' *Nindagama*.—A village which, for the time being, is the entire property of the grantee, or temporary chief; definitely granted by the king with *sannas*, it becomes *paraveny*, &c.,' p. 144. A '*gallat gama*' in the lower part of the Four Kóralés, Three Kóralés, and in parts of Sabaragamuwa is a similar tenure.





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at the house of one of the most pious inhabitants. The lawyer 'Aly gave me a feast. He was a distinguished person and had sons addicted to study. I saw there a man named *Mohammed* a native of *Zhafâr Alhomôûdh*, who entertained me and said to me, "If you set foot on the island of *Mahâl*, the Vizier will forcibly detain you, for the people have no *Kâzî*." It was then my intention to get away from that country to Ma'bar (*Coromandel coast*), to Serendîb (*Ceylon*), to Bengal, and then to China. I had then arrived at the Máldives in a ship whose captain was 'Omar *Alhinaoury*, who was one of the virtuous pilgrims. When we had come into harbour at *Cannaloûs*, he remained there ten days: then he hired a little barque to take him thence to *Mahâl*, bearing a present for the Queen and her Consort. I wished to go with him, but he said, "The barque is not big enough for you and your companions: if you like to set out without them, it is your affair." I declined this proposal, and 'Omar took his departure. But the wind was contrary (*literally 'played with him'*) and at the end of four days he came back to us, not without having experienced trouble. He made his excuses to me, and implored me to go with him, my companions and all. We set sail in the morning and towards midday disembarked on an island: leaving that, we passed the night at another. After a four days cruise, we arrived at the province of *Teim*, the governor of which was one *Hilâl*. He welcomed me, and gave me a feast: and afterwards came to visit me accompanied by four men, two of whom had on their shoulders a rod\* from which were suspended four chickens. The other two had a similar rod to which were attached about ten coconuts. I was

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atoll of the name *Cannaloûs* or one resembling it. It is unlikely too that Ibn Batúta coming from the north made his landing at a point so far south as *Collomandu*. The termination '*lous*;' moreover or '*lu*' seems in the modern names of the islands to be quite distinct from '*du*.' [*V. s.*, p. 5, for identification of this island with *Kinalos* in *Málosmadulu Atol*. *M. los* = ? the *bois mapou* tree of the Chagos group: *M. di* = *S. diva* 'islet.'—*B.*]

\* *M. daqimáru*—the *katliya* of the Sinhalese—*B.*



surprised that they thought so highly of these common objects: but was informed that they do this as a token of consideration and respect.\*

After leaving these people we landed on the sixth day at the island of *Othmân*, a distinguished man and one of the best one could meet. He received us with honour and entertained us. On the eighth day we put into an island belonging to a Vizier named *Télemdy*. On the tenth, we at length reached the island of *Mahal*, where the Sultana and her Consort reside, and cast anchor in the harbour. It is a custom of the country that no one may disembark without the permission of the inhabitants.† This was accorded to us: and I then desired to betake myself to some mosque, but the slaves on the beach prevented me, saying, "It is necessary that you should first visit the Vizier." I had requested the captain when he should be questioned about me to say, "I know nothing of him"; for fear lest they should detain me, being unaware that some ill-advised babbler had written to them an account of me, and that I had been Kází at Delhi. On our arrival at the audience hall, we took our seats on benches at the third entrance door. The Kází *'Iça Alyamany* came up and welcomed me, while I saluted the Vizier. The ship captain *Ibrâhîm* (above he is called *'Omar*) brought ten pieces of worked stuffs, made a salute before the Queen, and threw down one of them: then he bent the knee in honor of the Vizier and threw down another, and so on to the last. He was questioned about me, and replied, "I know nothing of him."

We were then presented with betel and rose-water which is a mark of honor with them. The Vizier gave us lodging in a house and sent us a repast consisting of a large bowl full of rice and surrounded with plates of salted meats dried in the sun, chickens, melted butter and fish. On the morrow I set out with the captain and the Kází, *'Iça Alyamany* to visit a hermitage

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\* The Siphalese *penumkada* or pingo of presents of sweetmeats, provisions, fruits, &c.

† Enforced to this day—*B.*



situated at the extremity of the island and founded by the virtuous Shaikh *Nedjib*.\* We returned at night, and on the following morning the Vizier sent me some raiment, and a repast comprising rice, melted butter, salt, sun-dried meat, coconuts, and honey extracted from the same fruit, called by the natives *korbâny*,† signifying ‘sugar-water.’ They brought me also 100,000 cowries for my expenses. After ten days there arrived a ship from Ceylon, having on board some Persian and Arab fakirs who knew me and told the servants of the Vizier all about me. This enhanced the pleasure given by my coming. He sent for me at the commencement of Ramazán. I found the Chiefs and Viziers already assembled: food was served at the tables, each of which accommodated a certain number of guests. The Grand Vizier made me sit by his side, in company of the Kází *'Iça*, the *Fâmeldâry* Vizier or Chief of the Treasury, and the Vizier *'Omar*, the *Déherd*,‡ *i. e.*, General of the army. The dinner of these islanders consists of rice, chickens, melted butter, fish, salt, sun-dried meat, and cooked bananas. After eating, they drink the coco honey mingled with aromatics, which facilitates digestion.

On the 9th of Ramazán, the son-in-law of the Vizier died. His wife, the daughter of that minister, had already been married to the Sultan *Chihâb eddîn*: but neither of her husbands had cohabited with her on account of her youth. Her father, the

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\* This old shrine (*Najibu miskitu*), it is said, may still be seen at Malé.—*B.*

† *Korbâny*:—Probably ought to be ‘*hakorbany*’ equivalent to the Siphalese *hakuru*, ‘jaggery’: *peni*, ‘honey,’ the former word appearing as *acourou* for ‘coco-honey’ in the vocabulary of Pyrard.

‡ *Déherd*:—Cf. Pyrard, *Darade Tacourou* “count or duke,” and Chris. *Dahara*, 6th Vizier. “As each incumbent of the first five Vizierships died no successor appears to have been appointed, and the titles thus gradually became extinct. That of the 6th Vizier alone survives in the person of the son of the former *Dáhará*.....The *Dáhará* (*Takuru-fânu*) has no specific department of public business to supervise. But for a certain voice in military and municipal affairs his office would be a titular sinecure.” (*The Maldive Islands*, Ceylon Sess. Pap. 1881). Cf: the Siphalese *Dovarika* (*Maháv.* p. 117, 11), but also the Persian *Daroogha*.—*B.*





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send a Mahratta slave." I liked the young Mahratta girls, so I replied, "I desire only the Mahratta," The minister had one brought to me, by name *Gulistán*, which signifies "the flower of the garden" (or more exactly 'the parterre of flowers'). She knew the Persian tongue, and pleased me highly. The Máldive-inhabitants have a language which I did not understand.

The next day, the Vizier sent me a young female slave from Coromandel by name *Anbéry* (*ambergris colour*). On the following evening he came to my house with some of his servants, and entered attended by two little [boy] slaves. I saluted him, and he asked me how I did. I made vows for his welfare and thanked him. One of the slaves put before him a *lokchah* (*bokchah*),\* that is, a kind of napkin, from which he drew some silk stuffs and a box containing pearls and trinkets. The Vizier made me a present of them, adding, "If I had sent these with the young slave, she would have said 'This is my property: I brought it from the house of my master.' Now that the things belong to you, make her a present of them." I addressed prayers to God for the minister, and rendered to him expressions of my gratitude, of which he was worthy.

OF THE VIZIER'S CHANGE OF DISPOSITION TOWARDS ME ;  
OF THE PROJECT WHICH I FORMED TO DEPART ; AND  
OF MY CONTINUED SOJOURN AT THE MÁLDIVES.

The Vizier *Souleïmán*, the *Mânâyec*, had proposed to me to espouse his daughter. I sent to ask the permission of the Vizier *Djémâl eddîn* to conclude the marriage. My messenger returned saying, "It does not please him ; he wishes you to marry his daughter when the legal term of her widowhood shall have expired." I refused to consent to this union, fearing the sinister fortune attached to the daughter of the Vizier, since two husbands had already died without having consummated the marriage. In the midst of all this a fever seized me, and I was very ill.

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\* *Lokchah* or *bokchah* :—If the latter be the correct reading = ? *burugá* the cloth worn over the face at times by Máldive ladies,—B.



Every person who goes to that island must inevitably catch the fever.\* I made a strong resolve to get out of the country : I sold a portion of my trinkets for cowries, and chartered a ship to take me to Bengal. When I went to take my leave of the Vizier, the Kází coming out met me, and addressed me in these terms, "The Vizier," said he, "bids me tell you this 'If you wish to go away, give us back what we have given you and then go.'" I replied, "With a part of my trinkets I have bought cowries ; do with them what you will." In a little while the Kází returned to me and said, "The Vizier says 'We have given you gold, not cowries,'" I replied, "Very well: I will sell them and will pay you gold." Accordingly I sent to request the merchants to buy the shells from me. But the Vizier gave them orders not to deal with me ; for his design, in so conducting himself, was to prevent me going away from him.

Then he deputed one of his intimates, who had this conversation with me, "The Vizier bids me request you to remain with us and you shall have everything you desire." So I said to myself, "I am under their authority: if I do not stay with a good grace, I shall have to stay by constraint: a voluntary sojourn is preferable to that." I therefore made reply to the envoy, "Very well: I shall remain with him." The messenger returned to his master, who was delighted with my reply, and sent for me. When I entered his presence, he got up and embraced me, saying, "We wish you to remain with us, and you wish to go!" I made my excuses, which were accepted, and said, "If you wish me to stay, I will impose upon you certain conditions." The Vizier replied, "We accept them: please to name them." I answered, "I am unable to walk on foot." For it is a custom of the country that

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\* "On la connoist par toute l'Inde sous le nom de fièvre des Maldives. Ils l'appellent *Malé ons* [ *hun* or *huma* ]. C'est de cette maladie que la pluspart de mes compagnons estoient morts, comme tous estrangers ne manquent pas d'en estre bientost atteints," (Pyrard, p. 95 ; again p. 201). The Indian Navy Surveyors (1834-6) suffered much from this pest of the group.—*B.*



no one rides on horseback, except the Vizier. So it was that when I had a horse\* given to me and was mounted, the crowd of men, as well as children, began to follow me with astonishment, whereof I complained to the Vizier. Accordingly a *donkorah* was beaten, and it was proclaimed among the people that no one should follow me. The *donkorah* is a kind of copper basin, which is struck with an iron rod [or hammer], and gives a noise heard afar.† After it is struck, the crier cries in public whatever he required.

The Vizier said to me, "If you wish to ride in a palaquin, well and good : otherwise we have a stallion and a mare : choose which of these animals you prefer." I chose the mare which was brought to me at once. At the same time some garments were brought to me. I said to the Vizier, "What shall I do with the cowries which I have bought?" He replied, "Send one of your companions to sell them for you in Bengal." "I will do so," said I, "on condition that you send some one to help him in the affair." "I will," he replied. So I despatched my comrade *Abou Mohammed*, son of *Ferhân*, in whose company they sent one called the pilgrim 'Aly. But it happened that a storm arose: the crew jettisoned the whole cargo, including even the mast, the water, and all the other provisions for the voyage. They remained for sixteen days without sail, rudder, &c. ; and after the endurance of hunger, thirst, and toil, they arrived at the island of Ceylon. In a year's time my comrade *Abou Mohammed* came back to me. He had visited the Foot (*of Adam*) and he afterwards saw it again with me.

#### ACCOUNT OF THE FESTIVAL IN WHICH I TOOK PART WITH THE ISLANDERS.

The month of Ramazán ended, the Vizier sent me some [proper] raiment, and we made our way to the place consecrated

\* In November, 1879, there were but two horses in the Islands, the property of the Sultan at Málé, "wretched wry-legged weeds, not fit to ride," and kept merely for show.—B.

† *Donkorah* :—Ibn Batúta's ignorance of the Máldive language may possibly have led him to confuse *dummárhi*, the term for the 'flagiolet,' with *kolí* 'gong.' The iron striker is called *dadigaðu*.—B.





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had eaten, they rubbed themselves with sandal. That day I saw upon one of their dishes a fish of the species of sardines, salted and raw, which had been sent as a present from *Caoulem*. This fish is very abundant on the Malabar Coast. The Vizier took a sardine, and began to eat it, at the same time saying to me, "Eat some of that ; it is not found in our country." I answered, "How can I eat it? It is not cooked." "It is cooked," said he. But I replied, "I know this fish well, for it abounds in my native land."

#### OF MY MARRIAGE AND OF MY NOMINATION TO THE DIGNITY OF KÁZI.

On the 10th day of Shawwál I agreed with the Vizier *Souleïmán Mânâyec*, or Admiral, that I should espouse his daughter, and I sent to request the Vizier *Djémâl eddîn* that the betrothal should take place in his presence at the palace. He agreed and sent betel, according to custom, and sandal. The people were present for the ceremony. The Vizier *Souleïmán* delayed his coming. He was sent for : and yet he came not. He was sent for a second time, and he excused himself on account of the illness of his daughter: but the Grand Vizier said to me in private, "His daughter refuses to marry ; and she is mistress of her own actions. But see ! the people are assembled : would you like to espouse the step-mother of the Sultana, the widow of her father?" (The Grand Vizier's son was then married to this woman's daughter). I replied "Yes, by all means." He then convoked the Kází and the notaries. The profession of the Musalmán faith was then recited, and the Vizier paid the dowry. After some days my wife was brought to me. She was one of the best women who ever lived. Such was her good manners, that when I became her husband, she anointed me with scented oils and perfumed my clothes ; during this operation she laughed and allowed nothing disagreeable to be seen.

When I had married this lady, the Vizier constrained me to accept the functions of the Kází. The cause of my nomina-



tion was that I had reproached the Kází for taking the tenth part of inheritances, when he made partition among the heirs. I said to him, "You ought to have only a fee, which you should agree for with the heirs." This judge did nothing rightly. After I was invested with the dignity of Kází, I used all my efforts to have the precepts of the law observed. Disputes are not settled in that country as in ours. The first bad custom which I reformed concerned the sojourn of divorced women at the houses of those who had repudiated them ; for these women did not cease to remain at the houses of their former husbands, until they got married to others. I prevented this being done under any pretext. About five and twenty men were brought to me who had conducted themselves in this sort. I had them beaten with whips,\* and had them marched through the bazárs. As for the women, I compelled them to leave the homes of these men. Next I exerted myself to get prayers celebrated : I ordered some men to run down the streets and bazárs immediately after the Friday's prayers. If any were discovered, who had not prayed, I had him beaten and marched through the town. I compelled the *Imâms* and *Mouezzins* in possession of fixed appointments to apply themselves assiduously in their duties. I wrote in the same sense to (*the magistrates of*) all the other islands. Lastly I essayed to make the women dress themselves, but in this I did not succeed.

OF THE ARRIVAL OF THE VIZIER 'ABD ALLAH, SON OF  
 MOHAMMED ALHADHRAMY WHOM SULTAN CHIHAB  
 EDDIN HAD BANISHED TO SOUWEID: ACCOUNT  
 OF WHAT PASSED BETWEEN US.

I had espoused the step-daughter of this personage, and I loved this wife very dearly. When the Grand Vizier recalled him to the Island of *Mahal*, I sent him presents, went to meet

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\* *M. durrá.* Pyrard has *gleau* "leathern thongs used for corporal punishment."—*B.*



him, and accompanied him to the palace. He saluted the Grand Vizier, who lodged him in a magnificent house, and there I often visited him. It happened, when I passed the month of Ramazán in prayer, that all the inhabitants visited me, except 'Abd-Allah. The Vizier *Djémál eddín* himself came to see me, and 'Abd-Allah with him, but only bearing him company. Enmity arose between us. Afterwards when I came out of my retreat, the maternal uncles of my wife, the step-daughter of 'Abd-Allah made a complaint to me. They were the sons of the Vizier *Djémál eddín Assindjary*. Their father had appointed the Vizier 'Abd-Allah to be their guardian, and their property was still in his hands, although they had by the law emerged from wardship. They demanded his appearance in Court. It was my custom when I summoned one of the contending parties to send him a slip of paper, either with or without writing. On delivery of that the party repaired to the Court; if he did not, I punished him. In this way I sent a slip to 'Abd-Allah. This procedure raised his choler, and on account thereof he conceived a hatred for me. He concealed his enmity and sent some one to plead for him. Some unseemly language was reported to me as having been used by him.

The islanders, both gentle and simple, were accustomed to salute the Vizier 'Abd-Allah in the same way as the Vizier *Djémál eddín*. Their salutation consists in touching the ground with the forefinger, then kissing it, and placing it on the head. I issued orders to the public crier, and he proclaimed in the Queen's palace in the presence of witnesses, that whoever should render homage to 'Abd-Allah in like manner as to the Grand Vizier should incur severe chastisement. And I exacted from him a promise that he would not allow men to do so. His enmity against me was now increased. Meantime I married another wife, daughter of a highly esteemed Vizier, whose grandfather was the Sultan *Dâoud*, the grand-son of the Sultan





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the matter of the concubine and slave : judge both of them conformably with the law." I replied, "It is a cause in which it is not fitting to deliver judgment save at the Sultan's palace." I then returned thither : the people assembled, and the concubine and the slave were summoned. I ordered that both should be beaten for their liaison ; and adjudged that the woman should be set at liberty and the slave kept in prison : after which I returned home.

The Vizier sent several of his principal attendants to speak to me about setting the slave at liberty. I said to them, "Intercession is made with me in favor of a negro slave, who has violated the respect which he owed to his master ; while but yesterday, you have deposed the Sultan *Chihâb eddîn* and slain him, because he went into the house of one of his slaves." Thereupon I ordered the prisoner to be beaten with bambu switches, which produced more effect than the whip. I had him marched through the whole island, with a rope round his neck. The messengers of the Vizier went and informed him of what passed. He discovered great agitation and was inflamed with anger. He assembled the other Viziers, the chiefs of the army, and sent for me. I obeyed the summons. It was my custom to pay him homage by bending the knee. This time I did not do so, only saying "Peace be with you !" \* Then I said to those present, "Be ye witnesses that I resign my functions as Kâzî, because I am rendered powerless to exercise them." The Vizier having then bespoke me, I went up and took a seat in front of him, and then I answered him in terms yet more severe. After this rencontre, the *Mouezzin* made the call to prayer at sun-down, and the Grand Vizier entered his house, saying, "It is pretended that I am a sovereign ; but see ! I have sent for this man in order to vent my wrath upon him, and he dares to be angry with me." I was only respected by these islanders for the sake of the Sultan of India, for they knew the position I occupied under

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\* *Salaam alescon!*—Ar.



him. Although they are far removed from him, they fear him much in their hearts.

When the Grand Vizier had returned to his house, he sent the deposed Kází, an eloquent speaker, who addressed me as follows:—"Our master requires to know why you have violated, in the presence of witnesses, the respect which is due to him, and why you have not rendered him homage?" I replied, "I saluted him only when my heart was satisfied with him; but now that dissatisfaction has supervened, I have renounced the usage. The salutation of Musalmáns consists only of the word *assélâm*, (*Peace be with you!*) and that I have pronounced." The Vizier sent this person a second time, and he then said, "You have no other aim but that of leaving us; pay the dowries of your wives, and what you owe to the men, and go when you will." At this speech I bowed and went to my house and paid such debts as I had contracted. Up to this time the Vizier had given me carpets and a suite of furniture, consisting of copper vessels, and other things. He used to grant me everything I asked; he loved me and treated me with consideration; but his disposition changed and he became inspired with fear of me.

When he heard that I had paid my debts and that I was intending to depart, he repented of what he had said, and put off granting me permission to go. I adjured him by the strongest oaths that I was under necessity to resume my voyage. I removed my belongings to a mosque upon the beach, and repudiated one of my wives. Another was with child, to her I gave a term of nine months, within which I might return, or in default thereof she was to be mistress of her own actions. I took with me that one of my wives who had been married to the Sultan *Chiháb eddîn*, in order to restore her to her father who dwelt in the island of *Moloúc*, and my first wife, whose daughter was half-sister to the Sultana. I agreed with the Vizier 'Omar *Deherd* (or *General of the army*, v. s. p. 22) and the Vizier



*Haçan*, the Admiral, that I should go to the country of *Ma'bar*\* (*Coromandel*), the king of which was my brother-in-law, and that I should return with troops, to the end that the islands might be reduced under his authority, and that I should then exercise the power in his name. I chose to serve as signals between us, white flags to be hoisted on board the vessels. As soon as they should see these, they were to rise in rebellion on shore. I never had any such idea, up to the day when I showed my displeasure. The Vizier was afraid of me and said to the people, "This man is determined to get the Vizierate, me living or dead." He made many enquiries about me, and added, "I have heard that the King of India has sent him money, to use in raising trouble against me." He dreaded my departure lest I should return from the Coromandel Coast with troops. He bade me remain until he should get a ship ready for me: but I refused.

The half-sister of the Queen complained to her of the departure of her mother with me. The Queen wished to prevent her, but did not succeed. When she saw her resolved to go, she said to her, "All the trinkets you possess were provided with money from the custom-house. If you have witnesses to swear that *Djélâl eddîn* gave them to you, good and well; otherwise restore them." These trinkets were of considerable value; nevertheless my wife gave them up to these people. The Viziers and Chiefs came to me while I was at the mosque, and prayed me to return. I replied to them, "Had I not sworn, assuredly I would return." They said, "Go then to some other island, so that your oath be kept, and then return." "Very well," said I, to satisfy them. When the day of my departure

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\* The name *Ma'bar* ('passage' or 'ferry') was given to the Coromandel coast by the Arabs during the 13th and 14th centuries. Col. Yule suggests that it referred to the communication with Ceylon, or, as is more probable, to its being at that age the coast most frequented by travellers from Arabia and the Gulf (Marco Polo II., p. 268). The tract of coast called *Ma'bar* extended from Cape Comorin to Nellore.





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I next arrived at the island of *Moloúc*,\* where I found the ship belonging to the captain *Ibrâhîm* in which I had resolved to sail to the Coromandel Coast. That person came to visit me along with his companions, and they entertained me at a fine feast. The Vizier had written in my favor an order requiring them to give me at this island 120 *bostou* ( *v. s. p.* 11) of cowries, 20 goblets of *athouân*† or coco-honey, and to add to that every day a certain quantity of betel, arecanuts, and fish. I remained at *Moloúc* 70 days, and married two wives there. *Moloúc* is one of the fairest islands to see, being verdant and fertile. Among other marvellous things to be seen there, I remarked that a branch cut off one of the trees there, and planted in the ground or on a wall, will cover itself with leaves and become itself a tree. I observed also that the pomegranate tree there ceases not to bear fruit the whole year round. The inhabitants of this island were afraid that the captain *Ibrâhîm* was going to harry them at his departure. They therefore wanted to seize the arms which his ship contained, and to keep them until the day of his departure. A dispute arose on this subject, and we returned to *Mahal*, but did not disembark. I wrote to the Vizier informing him of what had taken place. He sent a written order to the effect that there was no ground for seizing the arms of the crew. We then returned to *Moloúc*, and left it again in the middle of the month of *Rabî* the second of the year 745 (*26th August A. D. 1344*). In the month of *Shabân* of the same year (*December, 1344*), died the Vizier *Djémâl eddîn*. The Sultana was with child by him and was delivered after his death. The Vizier '*Abd-Allah* took her to wife.

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\* *Moloúc*:—Moluk, the chief island of Moluk Atol, is in lat. 2° 57' N. The Admiralty Chart says that it possesses good water. [More probably *Fua Mulaku* Island, which lies detached a little S. E. of the centre of the Equatorial Channel (lat. 0° 17, S.) between Huvadú and Adđú Atols. Ibn Batúta had already "sailed through the midst of the islands, from one group to another."—*B.*]

† *Athouân*:—Above at p. 22 coco-honey is called *korbâny*. In Moura's edition of Ibn Batúta (Lisbon, 1855), the word appears as *alaturan*.



As for us, we sailed on, though without an experienced pilot. The distance which separates the Maldives from the Coromandel Coast is three days' sail. We were for nine days under sail, and on the 9th we went on shore at the island of Ceylon. We perceived the mountain of *Sérendib* raised in the air like a column of smoke. When we came near the island, the mariners said, "This port is not in the country of a Sultan in whose dominions the merchants can go in all safety; it is in the country of the Sultan *Airy Chacarouaty*\* who is one of the unjust and perverse. He has ships engaged in piracy on the high seas." Wherefore we feared to land at his port, but, the wind rising, we were in danger of being swamped, and I said to the Captain, "Put me ashore and I will get for you a safe-conduct from this Sultan." He did as I requested, and put me out on the beach. The idolaters advanced to meet us and said, "Who are you?" I apprized them that I was the brother-in-law and friend of the Sultan of Coromandel, that I was on my way to pay him a visit, and that what was on board the ship was destined for a present to that prince. The natives went to their Sovereign and communicated to him my reply. He sent for me, and I presented myself before him at the town of *Batthalah* (*Puttalam*)† which was his capital. It is

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\* *Airy Chacarouaty*:—This seems to be the (?) Pāṇḍiyan prince, "Aareya Chakkra Warti," mentioned in Pridham (Ceylon, Vol I., p. 78), who, after 1371 A.D., conquered the northern half of the Island, and took King Wikrama captive, but was defeated by the Adigar Alakeswara, and possibly the same Malabar Prince captured and put to death by Prince "Sapoomal Cumara."—See Upham's *Rājawali*, p. 264, 269. [A correspondent writes:—"The name identifies no individual. All the Kings of Jaffna seem to have been called Ariya or Ariyan—an old title in India. See the Khandagiri rock inscription, and one of those over the Manikpura cave at Udayagiri (Cunningham's *Corpus Insc. Indic.*, Vol. I.) Jaffna at this period (A.D. 1344) was, if the *Vaipava Malai* can be trusted, under the rule of Kunavirasinka Ariyan."—B.]

† *Batthalah*:—This town has been identified with Puttalam by Lee, Tennent, the French Editor, and Col. Yule, successively; but, it seems to me, without sufficient authority. The *â* of *Batthalah* is against it; so too the want



a neat little place, surrounded by a wall and bastions of wood. All the neighbouring shore was covered with trunks of cinnamon trees, torn up by the torrents. This wood was collected on the beach, and formed as it were hillocks. The inhabitants of Coromandel and of Malabar take it away without payment, save only that in return for this favor they make a present to the Sultan of

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of corroborative evidence of the existence of Puttalam as a town of any importance at this period, and the want of any river in its neighbourhood answering to the "torrents" spoken of by the traveller. This last point, and the doubtful existence of cinnamon so far north as Puttalam, are the only difficulties raised by Tennent (Vol. I., p. 580). The site of *Batthâlah* has to be found with a full consideration of the cinnamon question, and, of the site of *Mênâr Mendely*, the town at which Ibn Batûta: first halts on his journey towards the Peak. With his usual laborious care Tennent (Vol. I., p. 596) has examined all the early authorities known to him, and concludes that the text here gives the first mention of cinnamon as a product of Ceylon. Col. Yule, however (Marco Polo, Vol. II., p. 255), points out that two previous notices of it exist, one in Kazwini (*circa* A.D. 1275), the other in a letter from John of Montecorvino (*Ethe's Kazwini*, 229; *Cathay*, 213.)

The account given by our traveller shews that it was not as yet cultivated, and perhaps that the "trunks" seen by him were not those of the valuable variety of later days, but of the common indigenous *cassia*. I am not aware whether the cultivation, or growth, of cinnamon positively ceases at Chilaw, as seems to be the common opinion: but, even if this be true of the Ceylon cinnamon of commerce, it may not be so of the indigenous plant, and the area of production may be more limited now than in the 4th century. Ribeyro (Lee's edn., p. 15), says "there is a forest of it 12 leagues in extent between Chilaw and the pagoda of Tenevary," without saying that Chilaw is the northern limit: the French translator (at p. 11) in his note, remarks 'that it is only found between *Grudumalé* and *Tenevaré*.' Now the promontory of Kutiraimalai is a considerable distance north of Puttalam: and I have little doubt that the French translator had good authority for the assertion. The remaining difficulty, that of the "torrents," inclines me to believe that the site of *Batthâlah* was probably further north, near the mouth of the Kalá-oya, where the free access to the sea by the passage between Kalpitiya and Kárativu would seem to designate a more suitable situation for a Prince, whose strength lay in ships.

It now remains to fix *Mênâr Mendely*, which has been identified by preceding commentators, and not unnaturally, with the *Minneri Mundal* of





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Coast, a hundred of his ships, both small and great, which had just arrived. There were in the port eight ships belonging to the Sultan of the country and destined to make the voyage to Yemen. The sovereign gave orders to make preparations, and assembled people to guard his vessels. When the Sinhalese despaired of finding an opportunity of seizing them, they said, "We have only come to protect the vessels belonging to us, which also must go to Yemen."

When I entered the presence of the idolater Sultan, he rose, and made me sit by his side, and spoke to me with the greatest good-will. "Let your comrades," said he, "land in all safety, and be my guests until they leave. There is an alliance between me and the Sultan of Coromandel." Then he gave orders to have me lodged, and I remained with him for three days, in great consideration, which increased every day. He understood the Persian tongue, and much did he relish all I told him of foreign Kings and countries. I entered his presence one day when he had by him a quantity of pearls, which had been brought from the fishery in his dominions. The servants of the prince were sorting the precious from those which were not so. He said to me, "Have you seen the pearl fishery in the countries whence you have come?" "Yes," I answered, "I have seen it in the island of *Keïs*, and in that of *Kech*, which belong to *Ibn Assaouâmély*." "I have heard of them," replied he; and then took up some pearls and added, "Are there at that island any pearls equal to these?" I said, "I have seen none so good." My answer pleased him, and he said, "They are yours: do not blush," added he, "and ask of me anything you desire." I replied, "I have no other desire, since I have arrived in this island, but to visit the illustrious Foot of Adam." The people of the country call the first man *bâbâ* (*father*) and Eve, *mâmâ* (*mother*). "That is easy enough," answered he, "We shall send some one to conduct you." "That is what I wish,"



said I, and then added, "The vessel in which I have come will go in safety to *Ma'bar* and on my return, you will send me in your ships." "By all means" said he.

When I reported this to the Captain of the ship, he said, "I will not go till you have returned, even though I should have to wait a year for you." I made known this answer to the Sultan, and he said, "The Captain shall be my guest until your return." He gave me a palanquin, which his slaves bore upon their backs, and sent with me four of those *djoguis* who are accustomed to undertake the pilgrimage annually to the Foot; he added to the party three Bráhmíns, ten others of his friends, and fifteen men to carry the provisions. As for water, it is found in abundance on the route.

On the day of our departure, we encamped near a river, which we crossed in a ferry-boat formed of bamboos. Thence we took our way to *Ménâr Mendely*, a fine town, situated at the extremity of the Sultan's territory, the people of which treated us to an excellent repast. This consisted of young buffaloes, taken in chase in the neighbouring forest and brought in alive, rice, melted butter, fish, chickens and milk. We did not see in this town a single Musalmán, except a native of Khorassan, who had remained on account of sickness, and who now accompanied us. We left for *Bender Sélâouât*,\* a little town, and after quitting it we traversed some rough country, much of it under water. There were numbers of elephants there, which do no manner of harm to pilgrims, nor to strangers, and that is by the holy influence of Shaikh *Abou 'Abd Allah*, son of *Khafif*, the first who opened this way to visiting the Foot. Up to that time the infidels prevented the Musalmáns from accomplishing the pilgrimage,

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\* *Bender Sélâouât*, i.e., Chilaw.—The fact that it was called *Bender*, implies, I think, that it contained a custom-house or store-house (*V. s. p.* 10), and was a frontier town of the King who ruled south of "Aareya Chakrawarti." This is confirmed by the description of *Ménâr Mendely* as the frontier town of "Aareya Chakrawarti."



harried them, and would not eat or deal with them. But when the adventure, which we have recounted in the first part of these Voyages (*Tome II, pp. 80, 81*) had happened to the Shaikh *Abou 'Abd Allah*, that is to say, the murder of all his companions by the elephants, his own preservation, and the manner in which the elephant carried him on its back, from that time on the idolaters have respected the Musalmáns, have permitted them to enter their houses and to eat with them.\* They also place confidence in them, as regards their women and children. Even to this day they venerate in the highest degree the above-named Shaikh, and call him 'the Great Shaikh.'

Meanwhile we reached the town of *Conacâr*,† the residence

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\* "In this statement Ibn Batúta is fully borne out by Robert Knox, who says, speaking of the charity of the Sighalese, in his Chapter 'concerning their religious doctrines, opinions, and practices,' Part iii., Ch. 5, 'Nor are they charitable only to the poor of their own nation; but, as I said, to others and particularly to the Moorish beggars, who are Mahometans by religion; these have a temple in Kandy. A certain former King gave this temple this privilege—that every freeholder should contribute a ponnám (fanám, 1½*d.*) to it; and these Moors go to every house in the land to receive it [except in *Dolosbágé*]; and, if the house be shut, they have power to break it open, and take of goods to the value of it. They come very confidently when they beg, and say they come to fulfil the peoples' charity; and the people do liberally relieve them for charity's sake..... These Moors pilgrims have many pieces of land given to them by well disposed persons, out of charity, where they build houses and live; and this land becomes theirs from generation to generation for ever.'" (Skeen, *Adam's Peak*, p. 285.)—*B.*

† *Conacâr*—Dr. Lee identifies this place with Gampola, and he is followed by Pridham and Tennent. According to Turnour's *Epitome*, Gampola did not become the capital till after 1347, while Ibn Batúta is writing of the end of 1344. The Sighalese monarchy was then in a very troublous condition, and it is difficult to decide upon the locality of *Conacâr*.—[Skeen (*Adam's Peak*, p. 286) hesitates between Gampola and Ratnapura, the place where gems are chiefly found.] Col. Yule (*Cathay*, p. 423, Note) suggests that it was Kurunégala.

[Mr. L. Nell writes:—"Sir Emerson Tennent did not hesitate to identify this Sovereign with Bhuwanéka Báhu IV., whose capital was Gaggasripura, the modern Gampola. This identification was based on the Chronological Table of





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to serve as a guide for those who go to see the Foot. When he had his hand and foot cut off, his sons and slaves became guides in his stead. The cause of his being so mutilated was that he killed a cow. Now the law of the Hindús ordains that one who has killed a cow should be massacred in like wise, or enclosed in its skin and burnt. The Shaikh 'Othmân being respected by those people, they contented themselves with cutting off his hand and foot, and granted to him, as a present, the dues levied at a certain market.

#### OF THE SULTAN OF *CONACÂR*.

He is called by the name *Conâr*,\* and possesses the white elephant. I have never seen in the world another white elephant. The King rides him on solemn occasions, and attaches to the forehead of this animal large jewels. It happened to this Monarch that the nobles of his empire rebelled against him, blinded him, and made his son King. As for him, he still lives in this town, deprived of his sight.

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\* *Conâr*—According to Turnour's list of Siphalese monarchs, the King at this time, 1344–45, would be Wijaya Báhu the Vth. Col. Yule (Cathay, p. 423 Note) thinks *Conâr* or *Kunâr* is the Sanskrit *Kunwar*, 'prince.'

[“Col. Yule's guess” adds Mr. Nell “at the name of the Sovereign ‘*Conâr*,’ as identical with ‘*Kunwar*,’ the Sanskrit for ‘Prince’, comes near what I conceive to be the fact. It will be seen that the Arab traveller describes a Mahomedan Mosque, outside the town of this Prince. Now, a Mahomedan Prince, *Vasthimi Kumárayá*, did reign with great popularity in Kurunégala. His romantic story is a local tradition in that town. He is said to have been treacherously murdered by the Buddhist priests of a temple on *Etágala*. They invited him to be present at a religious ceremony and suddenly pushed him over the precipice [Pridham, Vol. II., p. 649]. Offerings are made upon a mound on the road to the *Máligáwa*, which probably marks the spot where the Prince was interred, or the Shaikh referred to hereafter. No native will venture to pass the spot after dark without company, for the spirit of *Gala-Bañdára*, on horse-back, is supposed to ride about the neighbourhood. The Court is said to have been immediately removed to Dambadeniya after this assassination, on the ground that the sanctity of the city had been polluted by a Mahomedan usurper.



## OF THE PRECIOUS STONES.

The admirable gems called *albahramân* (*rubies or carbuncles*) are only found at this town. Some of them are found in the vale and these are the most precious in the eyes of the natives; others are extracted from the earth. Gems are met with in all localities in the island of Ceylon. In this country the whole of the soil is private property. An individual buys a portion of it, and digs to find gems. He comes across stones 'white-branched': in the interior of these stones the gem is hidden. The owner sends it to the lapidaries, who scrape it until it is separated from the stones which conceal it. There are the red (*rubies*), the yellow (*topazes*), and the blue (*sapphires*) which they call *neïlem* (*nîlem*).\* It is a rule of the natives that precious stones whose value amounts to 100 fanams are reserved for the Sultan, who gives their price and takes them for himself. As for those of an inferior price, they remain the property of the finders.† One hundred fanams are equivalent to six pieces of gold.

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It is probable that the priest, who compiled the history referred to by Turnour, has purposely omitted the name of this *Kumárayá*, thus causing the anachronism noticed by Turnour. Cásie Chetty conjectures that this Prince was the son of Wijaya Báhu V. by his Moorish Queen *Vasthimi* and this is quite consistent with the above theory. It is also stated by Ibn Batúta that the King and inhabitants of *Conacâr* used to visit the Mahomedan Shaikh 'Othmân of Shiraz at his Mosque, and to treat him with great respect. It is significant that the Prince of *Conacâr* is not mentioned in the French translation as 'an infidel King', as Ibn Batúta seems to be careful to do in all instances of those who were not his co-religionist. The French translation also describes this King as deposed by his subjects and deprived of his sight, whilst his son was placed on the throne. This son may have been *Vasthimi Kumárayá*. The silence of the Siphalese historians has, however, left all this in doubt."—B.]

\* *Neïlem* = S. *nila*.

† Barbosa on the other hand says that all the Ceylon gemming is done by the agents of the King, and on his behalf. The stones are brought to him, and his lapidaries select the best, and sell the rest to the merchants (Stanley's



All the women in the island of Ceylon possess necklaces of precious stones of divers colors: they wear them also at their hands and feet, in the form of bracelets and *khalkhâls* (anklets). The concubines of the Sultan make a network of gems and wear it on their heads. I have seen on the forehead of the white elephant seven of these precious stones, each of which was larger than a hen's egg. I likewise saw in possession of *Airy Chacarouaty* a ruby dish, as large as the palm of the hand, containing oil of aloes. I expressed my astonishment at this dish, but the Sultan said, "We have objects of the same material larger than that."\*

We left *Conacâr*, and halted at a cave called by the name of *Ostha Mahmoud Alloûry*. This person was one of the best of men: he had excavated this cave in the mountain side, near a little vale. Quitting this place, we encamped near the vale called *Khaour bouzneh* ('monkey vale'). *Bouzneh* (Persian *boûzineh*) designates the same as *alkorouûd* (plural of *alkird*; 'monkey') in Arabic.

#### OF THE MONKEYS.

These animals are very numerous in the mountains: they are of a black colour, and have long tails. Those of the male sex have beards like men. The Shaikh 'Othmân, his son and other persons, have related to me that the monkeys have a Chief whom they obey like a Sovereign. He binds round his head a wreath of the leaves of trees, and supports himself with a staff. Four

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Barbosa, Hakt. Soc., p. 169.) Ludovico di Varthema (A.D. 1505) says:—"And when a merchant wishes to find these jewels, he is obliged first to speak to the King, and to purchase a *brasa* of the said land in every direction (which *brasa* is called a *molan* [*? amunam*]), and to purchase it for five ducats. And then when he digs the said land, a man always remains there on the part of the King, and if any jewel be found there which exceeds ten carats, the King claims it for himself and leaves all the rest free."—Badger's Varthema, Hakt. Soc., p. 190.

\* See further, as to the wonderful gems of that period, Marco Polo, Bk. III., Ch. xiv., and Col. Yule's note thereto.





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presented to the Sultan of the Island, as we have related in the first part of these Voyages (*Tome II., p. 81*): then we marched to the place called ‘the house of the old woman,’\* which is at the extreme limit of the inhabited region. We left that for the cave of *Bábá Thâhir*, who was a good man; and then for that of *Sébîc*. This *Sébîc* was one of the idolater Sovereigns, and has retired to this spot to occupy himself with the practices of devotion.†

### OF THE FLYING LEECH.

At this place we saw the flying leech, by the natives called *zoloû*. It lives upon trees and herbs in the neighbourhood of water, and when a man approaches, it pounces upon him. Whatever be the part of the body upon which the leech falls, it draws therefrom much blood. The natives take care to have ready in that case a lime, the juice of which they express over

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\* “A steep and rough ascent, for a considerable distance from Batapola, —midway in which a stone tumulus has been erected on the spot where the remains of an old priest were burned—brings the pilgrim to Palábaddala, ‘the house of the old woman,’ according to Ibn Batúta, and ‘the farthest inhabited part of the island of Ceylon’ [Lee’s version], that is, when he travelled through it, about five hundred and thirty years ago. \* \* \* \*

“The following legend is connected with the place, and accounts for its name:—Long, long ago, a very poor woman was desirous of performing the pilgrimage to the *Śrî-páda*, but, owing to her extreme poverty, could take nothing with her except some common jungle leaves, which in times of distress the natives occasionally resort to for food; these she boiled, and rolled up in a plaintain leaf; and having arrived thus far, when about to partake of her food, she found the boiled leaves had been miraculously turned into rice. Thenceforward it was called *Palá-bat-dola*, ‘the place [rill] of rice and vegetables,’ a name which it has ever since retained.” (Skeen, *loc. cit.* p. 147, 154-5.)—*B.*

† “An ascent of some fifty feet brings the pilgrim to the crest of the ridge of which the *Dharmma-râja-gala* forms a part. On the other side there is a rapid descent of some hundred and twenty feet, to the *Gangula-héna-ella*, midway to which is the *Telihilena*, a rocky cave, where tradition says an ancient King (? King *Sîbak*), who had forsaken his throne for an ascetic life, took up his abode.” (Skeen, *loc. cit.*, pp. 176-7.)—*B.*



the worm, and this detaches it from the body: they scrape the place with a wooden knife made for the purpose. It is said that a certain pilgrim was passing this neighbourhood, and that the leeches fastened upon him. He remained impassive, and did not squeeze lime-juice upon them: and so all his blood was sucked and he died.\* The name of this man was *Bâbâ Khoûzy*, and there is there a cave which bears his name. From this place we took our way to 'the seven caves,' then to 'the hill of Iskandar' (*Alexander*). There is there a grotto called of *Alisfahâny*, a spring of water, and an uninhabited mansion, beneath which is the bay called 'the place of bathing of the contemplative.' At the same place is seen 'the orange cave' and 'the cave of the Sultan.' Near the latter is the gateway (*derwâzeh in Persian, bâb in Arabic*) of the mountain.†

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\* Dr. Lee has this note :—"Knox describes these leeches as being rather troublesome than dangerous. His words are :—'There is a sort of leeches of the nature of ours, onely differing in colour and bigness; for they are of a dark reddish colour like the skin of bacon, and as big as a goose-quill; in length some two or three inches. At first, when they are young, they are no bigger than a horse-hair, so that they can scarce be seen. In dry weather none of them appear, but immediately upon the fall of rains, the grass and woods are full of them. These leeches seize upon the legs of travellers.....Some, therefore, will tie a piece of *lemon* and salt in a rag, and fasten it unto a stick, and ever and anon strike it upon their legs to make the leeches drop off: others will scrape them off with a *reed, cut flat and sharp in the fashion of a knife,*' &c.—Ceylon, p. 25. See also the addition by Philalethes, p. 264." [*Zolou* = ? *S. kûdella*.—B.]

† "We had observed the preceding day, that from some place below the station [*Hëramitipána*] on the side on which we entered it, coming from *Palábaddala*, the pilgrims brought up their supplies of water; and on returning from the Peak, in going down towards the *Síta-gaggula*, we saw a descent to our left, which mistaking for the proper path, one of us went partially down before he discovered his error. About fifty or sixty feet below, he saw a clearing in a small dell, in the centre of which was a square kind of tank; and this dell he determined to examine on the occasion of his third visit. The result of the examination was, that he identified the station *Hëramitipána*, and this place, as that described by Ibn Batúta, as 'the ridge of Alexander, in which



## OF THE MOUNTAIN OF SERENDIB (ADAM'S PEAK).

It is one of the highest mountains in the world : we saw it from the open sea, when we were distant from it upwards of nine days' march. While we were making the ascent, we saw the clouds above us, hiding from view the lower parts of it. There are upon this mountain many trees of kinds which do not cast their leaves, flowers of divers colors, and a red rose as large as the palm of the hand.\* It is alleged that on this rose is an inscription in which one may read the name of God Most High and that of his Prophet.† On the mountain are two paths leading to the Foot of Adam. The one is known by the name of

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is a cave and a well of water,' at the entrance to the mountain Serendib. The old Moor's account is somewhat confused, his notes or recollections not always carrying his facts exactly in their due order ; but half way down the descent, on the left hand, is a well, excavated in the rock, in which we found about five feet of water, and which swarmed with tadpoles. Possibly Ibn Batúta found it in the same condition, for he speaks of the well, at the entrance, full of fish, of which 'no one takes any.' At the bottom of the dell is a cleared space ; in the centre of this is a square tank or well, the sides of which are formed of blocks of stone, six or eight feet long. Beyond this, almost facing the descent, some twenty feet up the opposite mountain's side, is a cave. To this my companion and I forced our way through the jungle, and came to the conclusion that this was the cave of Khíizr, where, Ibn Batúta says, 'the pilgrims leave their provisions, and whatever else they have, and then ascend about two miles to the top of the mountain, to the place of (Adam's) foot.' In the preceding sentence he says, 'Near this (cave) and on each side of the path, is a cistern cut in the rock.' Now, no other place that we saw, or heard of—and we were particularly minute in our inquiries—answers to such a description. There are the two wells, and the cave ; and the distance to the foot-print is also pretty fairly estimated." (Skeen, *loc. cit.*, pp. 226-7.)—*B.*

\* "Gigantic rhododendrons overhang the wall on the eastern side of the Peak. Their bending trunks seem, to the Buddhist mind, to bow to the foot-print ; and to offer, in homage and adoration, their wealth of crowning crimson flowers to the pedal impress of the founder of their faith." (Skeen, *loc. cit.*, p. 200.)—*B.*

† The pious Musalmáns in this age of faith found their creed proclaimed by nature itself not only on the flowers of the rhododendron, but on the leaves





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The people of old have cut in the rock steps of a kind, by help of which you ascend; fixed into them are iron stanchions, to which are suspended chains, so that one making the ascent can hold on to them.\* These chains are ten in number, thus:—two at the foot of the mountain [Peak] at the place of the gate-way; seven in contiguity after the two first; and the tenth, that is ‘the chain of the profession of faith (*Islám*),’ so named because a person who has reached it and looks back at the foot of the mountain will be seized with hallucinations, and, for fear of falling, he will recite the words “I bear witness that there is no God but God, and that Muhammad is his prophet.” When you have passed this chain, you will find a path badly kept. From the tenth chain to ‘the cave of *Khidhr*’† is seven miles. This cave is situated at an open place, and it has near it a spring of water full of fish, and this also bears the name of *Khidhr*. No one may catch these fish. Near the cave are two basins cut in the rock, one on each

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at length as an illustration of the habit of missionary religions to annex and adapt the shrines and idols of local worship. The fig-tree in question was, I have little doubt, a *bó* tree, surrounded by a wall and altars like the *Mahá Viháré* at Anurádhapura. It is likely to have been credited with healing powers, and so to have preserved its influence in the locality from the decay of Buddhism in Malabar, through the centuries of Bráhmanish reaction, until at length the followers of the Prophet contrived by means of the fancied inscription to control the superstitious faith of its devotees. The similar attempt of the Muhammadans to annex the *Śrī-páda* of Samanala, by claiming it as the foot-print of Adam, has done nothing towards the conversion of the Singhalese. The Hindús claim it as that of Síva or Vishṇu, according to their sect. (Skeen’s *Adam’s Peak*, p. 27.)

\* These chains are spoken of by Marco Polo in the previous century. “Furthermore you must know that on this Island of Seilan there is an exceeding high mountain ; it rises right up so steep and precipitous that no one could ascend it, were it not that they have taken and fixed to it several great massive iron chains, so disposed that by help of these men are able to mount to the top.”—Yule, *Marco Polo*, Vol. II., p. 256.

† See, as to the identity of this saint or prophet, Dr. Lee’s note, and Sell, ‘Faith of Islám,’ p. 260.—B.



side of the path. In the grotto of *Khidhr* the pilgrims leave their belongings; thence they mount two miles further to the summit, where is the Foot.

#### DESCRIPTION OF THE FOOT.

The impression of the noble Foot, that of our father Adam, is observed in a black and lofty rock, in an open space. The Foot is sunk in the stone, in such wise that its site is quite depressed; its length is eleven spans.\* The inhabitants of China came here formerly; they have cut out of the stone the mark of the great toe, and of that next to it, and have deposited this fragment in a temple of the town of *Zettouin* (*Tseu-thoung*) whither men repair from the most distant provinces.† In the rock whereon is the print of the foot, are cut nine holes, in which the later pilgrims place gold, precious stones and pearls. You may see the fakirs, arrived from ‘the grotto of *Khidhr*’ seeking to get ahead of one another, and so to see what may be in these holes. In our case we found there only some little stones, and a

\* Dr. Marshall, who in 1819 ascended the Peak with Mr. S. Sawers, says the foot is 5 ft. 6 in. in length. Tennent says it is “about 5 feet long, and of proportionate breadth” (Vol. II. p. 140), Knox (p. 3) says “about two feet long,” but he never saw it. Ribeyro, Liv. i., C. xxiii., says, “two palms long and eight inches broad.” See further Yule’s *Marco Polo*, Vol. II., p. 261. Lieut. Malcolm, the first Englishman who made the ascent, (1815), says the impression is in kabook or ironstone. [“The heel is much higher than the toes, and the artificiality of the whole is palpable. A thick raised edging of cement marks the rude outline of a foot 5 ft. 7 in. long, and 2 ft. 7 in. broad at the point where the heel begins to curve. The interstices between the toes are also formed of cement, and the whole of the markings of the foot every now and again need repair. The inner portion of the heel and instep are the only parts that are clearly natural [gneiss] rock, (Skeen, *loc. cit.*, p. 203.)—B.]

† Marco Polo says that an embassy was sent by the great Khan in 1284 while he himself was in China, to obtain relics of our father Adam. They obtained a couple of teeth, some hair, and a dish of prophyry used by our first parent. He does not mention that they brought a piece of the rock from the foot-print.—Yule’s *Marco Polo*, Vol. II., p. 259.



little gold which we gave to our guide. It is customary for pilgrims to pass three days in 'the cave of *Khidhr*,' and during this time to visit the Foot morning and evening: and so did we.

When the three days had elapsed, we returned by way of the Mother's path, and encamped hard by the grotto of *Cheim*, who is the same as *Cheith* (*Seth*) son of Adam. We halted in succession near 'the bay of fish,' the straggling villages of *Cormolak*, *Djeber-câouân*, *Dildînéoueh* and *Atkalendjeh*.\* It was in the last named place that the Shaikh *Abou 'Abd Allah*, son of *Khafîf* passed the winter. All these villages and stations are on the mountain. Near the base, on the same path, is the *dérakht* (*dirakht*) *rewân* 'the walking tree,' a tree of great age, not one of whose leaves falls. It is called by the name of *mâchiâh* (*walking*) because a person looking at it from above the mountain considers it fixed a long distance off, and near the foot of the hill; while one who regards it from beneath, believes it to be in quite the opposite direction. I have seen at this place a band

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\* [The correspondent before quoted writes:—"I fear the route taken by the traveller after leaving Kurunégala must always be a matter of conjecture. I have given it some attention and I think it most probable that he went from Kurunégala towards the mountains and ascended Adam's Peak from the pilgrim's path in Maskeliya. My reasons are—

(i.) The extreme limit of the inhabited region was evidently a long way from the Peak—this would be true on the Maskeliya side, but not true in the low country, as there were villages comparatively near the Peak.

(ii.) From the traveller's description he evidently went into the mountains soon after leaving Kurunégala.

(iii.) The names of places described are found on this route, and on no other.

(iv.) The traveller describes two routes as practicable. The 'father's path' as rough and difficult, the 'mother's path' as easy and the way of return. He went by the former, which is evidently the way through the hills and the forest of Maskeliya.

The most convenient pass from Kurunégala to the mountains runs past Gîrihâgama, and there is a cave in the mountain side near a little vale (exactly as described) which still retains the name *Galagedara* ('cave abode').

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and about five hundred women, born of idolater fathers, who sing and dance every night before the statue. The town and its revenues are the private property of the idol; all who live in the temple and those who visit it are supported therefrom. The statue is of gold and of the size of a man. In place of eyes, it has two large rubies, and I was told that they shone by night like two lamps.

We took our departure for the town of *Kâly*,\* a small one, six parasangs from *Dînéwer*. A Musalmán there, called the Ship-Captain *Ibrâhîm*, entertained us at his house. We then took the route for the town of *Calenbou* (*Colombo*) one of the largest and most beautiful in the island of *Sérendîb*. There dwells the Vizier, prince of the sea, *Djâlesty*,† who has there about 500 Abyssinians. Three days after leaving *Calenbou*, we arrived at *Batthâlah*, of which mention is made above. We visited the Sultan of whom I have spoken. I found the Captain *Ibrâhîm* awaiting me, and we left for the country of *Ma'bar*.

[Ibn Batúta and his friends met with tempestuous weather, and were wrecked on the Coast of Coromandel, probably near the mouth of the Patar. He and his party, consisting of two concubines, some companions and slaves, were conducted to Arcot, and thence two days journey to the Sultan, who was engaged in an expedition against the infidels. This was the Sultan

\* *Kâly*:—Galle. Six parasangs will be a little over 30 miles. The exact distance is 31·38 miles.

† *Djâlesty*:—This appears to be the same Prince described by the traveller John de Marignolli who was driven upon the coast of Ceylon on the 3rd May (probably) 1350. He landed at Perivilis (? Barberyn) “over against Paradise. Here a certain tyrant, by name *Coya Jaan*, a eunuch, had the mastery in opposition to the lawful king. He was an accursed Saracen, who, by means of his great treasures, had gained possession of the greater part of the kingdom.” This person “in the politest manner” robbed him of the valuable gifts he was carrying home to the Pope, and detained him four months.—Yule’s ‘Cathay,’ p. 357.



*Ghiyâth eddîn*, whose wife was a sister of a woman Ibn Batúta had married at Delhi: he is therefore above called his brother-in-law. Ibn Batúta was hospitably entertained, and he thus continues:—]

I had an interview with the Sultan and proposed the subject of the Máldives, and the sending of an army to the islands. He formed a resolve to accomplish this object, and appointed the ships for the purpose. He arranged a present for the Queen of Máldives, robes of honor, and gifts for the Emirs and Viziers. He entrusted to me the care of securing a marriage for him with the sister of the Queen; and lastly, he ordered three ships to be loaded with alms for the poor of the islands, and said to me, "You will get back in five days." The Admiral *Khodjah Serlec* said to him, "It will not be possible to go to the Máldives until three months from this moment." The Sultan went on to address me, "Since that is so, come to *Fattan*, so that we may finish this expedition and return to our capital at *Moutrah* (*Madura*): you will set out from there." I then remained with him, and as we waited I sent for my concubines and my comrades.

[*Ghiyâth eddîn* won a great victory over the infidels and returned with Ibn Batúta to *Fattan* (? *Dévipatam*) a large seaport town, and thence to *Madura*. At *Fattan* the Sultan told the Admiral to cease preparing the vessels for the Máldive expedition. He was then suffering from an illness, and shortly afterward died at a place near *Madura*. He left no son, and his nephew, *Nâssir eddîn*, whom Ibn Batúta had known as a domestic servant at Delhi, was accepted by the army, and reigned in his stead:—]

He [*Nâssir eddîn*] ordered that I should be provided with all the ships which his uncle had assigned to take me to the Máldives. But I was attacked with fever, which is mortal at this place. I imagined that I was about to die. God inspired me to have recourse to the tamarind, which is very abundant in that country: I took about a pound and put it in water. I then



drank the beverage, and that relieved me in three days, and God healed me. I took a disgust for the town of *Moutrah*, and requested the Sultan's permission to take a voyage. He said, "Where would you go? There remains only a month ere you start for the Máldives. Remain here and we shall give you all the equipment ordered by the master of the world (*the deceased Sultan*)." I declined, and he wrote an order in my favor to *Fattan*, that I should be allowed to depart in any vessel I would. I returned to that town, and there found eight vessels setting sail for Yemen, and in one of them I embarked.

[Ibn Batúta left this ship at *Caoulem* (*Quilon*) on the Malabar Coast, and there remained for three months. He then embarked in another, which was attacked by the pirates near *Hinaour* (*Honore*), and the traveller lost all his property, including the pearls and precious stones presented to him by the Ceylon King, and all his clothes:—]

I returned to Calicut and entered one of the Mosques. A lawyer sent me a suit of clothes; the Kâzi, a turban; and a merchant, another coat. I was here informed of the marriage of the Vizier *'Abd Allah* with the Queen *Khadîdjah*, after the death of the Vizier *Djémâl eddîn*, and I heard that my wife, whom I had left *enceinte*, was delivered of a male child. It came into my heart to go back to the Máldives, but I feared the enmity which existed between me and the Vizier *A'bd Allah*. In consequence, I opened the Kurán, and these words appeared before me, "The angels shall descend unto them, and shall say, 'Fear not, neither be ye grieved.'" (*Kurán, Sur. xii., 30.*) I implored the benediction of God, took my departure, and arrived in ten days at the Máldives, and landed at the island of *Cannaloús*. The Governor of this island, *'Abd al 'Azîz Almakdachâouy*, welcomed me with respect, entertained me, and got a barque ready. I arrived in due course at *Hololy*,\* an island to which the Queen and her sisters

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\* *Hololy* :—Probably *Oluveli* island in North Mále Atol.—B.





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cloths and *bostóts* of cowries, and conducted himself towards me in the most perfect way. I took my departure and after a voyage of forty-three days we arrived at Bengal.

[The son of Ibn Batúta here spoken of was probably born before the close of 1344. The traveller therefore took his final departure from the Máldives about the close of the year 1346.]







