

NEWARA ELIYA
CEYLON

The Ceylon Antiquary and Literary Register

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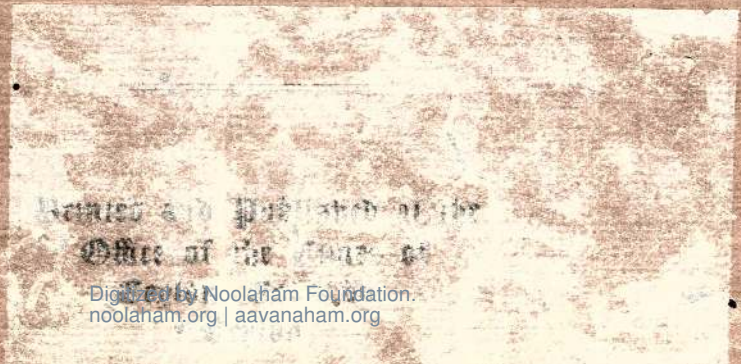
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ABBREVIATIONS.

Abh. = Abhidhānappadipikā, edited by Was-
kaduwe Śubhūti. Colombo, 1865.

A. I. C. = Ancient Inscriptions in Ceylon. By
Dr. E. Müller. 2 vols. London, 1883.

Am. = Amāwatura, edited by H. Jayatilaka,
Colombo, 1885-86.

Arch. Surv. = Archæological Survey.

A. S. B. = Asiatic Society of Bengal.

A. S. C. = Archæological Survey of Ceylon.

A. S. S. I. = Archæological Survey of Southern
India.

A. S. W. I. = Archæological Survey of Western
India.

C. B. R. A. S. = Ceylon Branch of the Royal
Asiatic Society.

C. I. I. or Corp. Inscript. Ind. = Corpus Inscrip-
tionum Indicarum.

Dh. = Dhammapada.

Dv. = Dipavansa.

Ep. Ind. = Epigraphia Indica.

E. S. = Etymologie des Singhalesischen, von
Wilhelm Geiger. München, 1897.

Ep. Zeyl. = Epigraphia Zeylanica.

Gram. = Grammar or Grammatik.

Hc. = Hēmacandra.

Ind. Ant. = Indian Antiquary.

J. or Journ. = Journal.

Jay. = H. Jayatilaka's Elu-Akarādiya.
Colombo, 1893.

J. R. A. S. = Journal of the Royal Asiatic Society
of Great Britain and Ireland.

Lit. = Literally.

L. S. S. = Litteratur und Sprache der
Singhalesen, von Wilhelm Geiger.
Strassburg, 1900.

Mg. = Magadhi.

Mv. = Mahāvansa.

Mv. T. = Mahāvansa Tikā.

M. W. Dict. = Sir Monier Monier-Williams'
Sanskrit Dictionary. Oxford, 1899.

Or. Soc. = Oriental Society.

P. = Pāli. p. = page. par. = paragraph.

p. p. p. = past participle passive.

Pkt. = Prakrit.

R. A. S. = Royal Asiatic Society.

S. B. E. = Sacred Books of the East, edited by
F. Max Müller.

Sinh. = Sinhalese. Skt. = Sanskrit.

T. = George Turnour.

W. = L. C. Wijēsinha, translator of the Mahā-
vansa.

The Ceylon Antiquary and Literary Register.

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Vol. II

Colombo, July, 1916.

Part I.

JESUITS IN CEYLON.

IN THE XVI AND XVII CENTURIES.

By the REV. S. G. PERERA, S.J.

(Continued from Vol. I, Part IV, Page 226.)

II.

BEGINNING OF THE MISSION,

1602—1617.

THOUGH several Jesuits came over to Ceylon from the Fishery Coast or from Manaar and laboured in the Island off and on in the early years of the Portuguese Dominion, a Ceylon Mission properly so-called was not undertaken by the Society of Jesus till the beginning of the Seventeenth Century. A Jesuit house, it is true, had been established in Manaar so far back as 1560, when Don Constantine de Braganca, returning from the ill-fated Jaffna expedition, captured and fortified that Island, and Manoel Coutinho, its Commander, planted a colony of Christians from Punicaill; ⁴⁴ but the churches ⁴⁵ were manned by Jesuits from the Fishery Coast, and remained attached to that Mission and shared its fate in 1608. ⁴⁶ It was, however, the presence of Jesuits in Manaar that led the Portuguese residents of Ceylon to invite the Jesuits repeatedly, and with great insistence, to open a Mission in Ceylon.

44. Sousa. *Oriente conquistado* (Bombay, 1881) I p. 145; Lahtow. *Histoire des Decouvertes et conquestes des Portugais*, II p. 574. These colonists soon returned to their mother country.

45. A coin of the Emperor Claudius is said to have been found when laying the foundation of one of these Churches. *Choix des Lettres Edifiantes* (Bruxelles, 1838) VIII, p. 15.

46. The Jesuits were expelled from the Fishery Coast in 1608, to be recalled in 1623 at the instance of Philip III. After their recall, Manaar formed, for all practical purposes, a part of the Ceylon Mission.

The Portuguese General at this period—*Capitão Geral da Conquista de Ceilão*—was Don Jeronymo de Azevedo, a brother of the distinguished Jesuit Martyr; and probably on that account he was greatly attached to the Society. He had set his heart on introducing Jesuit Missionaries into his *Conquista*, and laboured with strange earnestness to bring it about. Thus, when Father Schipani⁴⁷ returned to Colombo after his captivity and subsequent release by the King of Kandy, the General kept him in Ceylon for some considerable time; and when the Father attempted to return to India by order of his Superiors, the redoubtable General had recourse to a strange proceeding. He sent an order to the ships outward bound from Colombo, forbidding them to take Father Schipani on board! At the same time he wrote to the Jesuit Provincial of Goa, inviting him to start a Mission in Ceylon, undertaking to build there a house at his own cost, and to obtain the necessary permission from the Diocesan Bishop.

The Superiors of the Society, who had their hands quite full⁴⁸ at the time, were unable or unwilling to accept the invitation—but the General was very much in earnest and would not be so deterred. A few years later another Jesuit, Emmanuel de Vega, happening to land in Colombo on his way from Malacca, found the General and the residents of Colombo agitating to secure Jesuit Missionaries for Ceylon. Father Vega was earnestly requested to remain in Ceylon, the people undertaking to communicate with the Provincial and obtain the necessary permission; but he refused to accept the offer and was, in consequence, forcibly detained in the *Casa da Misericórdia* "in an honourable and affectionate imprisonment" until the ship set sail!⁴⁹

Meanwhile, the King of Portugal was led to expect a speedy extension of his suzerainty, over Ceylon, and, feeling it his royal duty to make better provision for the propagation of Christianity in the Island, he directed the Count Admiral to communicate with the Indian Ecclesiastical authorities and secure more Missionaries for Ceylon. While the matter was being deliberated by them, the Bishop of Cochin, Don Frei Andreas a Santa Maria, paid a visit to Ceylon which lay under his jurisdiction. He was so impressed "by the need of Ministers of the Gospel who, by their zeal and good example, could minister to the spiritual needs of the Portuguese families and native Christians and endeavour to convert the gentiles,"⁵⁰ that he fell in with the General's plans and made up his mind to call in the Jesuits. The Bishop, thereupon went to Goa and laid the matter before the Viceroy, "thus unburdening his own conscience on that of the Viceroy." The Viceroy, Ayres da Saldanha, who had heard from other sources of the demand for Jesuits and had even broached the subject to the Jesuit Authorities, accordingly consulted the Archbishop Primate, Don Aleixo de Menezes, and called upon the Provincial to undertake the Mission.

47. See *Ceylon Antiquary*, Vol. I, pt. IV, p. 225. His death is mentioned in the Annual Letter of 1624: "Father Anthony Esquilpano of Cantazaro, in the Kingdom of Naples, died on the day of the Immaculate Conception. He was 60 years old and had been 46 years a Jesuit. He had studied Canon Law during 14 years, was 6 years Rector of Cochin, three times Superior of the Professed House, and 14 years a Missionary. During these 14 years of Missionary life he said that he had never had his fill of food or sleep. He had assisted at the conquest of Ceylon, and at the defeat of Don Pedro Lopez de Sousa, which cost the life of so many Portuguese. Captured himself, and led before the Pagodas where they pressed him to apostatize, he expected to be killed; but Don João, the renegade King of Kandy, commuted his martyrdom to an embassy to Colombo, where what could be remedied was remedied. He should have been Provincial, but the letters containing his appointment were lost on the way." Jesuit Annual Letters from Goa and Cochin in the *Examiner* of Bombay, 30th March, 1912.

48. The Society of Jesus had many flourishing Missions in the East at this time: The Province of Malabar alone, which was separated from that of Goa in 1601, had charge of the following Missions: Cochin, St. Andrew's, Santiago, Vaipacotta (Cranganor), Coulam (Quilon), Fishery Coast and Manaar, Negapatam, San Thome, Calicut, Madura, Bengal, Pegu, Malaca and the Molucas. To which Colombo was added in 1602, Jaffna in 1623. In 1604 there were 128 Jesuits engaged in these Missions. Appendix *ad Catalogum Missionis Madurensis*, 1900.

49. Jeronymo Gomez, 14th January, 1603. See Jesuits, Letters (Appendix).

50. Jesuit Letters. (Appendix) Foundation and Origin, of the College of Colombo.

The action of the Bishop of Cochin and the concurrence of the civil and ecclesiastical authorities overcame the hesitation of the Provincial. Moreover, the proposal was made just when the Society's Province of Goa was divided into two, and the southern portion erected into a Vice Province with its headquarters at Cochin. The Ceylon Mission thus came to be entrusted to the Fathers of this New Province of Malabar.

ARRIVAL OF THE JESUIT MISSIONARIES, APRIL, 1602.

Father Diego da Cunha,⁵¹ a Missionary of Manaar, was chosen Superior and despatched to Ceylon with three companions—Octavius Lombardus, an Italian, Christopher Joam and Pedro Euticio. The party arrived in Colombo in April, 1602, and was welcomed with great demonstrations of joy by the populace of Colombo headed by the General himself. Considering the eager efforts made to get them, it is not surprising that the Fathers were received with open arms by the whole city "military and civil, ecclesiastic and secular, Portuguese and native." Azevedo was foremost in his kindness and unremitting in his attentions. The letters of the Missionaries of this period represent him as wholly devoted to them and to the cause of Christianity. He took them under his protection and maintained them at his private cost, and, true to his word, bought them a *casa* for two thousand *Pardaos*, and conceived the idea of founding a College of the Jesuits in Colombo.

There was, however, one circumstance that boded ill for the new Mission; for the Franciscan Missionaries, who had already been labouring in the Island for some time past with great zeal and success,⁵² looked upon the new comers with disfavour. A few years earlier, in 1594, Cardinal Alberto had granted the Franciscans, in the name of the King of Portugal, the exclusive right of preaching the Gospel in Ceylon; and on the strength of this *Provisão*, they withstood the introduction of the Jesuits to Ceylon. The difficulty, it is true, had not been altogether unforeseen, and the refusal of the Jesuits to accept Azevedo's invitation was, in great measure, due to their unwillingness to wound the susceptibilities of their Franciscan brethren. But it was thought that the arrangements made by the Bishop, with the consent and approval of the Civil Authorities both of India and Ceylon, and on the orders of the King, practically did away with the restriction. The Franciscans, however, were not of that opinion and carried their grievances to the proper quarters. In consequence of this deadlock, the new Missionaries were unable to set to work as they had hoped, and were obliged to remain inactive, awaiting an authoritative settlement of the question.

The matter was soon settled in favour of the Jesuits by the representatives of the Church and the Government, who declared that the King's former *alavar* was cancelled by his subsequent instructions. Two other Jesuits, Balthasar Garcia and Sebastian Andreas, were thereupon sent to Ceylon with letters-patent from the Viceroy, "in the name of the King and Diocesan Bishop," empowering the Jesuits "to preach the Gospel in Ceylon without let or hindrance from anyone whomsoever, ecclesiastical or civil."

51. (a) Jacobus *alias* Didacus da Cunha, belonged to the illustrious family of the Guzmans. In 1602 he was Rector of Manapad; 1602-1606 Superior, Colombo; 1608 Rector of the Fishery Coast; (died) Cochin 1610, aged 72, having spent 50 years in the Society. See Jesuit Letters (Appendix) for a very interesting letter of his dated 10th December, 1603.

(b) Octavius Lombardus—(Italian); 1602-1604 Colombo, accompanied Azevedo in his expedition to Kandy. Returned to Manapad 1604. Verapandjapatanam 1608. Returned to Europe 1611.

(c) Christopher Joam, (Portuguese); Superior of the Mission in 1606. Returned to Cochin 1610, † Goa 1624.

(d) Pedro Euticio. Returned to Cochin 1603. Returned to Colombo, and died at Colombo, 1608. Besse, *Catalogus*.

52. For an account of the Franciscan Missions in Ceylon, see *Storia Universale delle Missioni Franciscane*, P. M. Da Oliveira, M.O. VI pp. 244-250, VII 3. p. 182-195.

The Bishop of Cochin himself came over to Ceylon to settle the matter, attended the first Mass said in the Jesuit Church on St. Andrew's Day, 1602, and was mainly instrumental in inducing his religious brethren—for he was himself a Franciscan—to extend to the new comers the right-hand of fellowship. In fact, the Bishop was so firmly convinced of the necessity and justice of the step he had taken, that he expressed himself ready to disregard the King's restriction, if it still held good, in a matter which concerned his episcopal duty.

Thus he writes to the Provincial from Colombo under date the 26th of November, 1602.⁵³

I was pleased with the arrival of Father Graecus and his companion. Though it was not bad to have the *Provisão* of the Viceroy and the opinions of the Judges and lawyers which he brought, yet as I am here myself, what I have ordered will be easily carried out without them. I am so strongly of opinion that what I have ordered is grounded both in justice and reason that, even granting that the King has forbidden me to send other Missionaries besides ours, I should not hesitate to call in those of the Society knowing as I do the needs of this Mission, and fully aware that it is I, and not the King, who is answerable for it at the hour of death and on the day of Judgment. Let your Reverence, therefore, lay aside all concern, and do no more than commend us to God; for I hope that we shall soon be able to gather an abundant harvest into the barns and granaries of the Church. All the works of God are in the beginning opposed by the devil, but where zeal is not wanting opposition will fail.

I hope not to leave this place till the affair of Kandy is settled

AZEVEDO AND THE JESUITS.

The General also wrote on the same date to the Viceroy, expressing his satisfaction at the arrival of the Jesuits. A copy of this letter has been sent to the Superiors of the Society to show "how well received we have been in these parts."

In the matter of the Jesuit Fathers, (writes Azevedo⁵⁴), I will do all that behoves to be done as your Lordship ordered. As to the Franciscan Fathers, I shall not be wanting in anything that is just and necessary for their maintenance, and in favouring their ministry, if they are content with it

Your Lordship will be pleased and satisfied to have sent the Jesuit Fathers to this Island in your time; for I assure your Lordship that it is a matter of great importance in the service of God and His Majesty. These people are today so advanced in Christian doctrine as to cause surprise, and your Lordship will have great merit before God our Lord, for this work; and I ask your Lordship to watch over it and perfect it, and, on my part, I shall not fail in anything that is necessary for them.

The Bishop and the General soon marked out different fields for the Missionary operations of the two Religious Orders. The Island was divided into two "from West to East beginning from the River of Caimel" (Maha Oya). The Southern part was given to the Franciscans and the Northern part, "in particular the part called the Seven Corlas," was entrusted to the Society⁵⁵; or as another account hath it, "the whole territory lying between the River of Caimel and the River of Cardivo (Kalawa Oya?) beginning from the mouths of these rivers westwards," and "all the country in the Kingdom of Jaffnapatam from 'Ponta das Pedras' (Point Pedro) to Trincomalee as far as the River of Baticaloa (?)"⁵⁶

The division of the Island for purposes of evangelisation is still better specified later,⁵⁷ when the members of two other Religious Orders,—the Augustinians and Dominicans,—had come over to Ceylon.

53. Carta do Sr Dom Andre Bpô de Cochin pera O, P. Provl. Nuno Roiz, escrita de Columbo a 26 de Novembro, de 602.

54. Capitulo de hua de Dom Jeronimo de Azevedo General da Conquista de Cellaõ feita ao Visorei da India a vinte e seis de Novembro de 602.

55. Manoel Roiz, 15th January, 1604. See Appendix.

56. Foundation and origin. Appendix.

57. *Breve Relação das Christandades de Prov. Malabar*. Andre Lopez, 1644. This interesting account of the state of the Jesuit Missions has been translated by Father Besse, S. J. (appendix ad *Cat.*, 1907) and a *resumé* of it has been communicated to Mr. P. E. Pieris by Father Cooreman, S. J. of Galle, cf Pieris, *Rebetro's Cellaõ*, pp. 317-320.

"This Island is subject to the Portuguese over an area of sixty odd leagues in length along the sea-shore, and about forty in breadth inland. In this territory are found the Religions of four different Orders, viz., those of St. Francis who were the first to enter it, our Fathers (Jesuits) who were the second, and those of St. Augustin and those of St. Dominic who were the last. This territory is divided into four Provinces which they call *Corlas*, and all begin from the city of Colombo as from their source and fountain head. South of Colombo is the *Corla* or *Dissava* of Mature where are the religious of St. Francis. Also to the South-East of Colombo is the *Dissava* of Safragam where are some religious of St. Augustin.⁵⁸ To the North-East of Colombo begins the *Dissava* of the Four *Corlas* where are some religious of St. Augustin. To the North of Colombo and to the East begins the *Dissava* of the Seven *Corlas* where our Fathers are. In all these Provinces are found the Religious of St. Francis because they were the first to enter the Island."

While the division of territory was being made and other details settled, one of the Fathers was sent, at the request of the General, to the forces under the command of Dom Fernando Mudeliar, "*ou Capitaõ da gente da terra*," who was busy "subduing the Seven *Corlas* which is the district nearest to Kandy." This Sinhalese Chieftain became so greatly attached to his Jesuit pastor that, when he was made a Knight of the Order of Christ, he insisted on having two Jesuit Fathers for his sponsors.

INLAND MISSIONS.

The other Missionaries meanwhile began to apply themselves to the study of Sinhalese⁵⁹ with a view to inland Missions among the people of the country. In the Fishery Coast they had learnt Tamil, which now stood them in good stead, not only because it rendered the study of Sinhalese easier, but also because the Sinhalese people of the Western Coast, on account of their frequent intercourse with the Tamilians, were able to understand Tamil;⁶⁰ and hence it was that the first Mission stations of the Jesuits were towns in the Western Coast where Tamil is even today the prevalent language.

The Portuguese authorities at this time seem to have entertained great hopes of bringing the whole Island under their sway. The only considerable part that would not "bow its neck to the Portuguese yoke" was the Kingdom of Kandy, and they were, therefore, looking forward with great eagerness to an expedition which the General was planning against Kandy. A Force of 300 Portuguese soldiers was sent from India, raising the number of European soldiers to 800 men, over and above the *Lascorins*. These Portuguese soldiers, though "worn out with hardships," are said to have been very keen on forcing their way to Kandy "to oust the renegade Don Joam," and the Bishop of Cochin was anxiously awaiting the subjugation of Kandy with plans for its evangelisation.

These prospects of territorial domination were shared by the new Missionaries and they tended to increase the confidence with which they set to work; for they had learnt from sad experience that they could not preach the Gospel with any hope of success, nor make conversions without opposition in the territory of Kings hostile to the Portuguese. Thus we find the Jesuits, naturally enough, looking upon the conquest of Ceylon as a consummation devoutly to be hoped for, and considering the opposition it met with as manifest signs of the devil's displeasure at the outlook.

58. Probably a mistake for St. Dominic. The Dominicans were in Saparagama (cf. *Pleris Ceylon, Port. Era I, 365*).

59. Todos os nossos se occupao em aprender a lingua Chingalla pa provistar aos naturaes da terra e converter aos infeis J. Gomez 14th January, 1603.

60. Chingalae ob mutua commercia Tamulensem liguam non parum intelligunt. Barrada, 24th November, 1613. Lingua Malabar he ordinaria em todos os lugares maritimos da ilha. Francisco, 2nd December, 1612. The term 'Malabar' was applied by the early Missionaries to Tamil, sometimes to Malayalam, cf. Journal A. S. Bengal, 1913, p. 150.

Under these hopeful circumstances, two Jesuits—Sebastian Andreas and Pedro Euticio—set out on inland Missions, and began work by setting up temporary Churches of very simple construction (*de pouco custo*) at Caimel and Chilaw. Their attempts at conversion were highly successful, especially in Chilaw which promised a plentiful harvest of souls. When the Fathers arrived in Chilaw, there were only seven Christians in the place ; but, by the time the Church was finished, they had won practically the whole town. The chief men came to tell the Fathers that they and their townspeople, to the number of about five thousand, were willing to become Christians.

But, unfortunately for the success of the Mission, it soon became evident that the Military authorities had reckoned without their host, for "the enemy of mankind took alarm" and hostilities broke out, the Sinhalese all over the Island revolting against the foreign domination. This rising "was as disastrous as it was unforeseen," and the Churches raised by the Missionaries were ruthlessly destroyed by fire and sword, and the two Jesuits were driven to seek refuge in Colombo, which they managed to reach in safety but with great hardships and at the peril of their lives.

Two other Fathers,—the Italian Octavius Lombardus and another Portuguese Father unnamed,—accompanied the troops as Chaplains in the disastrous expedition to Kandy which gave rise to this general revolt, and shared the perils of the warfare that followed. On the feast of the Purification (2nd February, 1603), the general repulsed the enemy and took Balána, capturing many pieces of Artillery ; but, after a stay of four or five days, he had to retreat with great difficulty and heavy loss, as the rebellion spread all over the Island.⁶¹ The Superior of the Mission describes the circumstances that led to this '*famosa retirada*' (see Appendix).

The retreat was a toilsome one, accomplished under trying circumstances and at the cost of great hardships ; for, "as the ordinary ways were obstructed by rivers or defences of the enemy or felled trees, the soldiers had to march with great difficulty through forests, mountain passes and defiles, overflooded fields and slippery soil, and all the while engage the enemy without food for a space of fifteen days *à* one stretch."⁶² The two Chaplains shared the hardships and the dangers of the retreat, and arrived at Malwána with the Army by Holy Week⁶³.

MISSIONARY LABOURS IN COLOMBO.

While their fellow-missionaries were endeavouring to set up Mission stations or were ministering to the troops, the Fathers left behind in Colombo inaugurated their Apostolate among the residents of the town in the Lenten season, during which they were occupied in preaching, giving instructions in Christian doctrine and in hearing confessions. Before the forty days of Lent were over, they were rejoined by the two refugees of Chilaw and the Military Chaplains. As there was no likelihood of the Mission stations being resumed for some time, the two Fathers—Sebastian Andreas and Pedro Euticio—were recalled to Cochin by the Provincial, the former to exercise his ministry there and the latter to prosecute his studies for the priesthood.

The rest devoted themselves to the exercises of the Sacred Ministry in Colombo. Father Emmanuel Moraes had already described⁶⁴ the pitiful state of Colombo as regards the religion

61. M. Roiz. January, 1604. Appendix.

62. *Ib.*

63. Of the gruesome spectacle that is said to have met the General on his return (Pieris I, 383) there is no mention whatever in the Jesuit letters.

64. *Ceylon Antiquary and Literary Register*, Vol. I, Part IV.

and morality of its inhabitants in 1552, and the Jesuit Missionaries soon set themselves to remedy these evils. Regular courses of religious instruction in public and private were organised and maintained year after year. Some of the Fathers are marked in the Catalogues of this time as engaged exclusively in preaching and hearing confessions, "*concionibus* vacat et confessionibus audiendis.*"

An elementary school—*escola de mininos*—was set up, giving occupation to two; one gave classes in Latin to the advanced students, while another taught the lower classes. Besides "reading, writing and singing," the children were taught Christian doctrine and trained to good morals—*os bons costumes e santa doutrina*. Very soon the work of the school was so heavy as to need more than two members of the Society, and the Provincial of Malabar, writing to the General of the Society, repeatedly urged the establishment of a College in Colombo.

When the Jesuits undertook the Ceylon Mission no maintenance was either asked for or promised, but the Viceroy had instructed the General to see that the Fathers had whatever they wanted "and in a place and way in which they might obtain it from His Majesty's officials with the least care and trouble."

For the first two years, Azevedo was far too busy with Military operations, and his Government was far too impoverished to enable him to carry out the Viceroy's instructions or his own project of founding a College, though with remarkable thoughtfulness he had provided for the Fathers: "We have no settled income, but each year the General pays us 600 *Xeraphins* on which we manage to live without running into debt."⁶⁵

By 1605 the General had succeeded in quelling the revolts and making up the loss, and turned his attention to the founding of the College. In October, 1605, the Fathers were given grants of land to enable them to build and maintain a College, and the Superior reports in 1609 that the lands granted, if properly looked after, would suffice for the support of twenty persons. These grants consisted partly of property wrested from Pagan temples and partly of estates gifted by Don Juan Dharmapála, "by the Grace of God King of Ceylon," to the Franciscan Fathers for educational purposes.⁶⁶ Thus the property belonged by right to the Franciscan establishments, but the Bishop of Cochin and the General took it upon themselves to transfer them to the Jesuits. The transfer, however, was not confirmed by the King of Portugal up to 1613,⁶⁷ though the Jesuits continued to benefit by it.

The legality of the gifts was thus open to serious question, and questioned it was a dozen years later, placing the Jesuits in a most embarrassing position. Besides the Government grants, the Jesuits received private donations from devout persons. Thus, in 1613, a rich widow—Mercia Roiz—gave the College 8,664 *Pardaos Xeraphin*; and again in 1617, when trouble had broken out afresh and the College was hard put to it to support the Missionaries who betook themselves to Colombo, a rich benefactor came to their rescue and bequeathed them 500 *aurei*.

THE FIRST COLLEGE OF COLOMBO.

But in 1605 no inconvenience was felt, and the grants were utilised for the educational establishment that was sorely needed in Colombo. It was principally to secure this benefit that the people of Colombo were so bent on having Jesuits in their midst. The first College of Colombo

65. Nulli redditus certi, sed ductis maximi liberalitate pro nostris alendis, singulis annis numerantur sex centi Xeraphini Nullum aes alienum confatum. *Cat.* 1605.

66. Granted 1567, renewed 1582, and 1591 (19th January) of Pieris II, 40.

67. Annui redditus summam efficiunt 600 zeraphinorum ex praedictis collatis a Dno Hieronymo duce maximo in ea insula, nondum confirmatis a Rege Lusitano *Cat.* 1609. *Cat.* 1613 *idem*.

was a success from the start, and contributed not a little to the growing popularity of the Jesuits. It was presumably for the education of Portuguese children, but the only students of whom there is any mention in the letters of the Missionaries are the scions of the Sinhalese nobility converted to Christianity.

The sons of petty "Kings" and Chieftains were sent thither for their education. In 1606, four sons of the King of Uva and the son of the "King of the Seven Corlas" are said to have been educated in the "School of the Fathers," and in 1609 another young gentleman, "*filius cujusdam Reguli*," was baptised and sent to Colombo for his education—*nunc vero Columbi gymnasia nostra frequentat*. In 1608 two young Jesuits are put down in the Catalogues as studying "Humanities and Rhetoric" in this College, and the four Ceylon-born Portuguese, who afterwards joined the Society of Jesus and are called "Ceylonenses" in the Catalogues, were most probably students of this College.

Dramatic entertainments were given by the students of the College⁶⁸ on occasions of festivity great and small, and are said to have drawn large audiences and won great applause from the townspeople. The First Jesuit Church, "an elegant and commodious edifice," was built and inaugurated with great pomp and ceremony on Candlemas Day, 1605. The Annual Letter of that year describes the festivities of the occasion: how the procession wended its way through the chief streets of the town which were decorated with branches of cinnamon and greenery, attended by multitudes of Sinhalese and Portuguese. The General,⁶⁹ who missed no opportunity of doing honour to the Jesuits, took a prominent part on this occasion and, as founder of the College, received a candle from the hands of the Superior.⁷⁰

The success of the new Mission justified the building of a larger Church in 1609. The foundation stone was laid by the Provincial of Malabar in the presence of a great crowd, the General himself and the Military band being present on the occasion. The work was pushed on in spite of pecuniary difficulties.

"The edifice is well situated," writes Emmanuel Barrada, "and although at present we are in great want we hope to complete the building soon. The General not only granted us a village, but, on being promoted to the Viceroyalty of India, gave us a great part of his belongings, and sent us regularly supplies and gifts."

DEVOTIONAL PRACTICES AND EXERCICES OF PIETY.

To bring home to the people the truths of their faith and to inspire them with its teachings, the Jesuits made use of the devotional practices in use at the time, one of which is narrated in a letter. This was the practice of holding special services on the Fridays of Lent. The service began with a sermon delivered in one of the Churches on the sufferings of Christ, a procession was

68. The Society of Jesus had always considered dramatic performances as a very valuable form of training, both as giving the students a taste for dramatic poetry and as lifting certain ideals out of the region of cold abstractions and of mere intellectual assent into the sense of reality that action conveys. Thus, when secular educators of the advanced school were just beginning to discuss the psychological value of dramatisation as part of the education of the young, Father Pardow, Rector of the Jesuit College of New York, organised and personally conducted a party of fifty schoolboys to the World's Fair at Chicago, there to produce a Latin play (*The Captives* by Plautus) as part of the Education Exhibit. *William Pardow, S.J.*, by Justine Ward, p. 201, of *Monumenta Pedagogica, S.J.*

69. Azevedo was afterwards Viceroy of India. His record is none too clean and his career is said to have ended in a dungeon of Lisbon. Historians generally represent him as infamous for his cruelties, and it is therefore a relief to have something to record to his credit, *viz.*, his singular kindness and unfailing liberality to the Jesuits. Founding the first College of Colombo is an act which should be reckoned unto him for righteousness. The Jesuit letters confirm the judgment of Poyard de Laval (*Travels* II. l. 143) that he was "a very good Captain." The oft-quoted story of his throwing people to alligators to amuse his troops should, it seems to me, be taken with a pinch of salt, Fary Y de Sousa to the contrary notwithstanding. Throwing men to alligators as a means of inflicting punishment of death is, in sooth, bad enough without adding to its grim horrors the blacker crime of doing it for fun.

70. *Fundatores (Collegiorum) omni officio prosequi debemus. . . Singulis annis die anniversaria traditionis candela cerea Fundatori aut ejus locum tenenti cum armis ejus offeratur, aut eo mittatur . . . id tamen nullum jus patronatus exprimit Compendium Institutii Societatis Jesu, (Bamlers) p. 400.*

then formed carrying an image representing the Passion, and singing the Litany. The procession ended in another Church in which the story of the Passion was solemnly and lugubriously chanted⁷¹ (*lugubriter modulata*), the whole congregation invoking pardon for their sins. These services are said to have been well attended and much fruit gained therefrom.

To these exercises of piety were added the corporal works of mercy, visiting prisons and hospitals.

"The prisoners we visit and help as much as we can and may, but it is especially the sick and the wounded that need our ministrations most. We say Mass for them, hear their confessions and give them Communion. Moreover, we are often able to give them even corporal remedies. As there is in this city a great lack of medicaments, we have supplied ourselves with them⁷² and the soldiers and townsmen of all classes come to us for them."

In a short time one of the Fathers had to be set apart exclusively for hospital work, and in 1633 two Chaplains were engaged in this work alone.

Mention is frequently made of the exertions of the Fathers in bringing about the restoration of ill-gotten goods, and their success in reconciling private enmities which, judging from their frequency, seem to have been no small social vice of the residents of Colombo. Some of these feuds, especially remarkable for the bitterness of the mutual hatred or from the high position of the parties, are narrated in letters. In one case a band of malcontents conspired to murder one of the leading Generals, and on the appointed day, when all was ready and the assassins lying in wait, the matter came to the ears of the Superior who succeeded in thwarting the crime, and (to quote the letter), '*pax est reddita rebus.*'

The Jesuits were not, however, Parish priests, nor were their ministrations confined to the Christians. Besides extra-parochial work in the city, they exerted themselves for the conversion of the Sinhalese. No records, however, are available regarding the number of conversions effected in and around Colombo; but the popularity of the Missionaries with the non-Christian seems to have been considerable. When the subjects of the King of Kandy had occasion to come down to the low-country, they first made their way to the Jesuits for protection.

"The whole populace of Colombo," writes a Missionary, "not only the Portuguese and Sinhalese Christians, but even the very gentiles, are extremely well-disposed to us and give us frequent proofs of their friendliness;" and another, writing in 1617, when two Jesuits were cruelly done to death by the emissaries of Nicapetty, gives vent to this reproach: "We have rendered so many services to the Sinhalese, heaped benefits upon them and treated them with so much affection and the King of Kandy has himself written to us often and has chosen us to be intermediaries between him and the General and has given us so many signal proofs of his regard, that the news of this bloody deed upon two of ours caused us no small astonishment."

THE COLLEGE OF COLOMBO—ITS IMPORTANCE AND USEFULNESS.

Colombo was, moreover, not merely a Missionary station but the very centre and headquarters of the Jesuit Mission. The Fathers stationed in the various "*Residences*"—at first only two, but gradually increasing to thirteen in the palmiest days of the Mission—depended on the Superior of Colombo and was in frequent communication with him. They came to Colombo every year for the annual retreat, and betook themselves to the College in time of illness or when troubles occurred between the Sinhalese and Portuguese and their lives were sought for.

71. The practice of reading the Passion in this way still survives in Ceylon during Holy Week.

72. Probably from Goa. The Royal Hospital of Goa under the management of the Jesuits, on the testimony of Pyrard de Laval, who was an inmate of the institution for some time, was "the finest in the world, whether for the beauty of the building and its appurtenances, the accommodation being in all respects excellent, or for the perfect order, regulation and cleanliness observed, the great care taken of the sick and the supply of all comforts that can be wished for, whether in regard to doctors, drugs and appliances for restoring health, the food that is given to eat or the spiritual consolation that is obtainable at any hour." (Travels II. 1, p 5.)

New Missionaries were prepared in Colombo ready to take the place of others when needed. When the College was *un fait accompli*, the Rector of the College was at the same time Superior of the Mission and often visited his brethren to console and encourage them in their work. Moratuwa⁷³ was for some time looked after by one of the Fathers of the College who visited the place on Sundays and feast days. When a contagious disease broke out there, it was a Father of the College who settled down in the village to minister to the sick and procured remedies for them from Colombo.

The College had also to supply additional Military Chaplains in time of war. Thus when Azevedo made his expedition to Kandy, attacked Balána and burnt the Sinhalese Capital, the Rector of the College, Hieronymus Gomez, and Louis Matheus Pelingoti accompanied the expedition, and in 1613 the Rector was Chaplain in the last expedition that Azevedo undertook against Kandy and in his subsequent march to Trincomalee. These Chaplaincies gave the Jesuits an opportunity of investigating into the Antiquities of Ceylon, a subject especially recommended to them by the Provincial.⁷⁴

The Chaplain of Malwána received orders not only to make researches into the history of Ceylon, but also to keep a record of the notable events of the Portuguese *regime*. These writings, unfortunately, can not now be traced, though it is most probable that they were at the disposal of de Queiroz, the Jesuit historian of Ceylon, and accounted in great measure to the "amazingly accurate knowledge"⁷⁵ displayed in his *Conquista espiritual e temporal de Ceilaõ*.

The Chaplain of Mácandure has recorded in the Annual Letter of 1612 the similarity between the Christian legend of Barlaam and Josaphat, and the story of Gautama Buddha, which is perhaps the first recorded allusion to the similarity.⁷⁶ The extra ordinary Chaplains sometimes supplied interesting information about Ceylon to the writers of the Annual Letters of the Province of Malabar.

Thus, for instance, we read in the Annual Letter of 1613 :—

EXPEDITIONS AGAINST KANDY.

This year the General made two expeditions against Kandy, which is the Capital of the whole Island, and on both occasions he took with him the Rector of the College. The Rector had no lack of hardships to suffer in ministering to the soldiers, nor were his ministrations wholly unsuccessful. He preached often and was ever ready to hear their confessions, to which they often came loaded with the crimes they had committed. His exhortations had great effect on the soldiers and they marched bravely to battle. They looted everything and made many captives. The people were so terror-stricken that they fled to the forests.

Among the prisoners taken was a woman with a handsome child. Thinking that the child's beauty might tempt them to enslave her, she throttled her child in the silence of the night to foil them. Another woman killed or abandoned her children, lest their cries would betray her hiding place. One,

73. Moratuwa was not in the district assigned to the Jesuits, but it was entrusted to them in 1604 and afterwards withdrawn. Some of the properties granted to the College were situated in Moratuwa.

74. Cf. appendix, J. Gomez, 1606.

75. Pieris *op. c.* I p. 565 and Introduction. De Quetros drew much of his information from the Franciscan Negroa about whom Mr. Pieris says: "How accurate was the information possessed by Negroa is proved by his reference to the Trincomalee inscription and the Chinese lithic records at Dewundara, so remarkably borne out by the recent discovery of Cheng Ho's trilingual record near Galle (*Spolia Zeylanica VIII.*) His care in research is shown by his measuring the stones of the Lowa Maha Paya; and, above all, he was competent to read the Sinhalese palm-leaf documents and to prepare a list of the Kings therefrom." (*op. c.* Int. p. VIII.)

76. Laboulaye is said to have been the first to draw attention to this curious resemblance (*Journal des Débats*, 26th July, 1850) Liebrecht in 1860 published a detailed comparison of the two compositions. In 1870 Max Muller took up the subject in the *Contemporary Review* and afterwards in his *Chips* and other writings. Bournouf made capital of it in his *Catholicisme Contemporain*. But De Couto (*Decada Quinta da Asia I*, IV.^oc 12 fol. 123) refers to this resemblance; curiously enough in the same year as the Annual Letter of Malabar containing the Mácandure Chaplain's observations: The subject has been discussed at length by Cosquin in the *Revue des Questions Historiques* (Oct, 1880) and by the Bollandist Van den Gheyn in Vacant's *Dict. Theologique*.

however, who, forgetful of nature, hung her child was made a slave. Another woman, whom the captor tried to corrupt by force, killed him on the spot with his own weapon, for which she was in no way punished as she did it in defence of her honour.

Reduced to such straits, the Kandyans are wandering about the forests, and their King himself fares no better but, accompanied by twenty or thirty of his men, sought the safety of the forests.

Though less resistance was met with in the second expedition, they had more hardships to undergo, for there was heavy rain and the rivers were flooded. On the other hand, when they marched over the long plain that stretches from Kandy to Trincomalee, the sun was so intensely hot that they suffered as much from the heat as they did from the rains of Kandy.

In this second expedition we came across two remarkable tanks. They were four leagues in length, very skilfully constructed of granite (*e marmore*) and protected all round by hills; a piece of workmanship that one would expect from the Romans rather than from the Sinhalese.

The army finally reached the famous temple of Trincomalee, a massive structure of singular workmanship. It was of great height and was built of blackish granite on a rock projecting into the sea [*ex rupe mari prominente exurgens enigrescente tantum marmore mira industria elaboratum.*] Intent on building a fort on this rock, the General summoned the King of Jaffnapatam, but as he delayed to come, the General marched to Jaffna and made it clear to the King that he intended to build a fort there.

On his way back to Colombo the General received the news of his elevation to the Viceroyalty of India. Thereupon he marched in great haste and reached the temple of Uidai, a shrine exquisitely excavated, in which was found about half a shipload of idols of various kinds. The General gave the temple to us and, setting up the sign of our Redemption, to the great delight of the soldiers, we said Mass therein.

(To be Continued.)

APPENDIX I.

Annual Catalogus.⁷⁷

1604.

HOUSE OF COLOMBO IN THE ISLAND OF CEYLON.

(*Domus Columbensis insulae Seilam.*)

Fr. ⁷⁸	Jacobus a Cunha :	Superior, Preacher, Confessor.
Fr.	Christophor Joannes :	engaged in preaching and hearing confessions.
Fr.	Octavius Lombardus :	" " " "
Fr.	Balthasar Garcia :	Teacher (Magister puerorum.) " "
Br. ⁷⁹	Andreas Vaz :	Sub-Minister.

1605.

HOUSE OF COLOMBO IN THE ISLAND OF CEYLON.

(*Domus Colombensis in insula Seilam.*)

Fr.	Didacus ⁸⁰ a Cunha :	Professed ⁸⁰ of the Four Vows. Superior Preacher.
"	Christopher Joannes :	Formed Spiritual ⁸⁰ Coadjutor, Preacher, Confessor, Prefect of the Church
"	Sebastianus Andreas :	Form. Sp. Coadj., Conf.
"	Joannes Dias :	Teacher (Mag. Gymnasii), Preacher, Conf.
"	Antonius Soiero :	⁸⁰ Scholastic, Sub-Minister. Studies Moral Theology. (Dat operam cassibus conscientiae.)

77. The Catalogues, compiled each year, give a list of the houses of the Society, the members and their occupations and qualifications. They are private documents.

78. Fr.=Father, Br.=Brother, i.e. lay brother.

Br. Vaz was dismissed from the Society in 1606 *v. infra*.

79. The same Father is here called Didacus, in the previous Cat. Jacobus. In his letters he signs himself Diego.

80. In the Society of Jesus there are two grades of membership. Those who, besides the 3 vows of Poverty, Chastity and Obedience, take a fourth vow to go anywhere the Pope may choose to send them, are said to be "Professed of the Four Vows." Those who take only the three vows of Religion, are called Spiritual Coadjutors, when they have gone through the full course of training. Formed Sp. Coadjutors. Those who are making their studies are officially called Scholastics.

RESIDENCE OF CAIMEL.

Fr. Balthasar Garcia : Preach., Conf.

RESIDENCE OF CHILAW.

Fr. Lambertus Ruiz : Professed of the 4 Vows.

Died during the year : Antonius de Proenca. Colombo, 23rd March, 1605.*Dismissed from the Society* : Br. Andreas Vaz.

Note.—In the house of Colombo and the two residences annexed thereto, there are 7 of Ours, Six Priests, and one Scholastic. There is no settled income, but the General, in his liberality, gives for our maintenance each year 600 Xeraphini, besides 240 more paid from the Royal Treasury for the support of the two Fathers in the Residences. No debts contracted.

1606.

COLLEGE OF COLOMBO IN THE ISLAND OF CEYLON.

(Collegium Columbense in insula Ceilani.)

- Fr. Christophorus Joannes, Superior, Preacher, Conf., Sp. Coadj.
 " Andreas Pereira, Professed of 4 Vows.
 " Petrus Euticius, Preacher and Conf.
 " Balthasar Garcia, " "
 " Joannes Dias, Teacher (Mag. Gym.) Preacher, Conf.
 " Antonius Soiero, Scholastic Sub-Minister.
 " Gaspar Monteiro " Studies Humanities } (discit humaniores litteras.)
 " Joannes Rebeiro " " " }
 In the Residence of Caimel
 Fr. Sebastianus Andreas, Preach., Conf.
 In the Residence of Chilaw
 Fr. Lambertus Ruiz, Prof. of 4 Vows.
 In the Residence of Cardivo
 Fr. Gaspar Abrew, Conf., Sp. Coadj.

1608

COLLEGE OF CEYLON AND RESIDENCES.

(Collegium Ceilanum et Residentiae.)

- Fr. Christophorus Joannes, Rector, Formed Coadj.
 " Antonius Soiero, Minister and Procurater.
 " Lambertus Ruiz, Prof. of 4 Vows.
 " Antonius Abrew, " " " "
 " Sebastianus Andreas, Formed Coadj.
 " Balthasar Garcia, Teacher (Mag. Grammaticae), Preacher.
 " Gaspar Abrew, Form. Coadj.
 " Ignatius Brunus, Conf. Preacher.
 Br. Joannes Alvarez, Doorkeeper (Janitor) and Sacristan (Aeditus).
 Fr. Gaspar Monteiro } study humanities.
 " Joannes Ribeira }

1609.

HOUSE OF COLOMBO IN THE ISLAND OF CEYLON AND ITS RESIDENCES.

(Domus Columbensis in insula Ceilani cum Residentiis.)

- Fr. Hyronimus Gomez, Superior, Prof. of 4 Vows.
 " Antonius Soiero, Minister, Conf.
 " Balthasar Garcia, Preach., Conf., Teacher.
 " Gondislaus a Cunha, " " " (docet pueros abecedarios.)
 Br. Joannes Alvarez, Doorkeeper.
 In the Residence of Malwane
 Fr. Antonius Abrew, Prof. of 4 Vows. Preach., Conf.
 " Ludovicus Mattheus Pelingoti " "
 In the Residence of Moratoo
 Fr. Sebastianus Andreas, Form. Coadj.
 In the Residence of Caimel
 Fr. Ferdinandus Gomez, Conf.

In the Residence of Chilaw

- Fr. Lambertus Ruiz, Prof. of 4 Vows.
 „ Emmanuel Campellus, Coadj. Form.

In the Residence of Cardivo

- Fr. Gaspar Abrew, Form. Coadj.
 „ Ignatius Bruno, Conf., Preach.

Died during the year. In the Residence of Carcel in the Island of Manar, Fr. Rogerius Conrard 18th October, 1609.

Note. In Colombo and the four⁸¹ annexed residences there are 13 of Ours, 12 Priests and 1 lay brother. One is teaching and another has charge of the boys. Annual income amounts to 600 Xeraphini from the estates granted by D. Hyronimus Azevedo, but not yet confirmed by the King of Portugal. If carefully cultivated the grants are sufficient to maintain 20 of Ours. A sum of money is also given for the upkeep of those who are in the Residences, 100 Xeraphini each, besides uncultivated lands given for the purpose, but not confirmed by the King.

1610.

HOUSE OF COLOMBO IN THE ISLAND OF CEYLON AND ITS 6 RESIDENCES.

- Fr. Hieronimus Gomez, Sup. Prof. of 4 Vows.
 „ Antonius Soiero, Minister, Conf.
 „ Ignatius Bruno, Conf., Preach., Teacher.
 „ Gonsalves a Cunha, Conf., Teacher.
 Br. Antonius Joannes, Doorkeeper.
- In the Residence of Malwane
 Fr. Antonius Abrew, Prof. of 4 Vows.
- In the Residence of Moroto
 Fr. Sebastianus Andreas, Form. Coadj.
- In the Residence of Caimel
 Fr. Ferdinandus Gomez, Conf.
- In the Residence of Chilaw
 Fr. Lambertus Ruiz, Prof. of 4 Vows.
 „ Emmanuel Campellus, Form. Coadj.
- In the Residence of Cardivo
 Fr. Gaspar Abrew, Form. Coadj.
- In the Residence of Alevechi
 Fr. Ludovicus Mattheus Pelingoti.

1611.

HOUSE OF COLOMBO IN THE ISLAND OF CEYLON AND ITS 7 RESIDENCES.

- Fr. Hieronymus Gomes, Superior Prof. of 4 Vows.
 „ Antonius Soiero, Minister, Conf.
 „ Ignatius Brunus, Preach., Conf.
 „ Didacus Nunes, Conf., Preach., Teach.
 „ Gondislaus da Cunha „ Teacher (*docet pueros abeced.*)
 Br. Antonius Joannes, Doorkeeper.
 „ Bartholemeus Fontebona, Painter (*Pictor.*)
- In the Residence of Malwana
 Fr. Petrus Joannes Nocita, Preach., Conf.
- In the Residence of Morato
 Fr. Sebastianus Andreas, Form. Conf.
- In the Residence of Caimel
 Fr. Ferdinandus Gomes, Conf.
- In the Residence of Chilaw
 Fr. Lambertus Ruiz, Prof. 4 Vows.
 „ Matheus Frez,⁸² Form. Coadj.
- In the Residence of Cardivo
 Fr. Gaspar d'Abrew, Form. Coadj.
- In the Residence of Alevechi
 Fr. Ludovicus Mattheus Pelingoti, Preach., Conf.
- In the Residence of Monaseram
 Fr. Emmanuel Campellus, Form. Coadj.

81. Excluding Moratuwa—which was attached to the College.

82. M. Fernandez.

APPENDIX II.

Jesuit Letters Relating to Ceylon, 1603-1609

Translated from the Original Portuguese and Latin.

1603.

THE RESIDENCE OF CEYLON.

[LETTER OF Jeronimo Gomez, DATED 14TH JANUARY, 1603.]

A new residence of ours was begun this year in the Island of Ceylon at the request of the Bishop of Cochin, within whose jurisdiction the Island lies, and on the orders of the Viceroy and the Archbishop Primate, according to the directions of His Majesty to that effect, and in spite of the opposition of the Franciscan Fathers who had charge of the Island hitherto and have laboured therein for a long time past. To understand the grounds of their objection I must narrate the history of events from the beginning.

The Franciscan Fathers, some eight or ten years ago, obtained an order (*provisão*) from Cardinal Alberto in the name of the King forbidding members of any religious order, other than that of St. Francis, to preach the Gospel in Ceylon. But three years ago the King wrote to the Count-Admiral, that His Majesty was informed that more Missionaries were needed for the evangelisation of Ceylon, as the Franciscans were not enough; and ordered the Count to settle the matter with the Archbishop and the Inquisitors and send whatever other Religious they judged necessary.

On the strength of this letter of the King, the Bishop of Cochin, Don Andreas of the Order of St. Francis, who paid a visit to Ceylon last year, judged it necessary for the welfare of Christianity to invite our Fathers to Ceylon. Accordingly, coming to Goa, the Bishop discussed the matter with the Viceroy and the Archbishop. They considered the Bishop's request quite in keeping with the King's instructions, and determined to send more Missionaries to Ceylon, and requested the Visitor and the Provincial to send some Fathers to the new Mission.

As the matter appertained to the Vice Province of Malabar, they wrote to the Vice Provincial, entrusting the new Mission to him and requesting him to send out some Fathers to Ceylon. The Provincial at once sent four; afterwards two others were despatched to Ceylon, with letters patent from the Viceroy empowering them, in the name of the Diocesan Bishop, to preach the Gospel throughout the Island without let or hindrance.

Our Fathers were received with great demonstrations of joy and consolation by the people of Colombo, who thus manifested the great desire they had entertained for a long time past to have our Fathers. This desire was so great that they had even gone to excesses. Thus when Father Antonio Escripano (Schipani), who went thither from Mannar to be chaplain to the troops of Pedro Lopez de Sousa in his first expedition (*na pr. Conquista*) attempted to return by order of his superiors to avoid conflict with the Franciscans, the General, the soldiers and townsmen made such great attempts to keep him that he had much ado to escape their entreaties and force.

Another of our Fathers, who landed in Colombo on his way from Malacca, was earnestly entreated to remain, saying that they would write to Goa and obtain permission from the Father Provincial; but, seeing that he did not consent, they put him in the *Casa da Misericordia* to keep him in an honourable and affectionate imprisonment until the ship set sail.

Such being the desire of the people, one can well understand the joy with which they received our Fathers. The Captain General in particular, Don Jeronimo d' Azevedo, who is a brother of our holy Martyr Ignatius d' Azevedo, showed us by word and deed the great regard he had for the Society and his pleasure at seeing us in Ceylon. He not only took upon himself our defence, but even undertook to support us, giving freely all that was necessary. He undertook to build us a *casa* at his own expense and determined to found a College of the Society with sufficient revenues. He privately decided upon the place that should be given to us; as it was within the fort, it was a narrow place.

The people declared that the Fathers should choose the place that best suited them, and that even should they light upon their own houses, they would willingly part with them. The General, after consulting the Fathers, chose a site quite suitable for our ministry, which he bought on the spot for two thousand *pardaos*.

To fulfil the obligation which such great devotedness entailed on them the Fathers at once set to work, preaching and hearing confessions. One undertook the work of teaching the children in the school, another teaches Latin, and the Superior gives religious instruction. This was so agreeable to the people, that the General himself and a great part of the soldiers and the *casados* accompanied the Fathers along the streets. All ours are engaged in learning the Sinhalese language so as to be able to minister to the people of the country and to convert the infidels.

[The passage omitted here recurs in "The Foundation and Origin of the College of Colombo."

—Appendix III.]

Two other Fathers went to Ceylon lately with a batch of soldiers, and this January a lay Brother was sent to help them, for the Island is very large and the district which the Bishop entrusted to our care is very extensive.

At the request of the General, a Father was sent with the troops of Dom Fernando Mudeliar, a native Captain, who is busy subduing the Seven Corlas which is a strip of land adjoining Kandy.

To give a short account of the state of this Island, on the subjugation of which depends its conversion to the faith, I may say that we hope in the Lord that the work will be accomplished this summer, for Don Jeronymo d' Azevedo, who in prudence and strength can well be compared to any of the noted Captains celebrated in ancient history, has already subjugated to the Portuguese the rest of the Island excepting the kingdom of Kandy in which is the apostate who calls himself Don John.

His sole defence is the hill of Balána, which is the only entrance to his kingdom. It is fortified with strong *Tranqueiras, Canas, Vallados*⁸³ and three forts which he has built in the most perilous passages. But our Lord has already given us marks of His assistance and of the victory we hope for; for last summer Don Jeronymo attacked it, destroying the greater part of the fortifications. Many were killed and one of the forts was captured. Were the Portuguese soldiers not so few and so worn out by work, they would not lack the courage to ride up to the hill and drive out the renegade Don John.

This year the Viceroy sent more than 300 Portuguese soldiers to Ceylon, so that along with those he already has, Don Jeronymo will have 800 Portuguese soldiers. Let us hope that, with these troops, he will bring the war to a close. We have already got news that he has ordered three roads to be cut in as many directions for an attack on Balána. When that is taken, there will remain no passage which can offer any resistance.

May the Lord deign to give his right hand to accomplish a work so important to the State and for the conversion of so many thousands of souls!

JERONYMO GOMEZ.

Cochin, 14th January, 1603.

1603.

[LETTER OF Diogo da Cunha, DATED 10TH DECEMBER, 1603.]

Last December I wrote to our Father how I was sent to this Mission of Ceylon along with three other companions. Two others were sent since. I wrote also how we were well received by the townspeople and the General of the *Conquista*, and the Captain of the City, and by all others, Ecclesiastics as well as Seculars, European and native, with many demonstrations of joy, except the Franciscan Friars who were displeased at our arrival and endeavoured to prevent our being here by petitions and protests, and even going so far as to destroy the fencing we were making. But this trouble has ceased, and sometime afterwards we were on good terms as we are now, though they still have hopes of some settlement coming from Rome or from the King to turn us out.

83, Palisades, bamboos (?) and trenches (?).

I wrote also how we say Mass in a small Church, which is only a number of small houses, and that we were gathering materials for a larger one. We are exercising the Ministry of the Society, we preach in the Parish Church, but do other things in our own Church, which is too small for the purpose of preaching ; and, thank God, we have so far laboured to the edification of all.

I wrote also how the first Mass was said on the feast of St. Andrew in our Church, which was well arranged though there were no festivities. The Bishop of Cochin and the General were present and offered to come and dine at our poor house. The General himself inviting, and everything for the banquet being done outside. In the evening a small performance was given, representing Faith and Religion giving battle to idolatry. They were pleased with it.

After Epiphany, by order of the Bishop and General, we built four Churches of very simple construction in the chief towns of the district assigned to us by the Bishop, in which Mass is being said.

The General and his army got ready for an expedition into the Kingdom of Kandy, which is situated on the top of two big mountains and is almost impregnable. It was feared that the attempt to enter it would cost us many dead and wounded ; but, thanks to God, they succeeded in entering the Kingdom at the cost of only a few wounded, took the enemy's fort, killing some and putting the others to flight. The King of Kandy, who is a renegade Christian, fled into the forests.

Our men were so proud of this entry that they thought everything was secure ; the native Lascorins and their captains and chiefs were so dispirited and disheartened that, even those who went to battle with us, remain faithful only in appearance, thinking that the Portuguese would henceforth be absolute masters of the Island and would make no account of the natives. Many of them, moreover, went with us against their will. Thus the Lascorins and camp followers, more than three thousand in all, resolved to desert the Portuguese in a body at the top of the hill.

The natives then came down the hill into the Low-country, killing and plundering all the Portuguese and the Christians they met with. As the forts at the foot of the mountains were ill-provided with men and other things, they took them all and set them on fire ; and in these various encounters they killed more than a hundred Portuguese. As they gave out that the General and all the Portuguese were killed, the people were easily moved to rise in revolt with great joy and eagerness, for it seemed to them that they were rid of the yoke and subjection of the Portuguese, which, in truth, is very great, considering the violence and hardship they were subjected to.

Seeing the state of affairs, the General led his army down the hill with great difficulty, and he lost some men both in the descent and on the way, which lay through thick forests for a distance of twenty-five leagues. This took fifteen days, as the whole Island had risen in revolt. While ours were retiring the enemy gained new strength, and obstructing the ways and building many *Tranqueiras*, they strongly opposed the retreat.

Thanks to God, however, they kept such good order in the retreat that not more than six, or perhaps a few more, were killed. The General left two forts at the foot of the hill with a good provision of men and materials of war, with the intention of returning at once after subduing the country. But the natives were so incensed and hardened, that they would not give in but grew worse each time, so that the General was not able to return thither.

Meanwhile, provisions running short in the forts which were at the foot of the hill, suspicion and weakness overtook the people and they surrendered, thinking that they would afterwards be allowed to go with their arms and goods ; but the King of Kandy did not keep his word, but keeps them there still as captives, demanding unjust and unreasonable things (*pedindo cousas iniustas e fora de rezaõ*). Afterwards ours gained the upper hand and rebuilt some forts, killing many, taking captives and causing destruction in the districts nearest to us.

Two of our Fathers were with the General throughout, with great difficulty and danger and to the edification of the neighbours, viz., Father Octavius Lombardus and another Portuguese Father.

The *Conquista* is at present going from good to better. They have reduced many districts into obedience, won many victories, taking several *Tranqueiras*, killing many and capturing others. If it please God to send some help from India, everything will be reduced to obedience.

RESIDENCE OF COLOMBO IN CEYLON.*Residentia Ambientes in Ceylano.*

Rediens S. Thoma, quoniam propter piratas et temporis angustias Bengallam, Ma-
 lacam, inuadere non poteram, decreueram in reditu Ceylanum respicere, id
 est, aut saguis nauigatorem exorsus, semper sum aduerso vento recedens, cum
 tempus assequendi nauis, quae in Lusitaniam erant placura, praeiret, per ora
 Pisaniam redy. Occursum fero exiunta Nouembri, de obitu autem illius resi-
 dentia tua, literas a Patre Didaco a Cunha eius residentia rectorum, tum a Patribus,
 quae in de huc euocari, sum certior factus, est, autem huiusmodi.
 Inuenit anno de consilio Coenog, ac duos exercitus Hieronymi Arceudi, qui
 tuam Insulam bifariam feterant partit, plagas Australes Patribus Franca-
 nis, septentrionales uero societati concesserant excolendas, misit sunt Patres duo
 ad excauandam Christi vineam: mensis fere spatio constructa sunt temporaria
 templa ora, in praecipuis pagis Caimoli, Madampea, et Calai, magnas spes in-
 gentis messis affulgebant praesertim filii, ubi septem tantum Christiani reperi-
 unt, sed absolute templo uenerunt ad Patrem capta pauci dicentes se cum suis
 populis hinc cupere Christianam aera suscipere, erant hominum millia fere
 quinque. Sed hinc secunda res Christiana causa antiqui hostis, excitauit
 inuidiam, nam referentibus a nobis singalensibus et omnia eade, et in cordo
 vastantibus caech sunt Patres referre pedem, et se Columbum in uita re-
 cipere, sed non sine maximis laboribus, parumque abficerunt a uita periculis, tuam
 ab hostibus, tum etiam a fluminibus, et ab igne, sed uoluit eos Deus ad aliorum
 res reseruare. Alij duo uisum sunt cum exercitu quibus non desunt spaciendi
 materies, nam exercitu pedem referente, in fluis, ac montium angustias, et sal-
 tus fluminibus, in montibus, ac cauis arboribus, abstructis aditibus, ne non
 perueniret stagnatibus aquis, ac limo lubrica, atque impeditissima in perpetuum
 praegna cum hoste sine cibo quindecim dierum spatio, Columbum tandem planauerunt.

Albertus Laertius - Idibus Jan. 1604 (fol. 137-137a)

"Times of Ceylon" half-tone block.

[Extract from a Letter of ALBERT LAERTIUS, Provincial of Malabar, dated 13th January, 1604].

Of the four Churches which I said we had, only one remains standing in a place three leagues from Colombo. The other three were burnt down, and the two Fathers who were there, viz., Pedro Euticio and Sebastian Andreas, managed to escape with great difficulty and at the risk of their lives. However, the places in which the Churches were burnt down are now subdued, but are not yet so secure as to allow us to rebuild the Churches and start the Missions.

At present there are in this city of Colombo, which is the Capital of this *Conquista*, five of Ours, four Priests and a Lay Brother. The General of the *Conquista* is Don Jeronymo d'Azevedo, brother of Father Ignatius d'Azevedo, who was killed by the heretics while on his way to Brazil. The General maintained us up to the present and has shown us many proofs of kindness, confidence and friendship. He has also bought us the place in which we live for 200 *pardaos*, with the intention of founding a College of the Society with sufficient revenues. He has that intention still, but as he has sustained much loss in these revolts and has spent what he had in this *Conquista*, he is not able to carry it out now. He deserves to be thanked by your Reverence for what he has done for the Society, for he will appreciate very much the thanks of the Society. I have charged Father Euticio to send you an account of this Island, of our entry into it, the success we have met with, and other matters of edification.

I beg your Reverence to send me your blessing and to recommend me to our Lord, for I am already an old man and have many of the failings of old age. It is time for me to prepare for death, and I have been sent here to this exile, where I do not find time even to think of myself.

From Colombo, 10th December, 1603.

DIOGO DA CUNHA.

1604.

Residence of Colombo in Ceylon.

[EXTRACT FROM A LETTER OF Albert Laetius, PROVINCIAL OF MALABAR, DATED 13TH JANUARY, 1604.]

(Latin).

As I could not visit Bengal and Malaca owing to pirates and unfavourable winds, I made up my mind to visit Ceylon on my way back to San Thomé; but, though we set sail more than three times, we were each time driven back by contrary winds. Thus, as there were no ships bound for Portugal, I returned to Cochin by way of the Fishery Coast towards the end of November.

About the affairs of the Residence of Colombo, I was informed by letters from Father Diego a Cunha, the superior of that Mission, and from other Fathers whom I recalled from Colombo. The state of affairs is as follows:—

At the commencement of the year the Island of Ceylon was divided into two parts by the Bishop and the General Hieronymus Azevedo. The southern region was given over to the Franciscan Fathers, and the northern to the Society. Two Fathers were sent to work in this vineyard of Christ: for about a month they were busy building temporary churches in the chief towns, Caimel, Madampe and Chilaw; there were hopes of a plentiful harvest, especially in Chilaw where there were only seven Christians; but when the church was built, the chief men of the town came to the Fathers, saying that they and their townsmen were willing to embrace the Christian faith: the number of people was about 5,000.

But this progress of Christianity aroused the alarm of the old enemy;⁸⁴ for, when the Sinhalese revolted against the Portuguese and devastated everything with fire and sword, the Fathers were forced to return to Colombo for safety, but not without great hardships: and they were at imminent peril of their lives, not only from the enemy but also from fire and water. But God preserved them for other labours.

Two others were sent with the army, to whom, likewise, there was no lack of hardships; for, as the ordinary ways were obstructed by rivers, or defences of the enemy, or felled trees, the soldiers had to retreat with the greatest difficulty through forests and mountain passes and defiles, over fields flooded with water, and slippery soil, and all the while engage the enemy, without food for fifteen days at a stretch. At last they reached Colombo.

84. The enemy of mankind is here meant.

In Colombo our Fathers did splendid work in Lent ; preaching, explaining Christian Doctrine, and hearing confessions, they ministered to the Portuguese and native Christians. Nor were the soldiers abandoned, for, towards the end of Lent, they returned to Maluana, and nearly all made their Easter Confession. As a result of these and other services the Portuguese and native Christians, and even the very gentiles, are well disposed to us. I could narrate instances of their kindness to us were I to enter into details. (Fols. 127-127 a).

1604.

[Albertus Laertius TO THE FATHER GENERAL Claud Aquaviva, 15TH JANUARY, 1604.]

(Portuguese).

Our Fathers are in Ceylon for the last two years, called thither by the Bishop and sent by the Viceroy on the express orders he has received to that effect from the King, in spite of the opposition of the Franciscan Fathers. As they have written to your Paternity, after building a house in Colombo, which is the chief town and fortress of the Portuguese, they have spread over the Island, working for the conversion of the people according to the division of territory made by the Bishop between us and the Franciscans. They have already built churches in three principal towns, Chilaw, Madampe and Caimel, where there is great hope of conversions. But while the General was successfully subduing the Island and had already taken the principal fortress of the King of Kandy, the people (*a soldadesca da gente da terra*) rose in revolt, and he was obliged to retreat to Colombo with great loss and with the prospect of losing all that he had conquered for many years.

Fathers Pedro Euticio and Sebastian Andreas, who were at Chilaw busily engaged in building churches, returned to Colombo with great difficulty and at the risk of their lives. I have recalled them both hither to this College (Cochin), Father Euticio to continue his studies and Father Andreas to help us in hearing confessions ; for in Colombo there is now no need of more labourers than there are at present, namely, Father Diego da Cunha, Superior, and Fathers Christopher Joam, Octavious Lombardus, Balthasar Garcia and Brother Vaz, who are quite enough to meet the actual requirements. When the loss shall have been made good and the country pacified, I will send other Fathers to minister to the Christians and labour for the conversion of the gentiles, who are many in number and easy to convert (*multo facil pera se converter*). According to what the Fathers wrote to me this month, the people are already returning to their former allegiance, and with some assistance from the Navy, which the Viceroy has sent, the loss will be made good without much ado. Commending myself to your Paternity's holy sacrifices and prayers.

ALBERTO LAERTIO.

Cochin, 15th January, 1604.

1604.

The House of Colombo.

[LETTER OF Manoel Roiz, 15TH JANUARY, 1604.⁸⁵]

In Colombo, which is the principal town of the Portuguese in this Island, there are seven members of the Society, six priests and a lay brother. They soon set to work with great zeal—in that part of the Island which fell to our lot in the division which was made between us and the Franciscan Fathers ; for the Bishop of Cochin, to whom the care of these souls belongs, divided the Island in the middle from East to West beginning from the River of Caimel and gave the Northern part to us and the Southern part to the Friars. Our Fathers thereupon began to build Churches in the chief towns. They have already built three, one in Caimel, another in Madampe and the other in Chilaw. The inhabitants of these places helped us with great charity, for the Bishop has written to them to that effect. The Bishop has also written to the General Don Jeronimo, and to others in our favour.

Our Fathers worked with great fervour and had great hopes of success, for in Chilaw alone, where there were only seven Christians, five hundred people offered to embrace the Christian faith along with their kinsmen. At this stage, when they least expected it, almost the whole Island rose in revolt against the Portuguese, to whom it was as harmful as it was unforeseen. As the rising took place so suddenly, our Fathers, who were out on the Missions,

85. *Au. Litt. Malabar, fols. 102-102a.*

had great difficulty to retire in safety. They had to cross several rivers at great risk and travel along the coast where the rebellion was spreading; but in spite of these dangers, it pleased Our Lord to bring them in safety to Colombo.

The two Fathers who accompanied the troops had much to suffer also, for on the feast of Candlemas (2nd February) the General attacked the enemy with great energy and carried Balána, which is at the gates of Kandy, and took many pieces of artillery [*onde tambem lhes tomou mt^a artelharía*]. But after four or five days there, the rebellion spread throughout the whole Island with so great fury that the General had to retreat to Malwana with the army. This was done with extreme difficulty, for they had to fight their way in most unfavourable places, passing forests, rivers, and flooded lands, suffering from hunger for a space of fifteen days. Thus all the Fathers gathered for Lent in Colombo, where they are building a house and Church for us without the slightest opposition. In the town the Fathers are doing good work, hearing confessions, instructing and preaching, thus raising the people from their ignorance and other things unworthy of Christians.

During the Holy Week two Fathers went to Malwana to hear the confessions of the Portuguese and the Sinhalese who were there. They were very successful and gave great edification to all. Our Fathers, generally speaking, succeed in gaining the esteem of both the Portuguese and the people of the country.

There was a Sinhalese whom the Captain had put in the stocks (*no tronco*) with the intention of throwing him into the sea. One of our Fathers, seeing him, asked the Captain to spare his life and the man was set free. Immediately he returned home to his people and related what the Father did for him and spread the news of it throughout the place. Soon afterwards he returned with calves and poultry and other refreshments, and threw himself at the feet of the Father, saying that he would become Christian with his family, and serve the Father all his life.

In the same way when Dom Fernando, a native of this country and Captain of a large force, who is fighting for the Portuguese with great loyalty, was made a Knight of the Order of Christ⁸⁶ (*avendo de tomar o abito de Xpõ*), he would have no other but the Fathers of the Society for his Sponsors; and he deals with the Fathers with great attachment and confidence.

1605.

[Albertus Laertius TO THE FATHER GENERAL Claud Aquaviva, 12TH JANUARY, 1605.]

(Portuguese).

. . . . The Superior of the *Casa* of Colombo is Father Diego da Cunha. Don Jeronymo de Azevedo, who is a brother of our Holy Martyr Ignatius de Azevedo, has given us three villages for the support of our Fathers, under instructions from the Viceroy. He is ready to give other villages yielding greater revenue for the support of other labourers as may be found necessary for so large an Island. Your Paternity should, therefore, direct that the *Casa* of Colombo become a College. As the Residences can have no income, we have accepted the three villages, for we had no reason to doubt that you would approve of it and give us the necessary permission. We shall otherwise have no means of carrying on our work in this Island, where we have already done much in the service of God, and hope to do much more when the whole Island is subjugated.

ALBERTO LAERTIO.

Cochin, 12th January, 1605.

1605.

[Petrus Eulitius, 15TH OCTOBER, 1605. *7]

This year at last, D. Hieronymus Azevedo, after inflicting several defeats and reverses, crushed the rebellious tyrant and destroyed his camps; and is now victoriously traversing the Island. At present he is following up the remnants of the Kandyan army hidden in forests and mountains—but let this suffice about the victories of the Portuguese, for I have no leasure to describe them in detail, nor is it our business (*Haec de lusitanorum victoriis sufficiant, nam singula persequi non nostri otii nec harum literarum est*).

86. [The first Sinhalese Knight?—Ed., C. A.]

87. *Av. Litt. Malabar*, fol. 121.

In Colombo our Fathers are doing splendid work to improve the state of the townspeople (*in erudienda civitate*) by sermons, instructions in Christian Doctrine, and pious discourses both public and private; nor is the work of our school without fruit. The Church, an elegant and commodious edifice, was completed on the 2nd of February, on the day when we celebrate the first visit of the Son of God to the Temple when still a little child. I make no mention of the doings of the previous eve, nor of the High Mass sung on the day or the sermon delivered on the occasion.

We passed in procession through the chief streets of the city, which were decorated with branches of cinnamon, greenery and flowers by the people who are most devoted to us. A choir of school-boys enhanced the splendour of the procession. After the High Mass, a performance was given by our young men representing the holy old man Simeon receiving the infant Jesus in his arms, and taking Him into the Jewish temple. It was much appreciated by the audience. These solemnities were attended by a large crowd of Portuguese and natives. All the clergy of the city and some Franciscan Fathers were present, and so also were the Commander of Colombo and General-in-Chief (*dux arcis Columbensis et totius Ceilani exercitus dux maximus*) who was treated as the Founder of the future College and received a candle from the hands of Father Rector. We entertained the Priests and Religious and the Commander to dinner. This took place last year.

This year Father Provincial came hither during the Lenten season, bringing with him from Rome some relics of the Eleven Virgins.⁸⁸ The relics were set in the head of a gilt statue, and were brought to our Church in solemn procession, and the event was celebrated by a dramatic performance. The people of Colombo, who had no such treasures hitherto, were very glad to possess some relics. In this way and especially by sermons and instructions in Christian Doctrine, the people of Colombo, who were formerly ill-instructed in the faith, are now thoroughly versed therein and they are no longer the wild trees of vice but bring forth the cinnamon and balsamum of virtue (*non jam sylvestres arbores vitiorum, sed cinnamomum et balsamum fert multarum virtutum*).

Following the example of the Ceylonese the inhabitants of Coulan (Quilon) and Pegu obtained relics from the Provincial and set them in statues in like manner.

Soon after this occurred the death of Father Antonius Proença.⁸⁹ He was sent to the Ceylon Mission to his great delight, and was preparing for labour in that vineyard when he was carried away in a few days by a malignant fever to receive, as we hope, the reward of his virtues.

The Residence of Morotto.

This village was assigned to us last year by the Viceroy of India, Aires Saldanha. Seventy persons who had not yet become Christians were instructed in the mysteries of the Faith and were baptised. This flock is tended by a Father of Colombo who visits the place on feast days, and also on other days, for nowhere in Ceylon are there such fervent Christians as in Morotto.—(*Nulli sunt in Ceilano indigenae, Morottenis in divinis rebus cultiores*).

Residences of Caimel and Chilaw.

These two residences, as we have already written, were abandoned two years ago on the outbreak of the wars. This year Father Provincial made up his mind to establish Missions in these two towns, before returning to India. Accordingly he took two Fathers with him, rebuilt temporary churches in both stations and left them in charge.

1606.

THE COLLEGE OF COLOMBO AND ITS RESIDENCES.

[Hieronymus Gomez, 29TH DECEMBER, 1606.]

In the Island of Ceylon there are this year eight of Ours, three Fathers in Colombo, four in the Residences, and a Lay Brother. One is teaching with the success usual in our schools, the others are engaged in the ministry of the Society in the Fort of Colombo, in taking care of the

⁸⁸ A faded interpolation leads one to believe that the reference is to the "Eleven Thousand Virgins" of Cologne, about whom of Dom G. Morin. "*Etudes, Textes Découvertes*" I. pp. 206-219.

⁸⁹ Father Proença had devoted himself to the service of the sick during a pestilence at Coimbra, where he was Professor of Philosophy. He came out to India in 1603, and died at Colombo, 23rd March, 1605. He has written a "*Relação dos Sucessos que accoutecerão em Coimbra no tempo da peste do anno de 1599.*" Sommervogel. *Bibliothèque de la Compagnie de Jesus* VI. 1241.

sick in the hospital and the prison, in hearing confessions, and in preaching, to the great satisfaction of the people, but as these things are common I need not particularise.

The four Missionaries are in four Residences. In Caimel the number of Christians increased by 120 others who were baptised, and those already baptised will be better instructed in the things of the faith.

The Provincial sent to Chilaw a Father who knows the language and is an experienced Missionary who, by his meekness and charity, has captivated the hearts of all these gentiles, so that many asked for the water of baptism. But as they were much in need of better instruction, they are postponed for another time. It seemed to him more expedient also to begin with the chief men first, and thus the five Patangatins who are the leaders and rulers of the people, were baptised.

That their baptism might be the more solemn, it was arranged to take place in Malwana, on the feast of our Lady of Victories, which the Captain General observed with great ceremony, when all those who were subject to us in the island had to come with gifts in token of their vassalage. The baptism was conferred in these circumstances to the great pleasure of the Captain General, and the other Captains who stood sponsors to them, and to our consolation and to the honour of the baptised. The General was pleased to grant them many favours and privileges in order to cause the envy of the other gentiles who might thus be led to follow their example.

A mile inland from Chilaw there is a pagoda, formerly well known and very rich, for it possessed 106 villages. It was much venerated, for they believed that their god was born there. This god was a block of stone, like marble, of a man's height, placed over another larger and square block, which is called a *Lingam*, and I think that it is the same infamous and indecent divinity as Priapo.

The General gave this pagoda to us. The Provincial going there ordered a Church of St. Paul to be built there in our own style, and to destroy the infamous stone, which the Brahamins maintained was impossible, as it was born there and would bring down evil on anyone who dared to lay hands on it. But without more delay than was required to fetch two iron bars from the Fort, with which it was destroyed, the idol was brought down, exposing the falsehood, superstition and deceit into which the Brahamins had led the people.

Cardiva is an Island between Chilaw and Putlam, now almost deserted on account of the wars. The General asked the Provincial to send a Father there to gather the fugitives and secure those who were still there. When the Father came they received him with every sign of honour and benevolence, more to show that with the priest they were quite safe than out of affection for the Portuguese. The Father built three Churches in different places, collected the Christians who were there and, at the same time, catechised others, thus gathering the fruit which the field promised to yield.

Another Father is at Malwana with the General Don Jeronymo d'Azevedo, who is greatly attached to the Society, and delights to have Ours with him and esteems them. The Provincial directed this Father to investigate into the Antiquities of Ceylon and write about them and of the wars that had taken place, and place on record the victories we had obtained, which the Father is engaged in doing. At the same time he catechises the General's household and the soldiers who are there. In this matter he has done much for the service of God.

Since his arrival Malwana is more pious and devout than it was ever before. He proclaimed there the Jubilee granted by Clement VIII to the Missions of the Society by which all the soldiers of Malwana benefitted, following the example of the General. He will soon proclaim it in the other military stations in the Island, which we hope will conduce to the great profit of souls. Many persons were baptised, among them four young Princes, sons of petty Kings. One was the son of the King of the Seven Corlas. The three others were brothers, sons of the King of Úva. They are all attending the school of the Fathers to be better instructed in the faith.

At present the state of this Island is much better than it was ever before, as the whole of it has been made obedient to us, except the Kingdom of Kandy which is about forty leagues in extent, and is so weakened that, with the help of some extra troops sent to the General, he will succeed in subduing. This help India is at present unable to give, as it is harassed by the Dutch.

This year a squadron of Portuguese soldiers, with four or five thousand Sinhalese Lascorins, scoured the Island, punishing rebels. They went beyond the River of Trincomalee,

which is very large and full of water, with orders to punish the followers of a certain Captain. As they had all fled, not more than 200—men, women and children—were taken. Gathering them all into a field, Simon Correa, a Sinhalese Captain, gave orders to beat them to death.

The poor people all kept together like sheep, and bore the blows without running away or stirring, without a sigh, or a groan. A Portuguese captain noticed that there were among them some innocent children in the arms of their mothers, and since he could do nothing to save their temporal lives, he wished to give them spiritual life and hence he baptised them all. They were afterwards beheaded to give them a more lenient form of death.

That the Island of Ceylon is in this state, without any revolt in spite of ours being so few and without either ammunition or provisions for the last three years, is due to the great prudence and experience of Don Jeronymo d'Azevedo. His prudence is not of the common sort, but like that of the noted Captains of old—but this is not my business, nor is it to the point here.

HIERONYMUS GOMEZ.

29th December, 1606.

1609.

The House of Colombo and its Residences.

[Christopher Joam, 1ST DECEMBER, 1609.⁹⁰]

In the Island of Tapobrana ⁹¹ (*sic*), which is now more commonly called Ceilan, there are thirteen of our Fathers engaged in the labours of the Society.

In Colombo one of the Fathers teaches Latin and another is in charge of the elementary school. The people are extremely grateful to us for providing their children with a sound education in letters and morals and other accomplishments (*et litteris et moribus et aliis ingenuitatis documentis*), a benefit which they hitherto lacked.

A dramatic performance was given, to the great delight of all, on the anniversary of the Purification of the Blessed Virgin, the titular feast of our Church (2nd February). The argument of the drama was a comparison between the Synagogue with the Ark of the Covenant, and the Church with the Mother of God. The stage equipment was far from ordinary and the acting was much appreciated.

Our Fathers are constantly occupied in preaching, hearing confessions, and teaching Christian Doctrine. They visit the prisons and give the prisoners every assistance which they can and may. The Fathers have much more work in the Military hospital. They hear confessions, say Mass, and fortify the invalids with the Holy Eucharist. They even supply the patients with remedies for their ailments, and had they not done so many of the patients would either have died, or at least have suffered longer. The people realise this and often express their gratitude to us.

It is not only the soldiers who receive such help from us, but also the townsmen of all conditions, who often come to us for remedies. As these medicaments can not be had in this town, we have provided ourselves with them from elsewhere in order to help the sick. If they had to buy these remedies from a Pharmacist, it would cost them a good deal, but the devotion shown to us by this city is such that it deserves all our services.

Our Fathers also take great pains to reconcile private enmities. Once a distinguished soldier had given offence to another no less distinguished, with whom he was on terms of great intimacy; but no amount of intervention, even of persons of the highest authority, could bring him to pardon the offender. On the contrary, he was seeking an opportunity for vengeance, thinking that such a step was necessary to vindicate his honour and good name. One of the Fathers, therefore, hoping to avert bloodshed, paid him a visit, taking the offender with him.

90. *Au. Lit. Malabar* (Latin) fol. 175-176.

91. This explanatory clause is found in most letters of the period. Perhaps Taprobane was better known than "Ceilaõ" at the time. Cf.

As Armas, e os Barões assinalados,
Que da Occidental prala Lusitana
Por mares nunca d'antes navegados.
Passarão ainda alem da Taprobana;
Que em perigos, e guerras esforçados,
Mais de que promettia a força humana,
Entre gente remota edificarão
Novo reino que tanto sublimarão.

Os Lusíadas I. l.

Camões, who visited Ceylon in 1553, also alludes to "Lanka" (X 51.) and to Adam's Peak (X 136) and is familiar with Colombo and the Cinnamon plantations. Cf. R. F. Burton, *Cantoons: His Life and his Lusíadas*, II, p. 478.

Holding the Crucifix before the man's eyes, the Father reminded him of Our Lord's forbearance and forgiveness and besought him earnestly to abandon his evil purpose and pardon the offender, who, meanwhile, had thrown himself on his knees at the man's feet. The soldier, moved by the Father's entreaties, offered his hand in sign of reconciliation, saying that, though he ran the risk of losing his reputation, he could not but forgive freely because of Him whose image the Father held before his eyes.

On another occasion some persons conspired to put one of the leading Generals to death. On the appointed day armed men were so placed that, when he came out of his house—for he was to come out that day—they could run him through with a sword at close quarters or shoot him from a distance (*aut cominus gladio confoderent aut eminus sclopetæ glande ferirent*). Meanwhile, someone who knew of the plot came secretly to Father Superior and begged him to interfere at once, for there was danger in delay. The Superior forthwith went over to the Commander-in-Chief and told him of it. Immediately an order was sent to the threatened General not to step out of the house that day on any account. Had the foul plan not been so promptly frustrated, the murder would have given rise to a tumult in the city. The Commander afterwards settled the affair and peace was restored.

There is a well-known and laudable custom observed by Ours in all the chief towns of India, to the great glory of God and, as we trust, to the no small profit of souls. On the Fridays of Lent towards evening after *Compline*, which is sung with great solemnity, a sermon is preached in which the chief means of our salvation, or the sufferings which Christ endured for our sake, are so touched upon as to excite grief and repentance in the hearts of the hearers, and often to bring about a change in their lives. After the sermon a procession is formed, and passes through the principal streets, carrying an image representing the Passion of Christ. The men walk ahead and women follow; between the lines there are some people who flagellate themselves to blood. On the way the Litany is recited and the procession winds up in the Church of the *Misericordia*, where the words uttered by Christ on the Cross are so mournfully intoned by the best choristers as to move the hardest hearts. The service ends, with a prayer uttered aloud by all, beseeching our Lord's mercy and pardon for our sins. This profitable and salutary practice is observed in Colombo with as great solemnity as elsewhere. The people follow these services with great devotion and draw therefrom a great love of virtue.

The Residences.

The first is Malwana, where the General and Governor (*hujus provinciae dux et moderator*) lives. As he is very devoted to the Society and has bound us to him by his liberality, and, moreover, as he is a brother of our illustrious Martyr Ignatius Azevedo. Father Provincial has allowed him to retain one of our Fathers about him. This Father is occupied with the usual ministry of the Society, preaching, hearing confessions, teaching the children, reconciling enemies, and in other occupations that make for edification. He has many opportunities of effecting conversions; but as the Franciscan Father, to whom the care of that District is entrusted, might take it ill, he does not take any great pains in that direction, though, when an opportunity presents itself, he does not hesitate to speak of the true way of salvation. Recently he was given a companion.

In Cardivo, which is an Island, separated from the mainland by an estuary, there are two Fathers in charge of six Churches, at long distances apart. It is a toilsome labour to visit these distant Churches, and dangerous too, as the thick forests abound in wild animals. To cultivate this land, a colony of Christians from the Fishery Coast was brought hither by one of the Fathers who knew them well. The Father also instructed and baptised many of the Islanders, who are more like wild beasts than men; and he is instructing those who have already been baptised. These people spend the whole week in the forest doing something or other (*nescio quid agendo*) and assemble on Saturday to be present at the Mass and instruction of Sunday. This is all that can be done with such wild folk (*quæ observantia in hujus farinae hominibus æqui bonique facienda videtur*) for "men and beasts the Lord will preserve,"⁹² and some even of these "shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven."⁹³ In Manipo and Nalacali more than two hundred were baptised, and nearly as many were confirmed by the Bishop of Cochin at his last visit.

92. Ps. XXXV, 7.

93. 2 Mt. VIII, II.

The Churches of Chilaw, Monoseram and Madampe, formerly visited by one Father, are now in charge of two. In Chilaw, where they reside, they have reaped an abundant harvest. We do not know the exact number of persons baptised, but we know that the *Patangatins*, their chief men, have all been received into the Church; and their example was followed by a great many others. The four hundred Christians recently confirmed by the Bishop, are said to be no ignorant set but men extremely well instructed in the faith (*non rudi minerva sed quam exactissime instructi de rebus fidei dicuntur*). The truth of this is borne out by the fact that, when one of them falls ill, the first thing he does is to purify his soul by a good confession.

A lady of the first rank recently fell so seriously ill that, thinking that her end was near, she gave a remarkable testimony of her faith, for she was constantly addressing God in prayer so devoutly that the Father, who with several others was standing by her bedside, could scarce restrain his tears. She also begged the Father to bury her in the Church to which she bequeathed a large sum of money. God, however, deigned to restore her to health after such a splendid testimony of her faith.

The gentiles have conceived such a high esteem of the purity of our Faith that they do not dare to die without baptism, which they know and believe to be necessary for salvation.

The Church of Monoseram is of more recent origin, begun only this year. Thirteen or fourteen of the chief men have received baptism. Now that they have entered the fold of Christ others with God's help will follow; and they shall not lack the care of the Father.

The Church of Madampe is of longer standing and far more difficult, for the people are spread over twelve villages far from each other. There are also other obstacles in the way of conversion. The Father's chief care is to keep those already baptised faithful to their duties and bring forth fruit worthy of Christians, by making them contract marriages lawfully and by so sedulously watching over them that other duties of piety are fulfilled.

The vineyard of Caimel is entrusted to another Father who cultivates it with the sweat of his brow; for he labours very hard to bring the benighted into the light of the faith and to keep the enlightened steadfast in the right way. A pestilence broke out and devastated the whole region. About seventy Christians were carried away by it, but almost everyone of them prepared for death by a good confession. The contagion did not spare the Pastor himself; but Father Superior, coming to hear of it, had him removed to Colombo to be properly looked after. Another Father was immediately sent in his place so that the unfortunate people might have the services of a priest to administer the Sacraments to them in their need.

Morattoo is close to the city of Colombo, and, therefore, the Father in charge of the place lives in the College and visits the place frequently. When the contagion broke out there also, though not very seriously, the Father remained in the village to be at hand to administer the Sacraments and to help them by his salutary admonitions. As the place was so close to Colombo, he was ever able to procure medicine for them. Almost all the people of Morotto are Christians, and, as they live close to us, they are well instructed also. If any stranger comes to the village the people exhort him to become a Christian.

Demandado e origem do Collegio de Colombo da Ilha de Ceilão e das
 fundas e rendas, e das obrigações e do numero dos seus
 e nestes segundam fôrta. e das Residencias anexas as ditas
 Collegio.

Como consta de hũa carta q' o vizei Rey de Indias d'Aguiar de Saldanha escreveu
 a Dom Thomaz de Saldanha Capitulo Geral da Companhia de S. Paulo a 27 de
 Junho de 1602. o Bispo de Cochim Dom Frei Andre de Santa Milla vido
 agora depois de vistoriar S. Paulo, por se achada illa de S. Paulo e
 firmada com os vizeis Rey e grande necessidade q' aquella ilha tinha
 de ministros do S. Paulo q' com zelo, e bom exemplo de S. Paulo
 os muitos, e innumeraveis infieis q' nella se guardava os muitos, e as
 Christãos, e Portuguezes, e suas familias, q' ad mitter mais opera
 rios q' sua doutrina, e ensina nos campos de nossa Santa Fe, e bom
 Colunas, tal instancia lhe fez ao dito vizei Rey, e foi seu parecer mto
 de se encarregar sua conciencia sobre o negocio do vizei Rey, que
 melis se guardava de S. Paulo na dita ilha de S. Paulo para os
 conuças dos infieis, e sempre dos S. Paulo, e para se fazerem em
 Colombo e outras paragens daquelle ilha, e em outras partes q'
 elle lhe finalasse, q' a dito vizei Rey (por q' ja dantes por outros
 vizeis tinha esta noticia, e de se irava neste parte a ser comprim com
 a obrigação de S. Paulo, e sua, e de se irava q' se significava ao vizei
 nos Reges de S. Paulo) fez d'isto maior instancia com o S. Paulo
 do Alcaide de S. Paulo Dom Alvaro de Menezes, e acabou com os
 padres Nicolao de S. Paulo de S. Paulo, e Nuno de S. Paulo
 e al tambem de se irava a certosem esta nova empresa sobre o cu-
 rto muitos q' se tinha.

E por q' se mandados adito ilha por q' na d. S. Paulo adito vizei
 Rey ordenados algum de se irava de S. Paulo q' por sua fôrta
 cas, e em d. S. Paulo de se irava de se irava de se irava de se irava
 vizei Rey as ditas capitães Geral (por q' de se irava de se irava de se irava
 gar os ditos padres para ficarem mais de se irava de se irava de se irava
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Goa. 23 (Do fundamento e origem da Collegio de Colombo etc. (p. 48-51))

"Times of Ceylon" half-tone block.

[Ms. relating to "The Foundation and Origin of the College of Colombo in the Island of
 Ceylon—Its Revenues and Obligations, the Number of Persons it can Support, and the Residences
 annexed thereto"]. Digitized by Noolaham Foundation.
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APPENDIX III.

THE COLLEGE OF COLOMBO.

THE FOUNDATION AND ORIGIN OF THE COLLEGE OF COLOMBO IN THE ISLAND OF CEYLON.—ITS REVENUES AND OBLIGATIONS, THE NUMBER OF PERSONS IT CAN SUPPORT, AND THE RESIDENCES ANNEXED THERETO.⁹⁴

ACCORDING to a letter of Ayres de Saldanha, Viceroy of India, to Dom Jeronymo d'Azevedo, Captain-General of the Conquest of Ceylon, dated 27th February, 1602, the Bishop of Cochin, Dom Frei Andre de Santa Maria, came to Goa after visiting the Island of Ceylon which lay within his jurisdiction, and explained to the Viceroy the great need in that Island of good and zealous ministers of the Gospel, to labour for the conversion of the many and numerous gentiles and minister to the Christian and Portuguese families, whose education and instruction in Faith and Morals needed more labourers.

He insisted so much and made such appeals—thus unburdening his own conscience on that of the Viceroy—to send Jesuit Fathers to Ceylon for the conversion of the gentiles and instruction of the Christians, and to reside in Colombo, the chief town of that Island, and in other places he should assign to them, that the said Viceroy—though he already knew of this from other sources and intended to fulfil His Majesty's obligations and his own in the matter, and had already spoken of it to the Fathers of the Society of Jesus—made greater efforts with the Archbishop Primate Dom Aleixo de Menezes, and at last persuaded Father Nicholas Pimenta, Visitor of India, and Nuno Roiz, Provincial of India, to take this enterprise upon themselves over and above the many they already had upon their shoulders.

Though the Viceroy did not assign to the Fathers who were to be sent to the Island any maintenance, nor had the Fathers asked for any, he ordered the Captain-General—that these Fathers may not have to go about begging, but be left more free to fulfil the purpose for which they were sent—to grant them whatever he might think proper in a place and in a way they might obtain it from His Majesty's officials with the least care and trouble, whether it be in the form of land or something stable.

The Viceroy, furthermore, directed the Captain-General to let him know what was assigned to them, so that he might do whatever was necessary, as it concerned His Majesty's service. Moreover, lest any inconvenience arise from the introduction of the Fathers of the Society into Ceylon, the Viceroy issued Letters Patent to those who were sent anew, in His Majesty's name, on the 27th February, 1602, in which the motives that led him to do so were laid down.

The *first* is His Majesty's obligation to have the Gospel preached throughout the countries that are under his Government and suzerainty, by means of priests and Religious who occupy themselves with the conversion of souls.

The *second* is that the Island of Ceylon is very extensive and the Religious of St. Francis, who are there for many years, are not able by themselves alone, as they are few, to discharge their duties everywhere.

The *third* is the request made to him by Dom Frei Andre de Santa Maria, Bishop of Cochin, to send other Religious there to obtain the said result.

The Bishop had requested that those of the Society of Jesus might be sent, owing to the great diligence and fervour with which they work for the conversion of the gentiles. They had, moreover, great experience and strong will and the means to succeed under any circumstances, doing everything with great zeal in the Service of God and His Majesty, as is clearly seen from the way in which they proceed today in India and the great fruit they have produced in the distant places where they work ; and, above all, in the Fishery Coast near the said Island.

94. This translation was most kindly made for me by a distinguished Portuguese Missionary, who also looked over my own translations. I am also indebted to the Very Revd. L. Besse, S. J., of Trichinopoly, for considerable assistance.—S.G.P.

Besides, through their influence, the said Conquest might be helped and supported by many Christians dwelling on the said coast, by brave soldiers and lascorins who are under the care of the Fathers, as well as with provisions and other things which might be necessary for the sustenance of the General's camp, which, to a great extent, need not in that case come all the way from Goa.

Owing to all these motives, and especially owing to the letters and instructions of His Majesty to the Viceroy, to the effect that he should send Religious to those parts and provinces of India he might deem proper for the Service of God and his own and for the conversion of souls, even should there be other Religious already with letters or 'provision' forbidding the sending of others.

The Viceroy then gave the Fathers of the Society a letter in the name of His Majesty, empowering them to go to the said Island of Ceylon and to reside there in the portion or district which should be allotted to them by the Bishop of Cochin, there to reside and build churches as they might think proper for the increase of Divine Worship, for the exaltation of our Holy Faith, and for the conversion of souls, and forbidding any person whomsoever, of whatever dignity or condition, ecclesiastical or secular, to doubt or gainsay these letters.

On the same 27th January, 1602, the Bishop of Cochin also endorsed a provision to the effect that the Fathers of the Society of Jesus should be sent to Ceylon. Therein he states that he did so considering that the greater part of the Island had already been conquered, and that great numbers of gentiles would become Christians if there were enough priests; that the Religious of St. Francis, who were in charge of the Christians, were too few for so many people; and that, therefore, more workers were necessary.

And as His Majesty had cancelled the prohibition that existed before, that no Religious other than those of St. Francis might go there, and had ordained that any number of priests might go, provided they were sent by their Bishops; and as he knew how well fitted for this charge the Fathers of the Society were, and the great service they would render to God in this work, he prayed and begged earnestly of Father Manoel de Viega, Vice Provincial of the Vice Province of Cochin, to send Religious to help in the aforesaid work; which he consented to do.

Whereupon the said Bishop assigned to the Fathers of the Society of Jesus the whole territory in the said Island lying between the River of Caimel and the River of Cardiva, beginning from the mouth of the two rivers westwards, in which district and territory they might raise and build all the churches they should find convenient and the Curates and Vicars of all the souls, whether of the Portuguese or of the people of the country who dwelt in those towns or villages; for which end he had given them the necessary power and jurisdiction, both *in foro externo* as well as *in foro interno*.

He ordered that the Church of Caimel be given to them, as also any other Church within their district, together with all the furniture and ornaments belonging to them. He also declared that the Fathers of the Society of Jesus were to have the charge of all the country in the Kingdom of Jaffnapatam, from *Ponta das Pedras* (Point Pedro) to Trinquilimale, as far as the river of Baticaloe, where they might build churches and do all what he has permitted them above. He also granted them permission to build in the town of Colombo a College of Religious of their Order, from which to supply the priests working in the Missions.

In the beginning of April there arrived in Colombo four Fathers of the Society of Jesus to start this enterprise. They were received by the Captain-General of the Conquest of Ceylon, Dom Jeronymo d'Azevedo, and all the citizens of the town, amidst great applause and rejoicings. But the devil, jealous of everything good, did not fail to sow his cockle; for the Fathers having fenced a field in the same town of Colombo to build their habitation thereon, the Religious of St. Francis, on 19th June, 1602, came out of their Monastery and with their own hands, helped by the implements they had brought for the purpose, destroyed, to the great scandal of the whole town, the fencing which was already completed, the Fathers of the Society offering no resistance whatever. They repaired the damage and continued what they had begun till they managed to build a poor church and a house for their residence.

After this there came a letter from His Majesty, dated 7th February, 1602, in which occurs the following:—

"Viceroy and friend.—I, the King, send you greeting. I am informed that the Religious of St. Francis of those parts are in charge of the conversion of the people of the Island of Ceylon; but as it is very large, it will be for the service of God and mine if the Religious of the Society of Jesus went there also, and I have given orders to write to the Archbishop to inform you of this matter, so that after mature consideration you may both come to an understanding and carry it into effect."

In virtue of this letter the two Lords, the Viceroy and the Archbishop, met together on 6th October, 1602, to discuss the matter, since the Fathers of the Society of Jesus were there already, having been sent by the Bishop of Cochin. These two were agreed as to what concerned the service of God and of His Majesty, and the carrying out of His Majesty's orders, after hearing on these matters the Religious of St. Francis, who produced letters patent given them by His Majesty, whereby he was pleased not to allow any Religious to enter the Island of Ceylon except those of the Order of St. Francis, which occurrence had taken place in the year 1594.

They petitioned the said Lords, the Viceroy and Archbishop, that they should order the same to be fulfilled, pretending to prove that it had not been annulled by this new instruction. Considering the gravity of the matter—the new order of His Majesty, the jurisdiction that Bishops hold, in matters of preaching the holy Gospel, over their flocks—they determined that it was for the service of God that the said Religious of the Society of Jesus should remain in the fort of Colombo in the said Island of Ceylon, where they already were, exercising their holy ministry and preaching the Gospel in the way the Bishop had prescribed to them in his provision.

On the 22nd October, 1605, Dom Jeronymo d'Azevedo, Captain-General of the Conquest of Ceylon, gave them letters patent in the name of His Majesty and by order of the Viceroy, by which he granted and destined for the foundation and maintenance of the College of Colombo, the villages of Munceram and the villages annexed to Moroto (Moratuwa) and those annexed to Collibate (?). Afterwards he gave others, so that those now possessed by the College and given by Dom Jeronymo d'Azevedo are the following :—

Orcevila (?) Ninantiria, Moroto, and Lacipili in Salpeti Korle ; Vergampiti, Tigama, Canuvana, Patamulla, Illovala in Alicur Korle ; also in the same Korle, Nagona, Dicamaga, Detavila annexed to Dicamaga, and Vergampolla ; in the (H) Evagam Korle, Poluvana, Collita, Angore. Both the one and the other yield an yearly income of 700 Xeraphims, in Ceylon currency 3 Larins a Xeraphim more or less.

On the 11th February, 1604, the same Captain-General, also in the name of His Majesty, gave the said College a barren piece of forest land called Alanigore, encircled by a small lake, to make an orchard of it for the recreation of the Religious of the said College, although part of it was already planted with palm and other trees ; but at present more is spent on it than it yields.

The said College possesses, besides this, some small thatched houses that were given to it by some devout persons, and yield an yearly net income of 50 *pardaos* more or less. *Item*, a widow named Mercia Roiz made a donation to the said College *inter vivos* on 28th November, 1613, giving it an increment of 8,664 *pardaos* Xeraphims, which were already yielding interest, on condition that they should continue thus henceforward, without sea or land risks as it should be deemed more proper, and that in her life-time 200 *pardaos* were to be withdrawn yearly from the interest for her support, and 160 *pardaos* more to be given to the *Santa Casa da Misericordia* of Colombo, that the Minister of the said house may give a 100 *pardaos* as dowry to an orphan, and the other 60 *pardaos* to the poor ; and take another 60 *pardaos* to pay a trustworthy man to manage this money.

Moreover, she made this donation to the College on the condition that it should carry out whatever she had laid down in her will, and that the remainder of the interest, after fulfilling all the things mentioned above, be spent on the new Church ; and when this is finished, the money continue to yield interest till, with the capital and interest, enough income was obtained to support twenty Religious in the College.

On 16th November, 1617, the said Mercia Roiz made another document of Ratification, whereby she ratified the same donation and declared that, with part of the capital and interest, they may buy property,—which has already been begun,—and from the income of these carry out the intentions of her donations.

The income of what the widow has left in her donation, though it amounts to little at present, as long as she lives,—especially as more than 2,560 Xeraphims of the capital have been lost at sea,—nevertheless the duties above mentioned ceasing after her death, the said capital will yield for the church of the College, and for the rest mentioned in her will, more than 400 *pardaos* a year.

With these helps things so arranged themselves as to leave in Colombo a College which can support ten or twelve Religious ; and this number is to be in the College, excluding those

engaged in converting the pagans. Consequently this College is, as it were, a Seminary from which should come forth the workers required in the Missions.

Two Religious are necessary in the College as teachers : one for the Boys' School and the other for those who study Latin ; others to preach and confess and instruct the people ; and others to prepare themselves by learning the language and customs of the place to take the place of the Fathers who fall sick, or are very old and broken down by work, or die in the Missions attached to the Colleges.

These Missions are divided into seven Residences :—

One at Calpety belonging to the College of Cochin, where two Fathers ordinarily reside : one supported by the rents of the said lands with the allowance paid him by His Majesty's Officials.

Another Residence of the said College is at Chilaw, where there is a Father supported by an allowance.

Another is in Muncieram, half a league from Chilaw, where there is a priest supported by the income of the land.

Another at Caimel, where a Father lives on the allowance.

There is another Residence at Matiagama. There are two priests there when the country is quiet. They live on the revenue of some villages which were given them for the purpose by the Captain-General Dom Jeronymo d'Azevedo, and of a palm grove given them by Simão Correa, Captain of the Seven Corlas, all yielding more than 200 *pardaos*.

Another Father resides in Moroto, belonging to the College of Colombô, supported by the income of the villages attached to Moroto.

Another Father lives at Malwana, which is the Residence of the Captain-General and the Seat of the Government, to accompany him in time of peace and war, and help him especially in matters of conscience. A good portion of his sustenance is given him by the same Captain-General, and the remainder is supplied by the College.

There is another Father in Manar, an Island near Ceylon. He lives at Carcel which, with the other Residences we had in Manar, was formerly annexed to Tuticorin in the Fishery Coast ; but after the Fathers of the Society left the coast and other Residences of Manar, this Father remained at Carcel as it was the property of the College. The Father supported himself on the proceeds of the land. He has no care of souls, but looks after the palm groves and is subject to the College of Colombo. He often preaches in Manar, which is two leagues distant from Carcel, and hears the confessions of those who come to him for the purpose.



DUTU GEMUNU.

A LAY OF ANCIENT LANĀ.

By J. G. C. MENDIS, M.A., J.P.

PREFACE.¹

DUTHA GĀMINI, or Dutu Gemunu, who brought all Ceylon "under one rule (*lit.* umbrella)," is the earliest national hero of the Sinhalese.

He was born when Elāra, a Chólian usurper, was reigning at Anurádhapura. Dutu Gemunu's father, Kákavanna Tissa, had established himself at Mahágama in the Ruhuna country where, with inherent timidity or a devout Buddhist's love of peace, he counselled his subjects to let the Tamils well alone.

Viháre Dévi, the Queen-Mother, evinced that form of *doladuka*, or unnatural craving, not uncommon during pregnancy, which made her long to drink of water wherein was washed the sword that would strike down Elāra's chief warrior. This longing, according to fortune-tellers, presaged the bellicose nature of her illustrious son. On the day Dutu Gemunu was born, a young elephant of the noble Chaddanta breed, afterwards named Kandula, was found miraculously deposited near a pond at Mahágama—another prognostication of the Prince's greatness.

Dutu Gemunu, at the age of twelve years, was desired by his father to vow that he would not make war on the Tamils. The Prince, indignantly refusing, retired to his bed, and lay there with his hands and feet gathered up. To the Queen inquiring why he lay thus, he replied, "Confined by the Damilas beyond the river, and on the other side by the sea, how can I lie with outstretched limbs?" Later, Dutu Gemunu repeatedly asked his father's leave to fight the Tamils: being refused for the third time, he sent him a female trinket, and fled the Court.

Kandula had meanwhile grown to be a magnificent State Elephant, unequalled in strength, speed, and docility. Round himself the young Prince had gathered, besides regular followers, ten powerful warriors, each of the strength of ten elephants, and each distinguished for some notable exploit.

With Kákavanna Tissa's death all obstacles to Dutu Gemunu's ambitious schemes vanished. Having completed his preparations he bid defiance to the invader by crossing the Maháveli-ganga at the Amba ferry. Fort after fort fell before his victorious march.

The Tamils shut themselves up in Vijita-pura, the last stronghold on the way to the Capital. Here Kandula, in spite of the molten resin poured upon him, charged and broke down the iron gate of the fortress, and the warriors Nandimitta and Suranimala following into the breach, gave no quarter to the enemy.

1. The full story, as summarised below and in the "Lay," appears in the *Mahāvamsa*, Chapters, xxi—xxv.

Dutu Gemunu now prepared for the final conflict by putting up a strong fortification near Posona tank at the foot of the Kasa mountain. Elára mounted on his State Elephant, Mahá-pabbata, marched out with Dighajantu, his chief warrior, to give fight. Dighajantu had taken thirty-one ramparts with marvellous rapidity, and was attacking the last rampart which was defended by Dutu Gemunu himself, when his attention was diverted by Suranimala who hurled taunts at him. "Let me slay him first!" retorted the incensed Dighajantu, and leapt at Suranimala, who, feinting, cast his shield at the assailant. Digha lunging at the unresisting shield fell with it, and was instantly slain by Suranimala.

Dutu Gemunu now proclaimed, by beat of drum, that "no other but himself should assail Elára." The two Monarchs, each mounted on his elephant, met in personal combat at the southern gate of Anurádhapura, and Elára and his elephant fell together.

Summoning all the inhabitants within the city Dutu Gemunu held high festival in honour of King Elára, and celebrated his obsequies on the spot where he fell. A tomb was built there which should receive honours like unto those conferred on a Cakkravatti or Emperor. To this day, says the *Mahávansa*, monarchs who have succeeded to the kingdom of Lanká, on reaching that quarter of the City, pay the same honour, and silence their musical band.

Elára, though a usurper, was a Ruler of upright character and just to all alike. At the head of his bed was suspended a bell in order that it might be rung by anyone who sought redress of his grievances.

His only son, while driving out, accidentally ran over and killed a full-grown calf which was on the road with its dam. The cow, repairing to the bell, threw herself against its rope. The Prince had to pay with his head the penalty of his negligent act.

A snake had devoured a young crow in its nest on a palmyra tree. The mother of the young bird making for the bell flew against its rope. The snake was brought before the King, and, after the young bird had been taken from it, hung on the identical tree.

A woman had laid out some paddy to dry in the sun: a passing shower fell and spoilt it. She sounded the bell and rehearsed her grievance to the Tamil ruler. The King, himself making offerings, appeased the Déva who presides over the weather. Thereafter, during his reign, no rain fell in the day-time: it only rained at the end of every week and at midnight.

In conclusion. This "Lay of Lanka" is an imperfect attempt to follow, however humbly, Sir Walter Scott, the joy alike of boyhood and adult days, by putting into similar verse one of the most stirring episodes of Sinhalese History — "*How Dutu Gemunu won his Crown.*"

The writer has been much encouraged in his effort by Mr. H. C. P. Bell, without whose liberal and valued help halting lines would hardly have assumed the form in which they now appear.

A LAY OF LANKÁ.

To arms, to arms, my comrades true!
 Nor heed a timid father's fumes:
 Female gauds his only due;
 Puissance for me and warrior's plumes.
 Brimful hath been my cup of woes,
 To lie outstretched on bed of down;
 While ocean roareth at my toes,
 And Tamil prowleth at my crown.

'Twas not for naught Viharé Dévi sighed
 For ghastly drink of water tinged with gore ;
 Not yet for naught Kandula's mother hied
 With high-born babe to Kákavanna's shore,
 Right well the hoary prophet cried,
 'Dutu shall tame the Vandal's pride !'

Dutu thus spake. His words peal loud
 As thunder in the month of May :
 Swells through the land war's murky cloud,
 And darkens each returning day.

Like to mighty hurricane,
 Northward sweep his warriors ten ;
 The land ablaze with patriot fire,
 Calleth son and calleth sire.

Lanká's the same as it hath been,
 Fragrant its air and all serene—
 Till the South-West blust'ring blow,
 Till great Kelani's flood o'erflow.

Woe, woe, to tenant of the plain,
 When man and beast are swept amain :
 So mote ye coward Tamil host
 For aye forbear your foolish boast.

Shall not Dutu's righteous ire
 Fall in floods of molten fire
 On the Northern robber band,
 Ruthless spoilers of the land ?

Proud Lanká's glory ne'er shall wane
 Nor Dutu's forces ever quail,
 Whilst there's blood in Mitta's vein—
 Nandi-Mitta, Tamils' flail.

Nimala—fleet of foot is he—
 Sooner, staunch, shall kiss the earth,
 Than a craven traitor be
 To the country of his birth.

Sona's nerves are taut with ire—
 Ire that nothing can assuage.
 Gotha, frivolous, now on fire
 Fed with all consuming rage.

Thera's son, that slinger deft,
 Him naught else but war concerns
 Slighted Khañja, Vasaba fair ;
 With the hunts-man Bharana ;
 Phussa, blower of the chank ;
 And who's hight Velasumana.



Louder still, and louder, throbs the drum of war
Marshalling the mighty hosts surging from afar.

"Fight for homes, ye warriors true!
Fight for dearest spots and fanes
Heathen hands have oft made rue;
Fight for mothers childless all;
Fight for sisters held in thrall—
Sisters erstwhile pure and chaste.

Ever smiling were our bowers,
Savage foeman hath laid waste;
Fight ye—and the day is ours!"

"Robbed of grain the barns all stand;
Bulrush fills the ancient lakes;
Desolate lieth our dear land;
Priest in yellow robe e'en quakes.

Great though the fear of Vandal hand,
Right trusty comrades that ye are,
Duty shall be our guiding star,
For vengeance on the robber band."

Strong is Mayangana's fort,
And hard are Maháveli's fords:
Bulwarks stronger would not thwart
Rush of Dutu's furious hordes.

Mastered every fort and ford
That provided watch and ward.

Crimson is the river's flood
With the craven Tamil's blood.

Dona, Náli and Vahitta
Kumbagama, Mahá Kota,
Like drops of dew at dawn of day,
Before the victors melt away.

Avaieth aught Elára's bell?
Avaieth aught Elára's hest?
"Venge ye the raven's rifled nest,
And the calf a corse that fell!"

Naught avail the season's rains
When but clod of earth remains:
Naught, aye naught; wine's on the lees:
Dastard Tamil, thou must cease!

Vijita's fair; its pennons fly
On ramparts sheer that storm defy;
Haughty Tamil, sword unsheathe;
Deck thy head with victor's wreath.

Vijita's strong ; its triple fosse,
 Bold is he who dareth cross.
 Haughty Tamil, sniff'st the air
 Like frightened leopard in his lair ?

Vijita's tall ; its gates of iron,
 No target is for churlish Southern,
 Haughty Tamil prick'st the ear ?
 'Tis a dirge that thou dost hear.

A threnody in very deed !
 But whose is the weeping ?
 Salt tear-drops are the meed
 Of souls overleaping.

Hark ! to sound of kettle-drum ;
 Dutu's doughty warriors come :
 Vijita's fort has had its day,
 Crumble it must like potter's clay.

The death-dirge is thine only bliss,
 For years of long repining :
 No haughty feat of arms, I wis
 On brand that's still a shining.

Wot ye Kandula's tuskers hale ?
 Or Mitta's ponderous shoulder blade ?
 Or Nimala's fire-darting mail ?
 Forsooth ye feared no Southern raid ;
 Not flimsy gauze are iron gates,
 Nor ramparts fall without the Fates.

Enough ! death reigns in Vijita's bowers,
 And on its battlemented towers.
 A curse on Northern thirst for gold ;
 A curse on ruthless arms of old.

Like lightning flash fast flies the tale :
 Anurádha's sages quail ;
 By many a beacon's warning sent,
 For Anurádha's dames lament.

In conclave met the valiant sate :
 Elára spake in words sedate :
 "Dutu's no churl of Southern clime,
 Nor cometh he afore the time ;
 But scion he of ancient line
 To clinch his reign of love benign.

The tender shoot and full-grown tree
 Are wide apart as wide can be
 A 'King of Men' in very sooth ;
 Dutu's outgrown his wayward youth !
 Dire straits o'erwhelm the common weal :
 What counsel ye, my subjects leal ?"

Up rose Digha, mighty man
 (Eighteen cubits' leap his span)
 "Let owlets mope in timbered hall ;
 Rather for me to smite and fall.

Ere the morrow's noon ye see
 Braggart Dutu dead shall be ;
 Myriad hosts that roam afield
 To carrion birds their flesh shall yield."
 The giant warrior wins applause,
 And all alike espouse his cause.

Heard ye at noon the signal thrill
 Or joyous Pabbatha's trumpet shrill,
 Pabbatha, Elára's royal beast,
 That blithely scents the wonted feast ?

What darkens the air of the crystal hill ?
 'Tis not the pall of a lowering mist :
 What frightens the swan on Posona's rill ?
 Naught but the foeman's rush to the tryst.
 Headlong they dash like avalanche
 Whose weight not stoutest wall may stanch.

Two forts and thirty guard the hall
 Save one—yet Digha captures all.
 This last and best would'st thou assail
 Where Dutu sways in dubious scale ?
 Then heed not words contemptuous flung ;
 Dutu's thy quest, not Nimala's tongue.
 Thy taunt let owlets ne'er recall,
 Strike thou must—yea, strike but fall.

The coco rears its palmy crown
 Till sweeping blasts do force it down :
 Tallest Digha bites the ground
 So deft is Nimala's deadly bound.

Phussa, arise and blow thy chank ;
 Pierce the swarthy foemen's flank.
 Roundly smite : reck not of quarter,
 Till blood-red streams Kulatta's water.

Sádhu! the Tamil host is fled ;
 Carnage stay ; full tale hath bled :
 Let Chieftain's combat now decide,
 And check the rush of bloodshed's tide.

Foemen they are ; yet life is life :
 No rest for him who kindleth strife.
 True king is he who wieldeth steel
 To spare the blood of subjects leel.

A truce to war : nor bristles hate
 When foemen storm the City's gate.
 The rivals meet, and wager make,
 Or crown or life the fearful stake.

Elára's lance divides the air,
 Scatheless it flies past Dutu's hair.
 Kandula scorned the molten fire,
 Would he not scorn Pabbatha's ire ?
 He chargeth fierce, he chargeth straight,
 And none resist his ponderous weight.
 The combat's o'er, Elára down—
 Dutu wins his fathers' crown.

Anichcháve ! Elára gone !
 Dutu's sceptre's fairly won.

But mark yon tomb, ye passers by :
 Heroic souls, can never die.
 Let princes light, and homage pay ;
 Their course abate, and music stay.
 For men unborn of every race
 Shall heed Elára's resting-place :
 Though corse may moulder in the grave,
 Yet lies his portion with the brave.

Anichcháve ! Elára gone !
 Dutu's sceptre's fairly won.



MAHÁ SAMAN DÉVALÉ AND ITS SANNASA.

By H. C. P. BELL, C. C. S. (Retired.)

MAHÁ SAMAN DÉVALÉ.

Of the existing Mahá Saman Dévalé at Ratnapura in Sabaragamuwa, Casie Chitty wrote in 1834¹ :—

Lower down the river [Kalu-ganga], and about one mile and a half from the Fort [at Ratnapura], is a village composed of a good number of houses, and a Dévalé of some size (occupying the site of an old Portuguese Fort) dedicated to Saman, or Lakshmana, who accompanied his brother Ráma to the conquest of Ceylon, and who is regarded as the tutelar deity of Saffragam. This Temple is much resorted to : a festival takes place at it in the month of July, and lasts about fifteen days ; on which occasion the *karanduwa*, or casket, containing the relic of Buddha, is carried in procession every day by a priest, who sits on an elephant richly caparisoned.

Seven years later Major Forbes added² :—

When staying at Ratnapura I visited the Temple of Saman ; but found nothing there to attract attention, except the situation, the large Bó-trees, and a pair of elephant's tusks which graced the entrance. In the sanctum of the building is contained what is called by courtesy the golden bow and arrow of the god.

The figure of Saman is always painted yellow. He is said, in Sinhalese tradition, to have retained the sovereignty of the Western and Southern parts of Ceylon after the death of Ráwana, and to have greatly improved the laws. From him "Adam's Peak" (*Sri Páda*) has received its Island name (*Samanta-kúta* ; *Samanala*), and to him is dedicated a grove of scarlet rhododendron trees, which forms the gorgeous mantle from the rocky summit to the eastern base.

"A pretty detailed description of the famous Hindu-Buddhist Temple near Ratnapura, known as the *Mahá Saman Dévalé*," as it stood in 1870, was given by Skeen.³ In great part the account applies at the present day (Plate III.)

A minor road branches off from the main one to the right about a mile from Ratnapura. This leads to the *Mahá Saman Dévalé*, distant about two miles from the Town, and close to the right bank of the Kalu-ganga.

To this place a pilgrimage is made by large bodies of natives every July, when the festival of the *Perahera*, lasting fifteen days, with processions of elephants, etc., is held. At this time a temporary town is erected for the accommodation of the pilgrims. This consists principally of two broad streets, on either side of which is a continuous row of huts made of *bambus* and jungle sticks roofed over with *cadjans*, or the plaited leaves of the cocoanut palm.

These roads lead straight up to the eastern side of a quadrangular enclosure (200 ft. N. and S. by 80 ft. E. and W.), which forms the outer courtyard to the Temple. An inner quadrangle (150 ft. by 200 ft.) is approached from this by a flight of twenty-five stone steps.⁴ Both quadrangles are enclosed by dwarf walls five feet high, above which are rows of palings alternating with pillars, the whole protected by a tiled roof to shoot off the rain. The gateway to the first consists of two brick pillars, on the top of each of which a Bó-tree is growing. On the top of the steps leading to the second is a narrow verandah, with four carved wooden pillars, two on each side the doorway : this is of stone, with rudely carved lintel and jambs.

1. *Ceylon Gazetteer*, p. 201 ; Davy, *Ceylon*, 1821, pp. 13-8.

2. *Eleven Years in Ceylon*, 1841, Vol. I, pp. 185-6.

3. *Adam's Peak*, 1870, pp. 120-8.

4. Pridham (*Ceylon*), describes these steps, as well as those which lead up to the temple from the river, as made of marble. This is a mistake. The steps, which are very roughly dressed, are of the ordinary stone of the neighbourhood, gneiss or hornblende, with here and there a carved block apparently brought from some overthrown building, probably from the Portuguese Church which once stood here—S.

MAHÁ SAMAN DÉVALÉ.

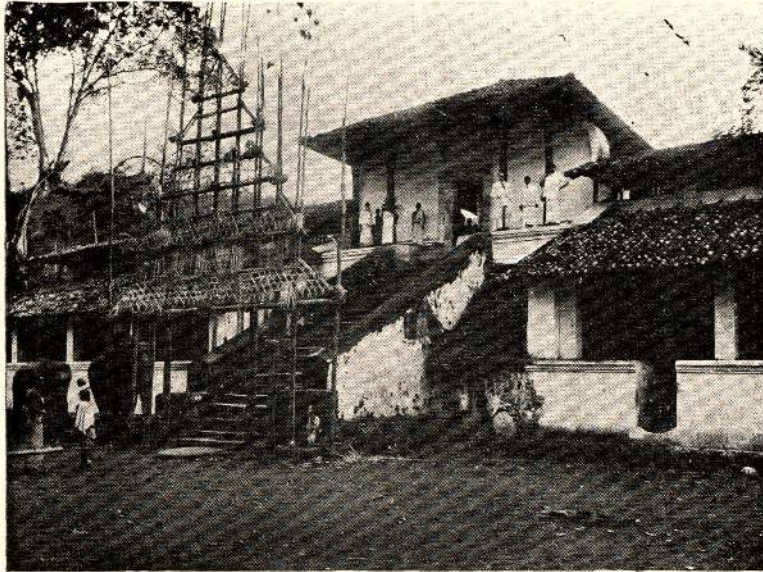


Photo by Economic Co., Ratuapura.

"Times of Ceylon" half-tone block.

EXTERIOR.

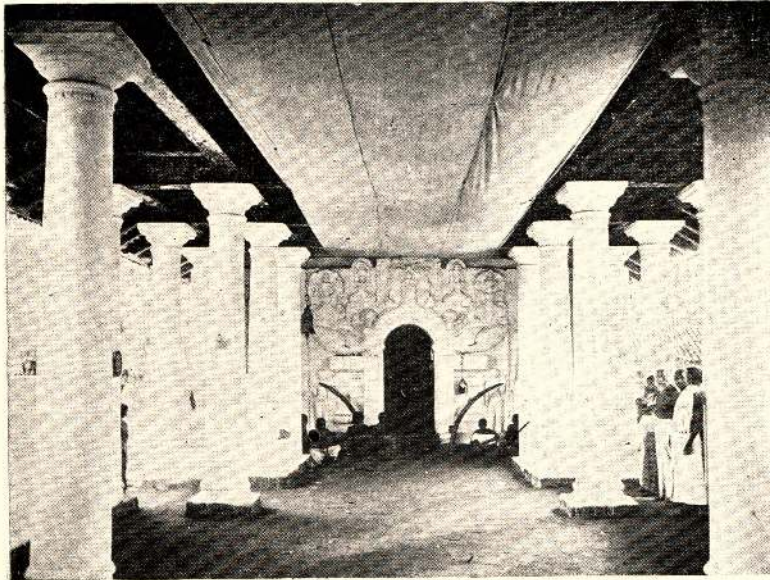


Photo by Economic Co., Ratuapura.

"Times of Ceylon" half-tone block.

INTERIOR.

The inner quadrangle seems originally to have been a low mound, the sides of which were artificially raised, so as to form the foundation platform for a fortification.

There is reason to believe that this was the site of a Déválé from very ancient times ; and that upon the capture of the place by the Portuguese, its strategical importance led them to convert it into a stronghold for themselves.⁵ In the centre of the quadrangle they built their church, a portion of which is probably included in the existing Déválé. ✕

Opposite the doorway, in the centre of the quadrangle, is a colonnade fifty-four feet in length, and twenty in breadth. This consists of two outer dwarf walls, five feet high, with openings near the west end, and five pillars rising at irregular distances five feet above the walls ; inside these are corresponding rows of five brick, or *cabook*, pillars, with a passage ten feet wide between. On each side of the colonnade, at the west end, between the last two pillars and the walls, is a kind of raised dais, intended probably for the accommodation of priests or musicians.

At the end of the colonnade, a doorway gives access to a hall, about 60 feet long, dimly lighted by two small windows, and having in its side walls two central doors facing each other. A row of seven wooden pillars three feet distant from each wall, leaves an avenue in the midst of the hall of about fourteen feet width, which leads to five semicircular steps at the foot of the door of the *sanctum*, a two-storied building, occupying an area of 30 by 20 feet : its top viewed from the outside, has a very pagoda-like appearance. Plaster statues of Hindú deities flank this door ; and on either side of the second step is placed one of a magnificent pair of elephant's tusks, each seven feet in length.

We could not gain admittance to this part of the building ; but Captain Forbes states, that it contains " what is called by courtesy, the golden bow and arrow of the god." We heard that it also contained a silver-stemmed umbrella, which in former times used to be spread above the shrine of Saman, ⁶ on the summit of *Samanala* [" Adam's Peak "] indicating his divine supremacy in the district.

Inside the hall were several large long-handled fans, and other articles used in processions, besides six antique-looking *gingalls*, some of which we found to be of but very rough and modern manufacture. They were eighteen inches long, with an inch thickness of metal, and a bore an inch in diameter. Each was firmly fixed upon a three-legged carriage raised about eighteen inches from the ground.⁶

In the open quadrangle, north of the *sanctum*, is a well, enclosed by four old massive walls (24 ft. by 15 ft.), each wall having a narrow arched doorway in its centre. This is the most archæological feature of the place : the walls are undoubtedly those originally built by the Portuguese ; and the arched doorways differ from anything of the kind to be seen elsewhere.

At the east end of the quadrangle, facing the two openings in the colonnade, are two Buddhist shrines, each on a raised platform (24 ft. by 16 ft.), with four pillars on each side, forming narrow verandahs round a central room, in which is an image of Buddha, and a *karandawa* containing some of his relics. These relics hold an important position in the processions at the *Perahera* in the month of July.

Against the walls of the quadrangle are several lean-to buildings, either occupied by the Temple attendants or used as stores.

Cordiner,⁷ in his description of this Déválé, says, at the time of the Kandyan campaign in 1803, " the apartments of the Pagoda "—by which he evidently meant the whole of the buildings in this quadrangle—" afforded excellent shelter for the troops, who found in several chests, a greater quantity of silver and copper coins, than they were capable of carrying away. The Malays, probably from motives of superstition, refused to receive any share of them ; and almost all the indigent coolies [camp followers] disdained the sacrilege of either entering the Pagoda, or touching the coin. The idols had been removed ; but a great many beautiful elephants' tusks, and other curious articles remained, which could not be brought away."

5. Ribeyro (*Ceylon*) says that besides the camp at Manicavaré, where, in times of peace, at least 4,000 men were always stationed, " there was a second camp in the Saffragam country, near the Kingdom of Úva. It comprised four companies of Portuguese infantry, amounting to 150 men, and from 4,000 to 5,000 *lascortins* : these were under the command of the Disáwa of the Province, who had with him an Adjutant and a Chaplain. In these two camps consisted the chief strength of the country, especially in time of peace."—8.

6. Woodcuts of Saman Deviyó, and a portion of the Saman Déválé, (showing 3 " grasshopper " guns) are given on pages 97 and 258. " Both Lakshmana and Vibhishana were deified, and became the tutelary divinities of portions of the Island ; but the worship of the former, as an incarnation of Vishnu, the Deliverer and Restorer, now alone maintains its hold upon the native mind, especially in connection with the great Saman Déválé near Ratnapura, and the Samanala Mountain of which he is still believed by both Buddhists and Hindús to be the potent guardian god." (Skeen, *Adam's Peak*, p. 13)

7. *Description of Ceylon*, II, p. 252—8

Scattered about the ground are sundry fragments of slender Gothic pillars, which clearly formed a part of the church that once stood here ; and near to one of the Buddhist shrines stands what looks most suspiciously like a Baptismal Font. It consists of a stone pillar rising two feet three inches from the ground, square at the base for twelve inches, and octagonal above. This supports a font eighteen inches square on the upper surface ; the outer edges of which are moulded, and carved with delicate tracery, the sides being rounded from the top to the base : its inside is hollowed into a circular basin fifteen inches in diameter, and four in depth.

At the north and south sides of the outer courtyard are raised platforms with high canopies, which are profusely decorated during the pilgrim season. The backgrounds are then filled with paintings of the gods, and in front of these, gazed at by admiring multitudes, the dancing girls in the service of the temple, perform their parts in the annual festival in honor of Saman.

A flight of fifty steps leads up from the river to a path in the outer Temple grounds ; and on the sides of the quadrangles, Bó, Temple,⁸ and other, trees spread their umbrageous branches over the enclosing walls.

Kapurálas and Temple officers and tenants perform a daily service within these walls, with the harshest of pipings and the noisiest beatings of *tam-a-tams*. A dozen or more elephants are attached to the place, their chief duty being to take a leading part in the annual processions. The temporalities are large, and the revenue is collected, and all the affairs of the temple regulated by the Kandyan Chief Iddamalgóda Abayakon Atapattu Mudiyanse, himself a Buddhist, but the *Basnýaka Nilame*,⁹ or lay incumbent, of the great Hindú Déválé, which, with a kind of mutual toleration, Buddhist and Hindús alike agree to consider one of their most notable places of holy resort.

X Basing his recent (1913) notice on tradition, on an *ola* booklet styled "*Saman Sirita*," and on the *sannasa* itself, Mr. P. E. Pieris thus connects the Déválé with the alleged "*sannas* in favour of the Temple."¹⁰

Saparagamuwa was, from the remotest times, the site of a Viháré ; and close to this was erected Pandita Parákrama Báhu's Déválé, in fulfilment of the vow made by his officer the Bráhmín Árya Káma Déva. This minister, who had been gemming on the King's account in the neighbourhood without success, had his labours amply rewarded after the Temple had been vowed to the god Sumana.

It is recorded in the *Saman Sirita*, (an unpublished poem which relates to the Déválé), that the image of the god was carried within by the King himself, who, at the same time, granted the villages of Saparagamuwa, Ratnapura and Weralupe with a full complement of the necessary officers and attendants on a *sannas*.

The same authority records that later on Bhuvaneka Báhu made a grant of vessels of gold, twenty male and female slaves, and a supply of betel leaves from Gilimalé ; while his brother Yápa Bhuvaneka Báhu assigned the villages of Talawitiya, Milawitiya, etc.

The fabric fell into decay and was rebuilt by the Bráhmín's grandson Níla Perumála. It was re-endowed on a scale of great magnificence by Parákrama Báhu [VI], who granted a *sannas* in favour of the Temple, assigning to it all the villages which had been previously granted, as well as several others, and providing for the maintenance of a complete and imposing ritual in honour of the god Saman. The *sannas* was issued from the Chitra Kúta Mandapé of the Sumangala Palace in *Jayawardhana Kótte*, and is a document of considerable interest.

The present Déválé, which is close to the river, occupies the site of apparently the Portuguese Fort. The original building is said to have stood on the top of an adjoining hill, where some Buddhist images were discovered not long ago.

Sapumal Kumaráya [Bhuvaneka Báhu VI], the conqueror of Jaffna, appears to have also made offerings to the Déválé ; and after him Jayavira Parákrama Báhu dedicated to the Temple his own *chámara* and palanquin and numerous villages—an example which was followed by Dharmma Parákrama Báhu [IX], Wijaya Báhu [VII], and Bhuvaneka Báhu [VII].

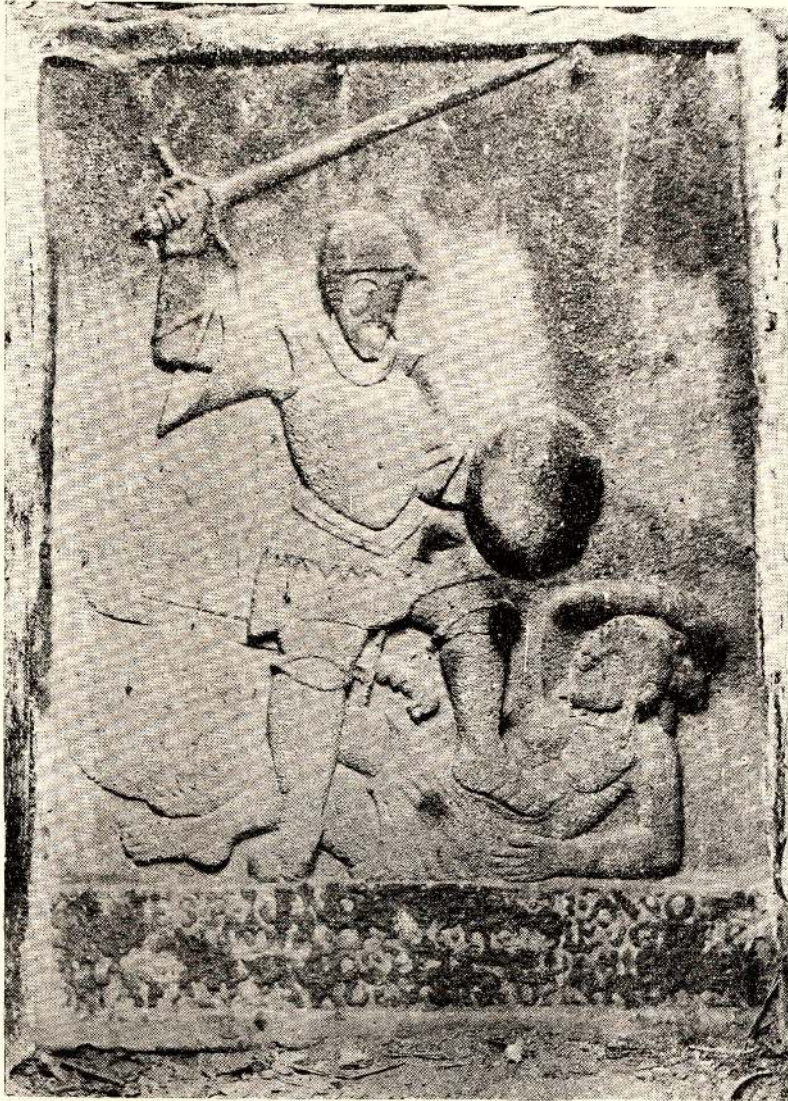
Though among the most celebrated Déválas in the Island, it ranked after the one at Dewundara. Attached to it was an establishment of dancing women (*dévadási*) who were [temporarily] removed by the Prince of Úva when he invaded the Low-country in 1630. In later times the Church of San Salvador was built out of the ruins of the Déválé.

8. *Ficus Religiosa*; *Mitchelia Champaka*—S.

9. Iddamalgóda was succeeded by Ekneligóda Disáva, and he by Elapita, the present R. M. of Atakalan Kóralé

10. *Ceylon : The Portuguese Era*, 1913, Vol. I, pp. 315-6, 569-70.

MAHÁ SAMAN DÉVALÉ.



SCULPTURED SLAB.

Economic Photo Co., Ratnapura.

"Times of Ceylon" half-tone block.

SCULPTURED SLAB.

In Skeen's account of the Temple is a notice of the sculptured slab, inscribed in Portuguese, which has been "let into a niche in the basement of the raised quadrangle, to north of the stairs."

On it, sculptured in bold relief, are two figures, about half the size of life. They represent the closing event of a mortal combat between a Portuguese soldier and a Sinhalese warrior. Conquered in the encounter, the latter has been stricken down; his sword and shield are cast despairingly aside; and his antagonist, trampling under foot his prostrate form, is now with one final blow about to deprive him of his life. The inscription below, is so much effaced as to be only very partially [*sic*] readable; some portions of the figures are also damaged, seemingly from the action of the weather upon the stone. The whole is, however, most spiritedly executed.

A most interesting and exhaustive Paper bearing on this unique bas-relief (Plate IV) ¹¹ was communicated to the *Journal of the Ceylon Asiatic Society* (Vol. XVI, No. 50, 1899) by the late Mr. D. W. Ferguson, who gives therein many particulars extracted from Couto and other Portuguese writers regarding the Captain, *Simão Pinhão*, the hero of the single combat as figured.

The inscription itself Mr. Ferguson thus transcribes and translates:—

Text.

COM · ESTA · RENDI · HA · 23 · ANNOS · QVE ·
 ANDO · NA · INDIA · E · HA · 15 · QVE · SIRVO · DE · CA
 PITÃO · E · TAÓQVE · OS · REIS . . . DE . . . E · O · REI ·
 DE · IAFANAPATÃO · EV · SIMÃO · PINHÃO · O · VENCI ·

Transcript.

Com esta rendi, ha 23 annos que ando na India, e ha 15 que sirvo de Capitão; e taóque (?) os Reis . . . de . . . e o Rei de Jafanapatão, ev Simão Pinhão o venci.

Translation.

With this (sword) I overcome this (champion), it being 23 years that I have been in India, and 15 that I have served as Captain; and as soon as (?) the kings . . . and the king of Jafanapatao I, Simão Pinhão, conquered him.

From the full Portuguese excerpts printed in Mr. Ferguson's Paper we learn something of the splendid service which this gallant *fidalgo*—"one of the bravest Portuguese soldiers of the time"—did for his Sovereign

in the parts of India, during the space of nineteen years up to that of 1609, and in particular in the conquest of *Ceilão*, serving as soldier, Captain, and Captain-Major, fighting on many occasions with the enemies and being wounded by them.¹²

Simão Pinhão seems to have gone out to the East in 1590¹³—probably with the Viceroy Mathias de Albuquerque (reached Goa, May 1591)—and to have died about 1617 or 1618; but whether in Ceylon or not is unknown.

Among his feats he claims (by the record on the slab) to have conquered the King of Jaffna. Regarding this exploit—passing strange, if true—the historians are silent; but it is certain that in Sabaragamuwa, and elsewhere, he distinguished himself greatly.

He soon proved himself a terror to the Sinhalese.

11. A Plate of this slab also appears in *Journal C. A. S. Vol. XVI, No. 50*; but the background and lettering have been chalked in.

12. *Chancellaria de Filippe II*, 1619, Vol. 44, fol. 61 V.

13. Mr. Ferguson, quoting Letter of the Portuguese King dated 1571, referring to one Simão Pinhão, minor, whose lawlessness had got him into trouble, thinks it "extremely probable" that this scapegrace was identical with "the hero of the Batnapura inscription." If so, he must have been nearing 40 years of age when he arrived in India, and over 60 when he died.

In 1597 the Portuguese, commanded by Don Fernando Mudaliyár and Salvador Pereira de Sylva, attacked the Kandyan forces under Prince "Madune Pandar" and "the rebel Simão Correa," who held a strongly fortified position not far from Mátara. In this assault, which was inconclusive, Simão Pinhão was among the wounded.

Both sides were reinforced—the Kandyans led by the Prince of Úva with 3,000 men, the Portuguese *lascarins* by Simão Pinhão and D. Henrique Mudaliyár.

Such haste did they make that, in the day light watch, they fell upon the enemy [Kandyans], and attacked them with great determination and vigour; and as they took them unawares, they made great havoc among them. Not knowing what was the matter, they were like to have been totally routed; but, regaining their wits, they seized their arms and commenced to wield them with great spirit; so that our *lascarins* were almost put to the rout, had it not been for the prowess of Simão Pinhão, who was much feared by the *Chingalas*. He that day did such marvels that he put the King of Úva completely to the rout, and continued harrying him for a long distance; in which [pursuit] he slew many of his men and captured many arms and spoils.¹⁴

Subsequently "Salvador Pereira, and with him Simão Pinhão" took up quarters at "the fort of Batugedara, on the frontiers of Dinavaka" to harass "the tyrant [King of Kandy] both in the Seven and in the Four Kóralés."

Later (1598) the whole Portuguese force was concentrated in a fort at Attanagalla "which Simão Pinhão caused to be made;" and ultimately at Alawwa. From this strong *tranqueira*, where the troops had well fortified themselves, they "sallied forth, greatly puffed up" and stormed the enemy's position "in the direction of the Seven Kóralés" with slight loss. This reverse, followed by the capture of the fortified camp at Puttalam, so disheartened the Kandyan forces in the Four Kóralés that "they abandoned everything and returned to Kandy."¹⁵

D. Jeronymo de Azevedo the following year (1599) "despatched Simão Pinhão (then at Sitáwaka) with another company of soldiers and eight hundred *lascarins*; who encountered the enemy in Sabaragamuwa, and, after a very obstinate engagement, drove them from the field on which they left many dead."

Thereafter Pinhão relieved the fortresses of Kuruvita and Batugedara; and was thence ordered

to the districts adjoining Malvána, where the rebels and the principal leaders of that rising were. The General himself likewise set out by another route; so that they surrounded them in such a manner that, having no way of escape, they surrendered.¹⁶

Hostilities continued; but Couto (whose *Decades* end in 1600) has no further reference to Simão Pinhão: nor does Faria y Sousa mention him.

A casual allusion by Bocarro,¹⁷ however, shows that the hardy veteran was still fighting as late as 1616. In that year he was in command of one of the four companies ordered into Sabaragamuwa and the Two Kóralés. This bloodless expedition may well have been the last in which the old warrior took part.

From other Portuguese documents quoted by Mr. Ferguson sidelights are shed on Simão Pinhão's life in Ceylon, independent of his military career.

He seems to have married a "Dona Maria Pereira, heiress of Raju,"¹⁸ i.e. Rája Sinha I. (A.D. 1581–1592).

14. Couto, *Decade* XII., Bk. I., Chapter xiii.

15. Couto, *loc. cit.* Chapter xiv.

16. Couto, *loc. cit.* Bk. III. Chapter iii.

17. *Decade*, Chapter CXL.

18. *Documentos Remetidos da Índia*, Tome III, 263.

It was natural that after Rája Sinha's death in 1592, when Kunnappu Bandára (Vimala Dharmma Súryaya I, A.D. 1592 accession) was able to obtain undisputed possession of the throne, members of the family of the old "lion-king," should seek an asylum with the Portuguese, and their conversion to Romanism would follow.¹⁹

The bestowal of the hand of a Sinhalese Princess upon Simão Pinhão was doubtless considered but fitting reward for his invaluable services. That he was of good blood is proved by a Royal Letter, dated 1653.²⁰

It gives us the name of Simão Pinhão's niece (Joana de Mendonca—a lady at Court) showing that he was connected with one of the noblest families in Portugal; and furnishes the information that in reward for his services—in Ceylon chiefly—he had been granted "for three lives" (the usual term) the adjacent villages of Ópanáké and Kuttapitiya, on the confines of Sabaragamuwa and the Kandyan Kingdom, where some of the fiercest fighting between the Portuguese and Sinhalese had taken place.

"Who was the foe Simão Pinhão overcame? What was the event which the stone (doubtless retrieved from the Portuguese fort of "Safragão") commemorate? When did it occur?" These three questions Mr. Ferguson raises, but finds himself unable to answer.

The Sinhalese tradition, according to Skeen, is that "the prostrate warrior was their champion, one Kuruwita Bandára, a dreaded enemy of the Portuguese, whose soldiers he had repeatedly cut off, and that some fifty had fallen by his hand ere he himself was slain." But, as Mr. Ferguson points out (from *Sá e Menezes*), "Kuruviti Rálahámi," the renegade António Barreto, "prince of Uva," met his death later at the hands of *lascarins*, while lying on a bed sick and wounded, in a mountain hamlet, after his defeat by Constantino de Sá; at which time Simão Pinhão was almost certainly dead.

Be the truth what it may, the fine bas-relief will hardly fail to conjure up vision of that stern combat to the death, immortalised by the Poet, between "Scotland's dauntless King" (James V) and the stalwart Chieftain, Roderigh Vich Alpine Dhu, "in close fight a champion grim," when

"Foot, and point, and eye opposed,
In dubious strife they darkly closed."

SANNASA.

About 1894, a printed copy (covering two foolscap pages), of the Sinhalese text of the "sannasa"²¹ so-called, which purports to have been granted by Parákrama Báhu VI. and inscribed on stone, came into the writer's hands—from what source is uncertain—accompanied by an English translation, believed to have been made by the Chief Sinhalese Translator to Government, B. Gunasékara, Mudaliyár, since deceased.

This text (*quantum valeat*) and its translation (with some emendation) are now published together, without prejudice to doubt that may perhaps not unreasonably arise regarding the genuineness of the professed "gal sannasa," despite the plausible face-value of the Sinhalese document. For, in point of fact, no such "stone grant"—not even a fragment—exists at this day;²² and there is little, beyond the actual proof of destruction in part of the very similarly-worded slab record at Pepiliyána Viháre, to suggest attribution of its unaccountable total "disappearance" to the bigoted vandalism of the Portuguese.

19. Simão Pinhão seems to have been a good Catholic. He gave a village "as alms" to the Convent of S. Antonio in Colombo (British Museum. *Add. Ms.* 20,870).

20. British Museum. *Add. Ms.* 20,878.

21. Styled on the printed sheet:—සපරගමු මහා සමන් දෙවොලෙහි ගත් සන්නස, followed immediately by නමු ලී සකස.

22. Two fragments of some other inscription have been built into a wall of the Saman Dévalé. The broken record (one portion six lines, the other eight; no more than eight letters in any line) forms no part of this so-called "Mahá Saman Dévalé gal sannasa." For kind aid in procuring copies of these fragmentary records, and the two photographs (Plates III & IV), thanks are due to Mr. A. N. Strong, G.C.S.

Any one who will take the trouble to collate this "Mahá Saman Dévalé Sannasa" with that of the Pepiliyána lithic inscription, as printed in the *Journal of the Ceylon Asiatic Society*,²³ cannot but be struck by the wholesale repetition, *mutatis mutandis*, of sentences in the body of the text, by the employment of the same *slókas* at its beginning and end, and by the word for word introductory portion. The date of the grant (15th day, bright half of the month Medindina, 39th year of *Sri Sangha Bódhi Siri Parákrama Báhu*), and the name of the High Priest appointed Náyaka in charge (*Mangala Terasámi*, pupil of the Náyaka, *Galatura-mula Medhankara Mahá Terasámi*), complete the strongly marked similarity of the two *sannas*.

All these points may, it is true, be "mere chance coincidences," not sufficiently cumulative to throw real suspicion on the "Mahá Saman Dévalé Sannasa": they may even be held to strengthen the claim to genuineness, from the mutual support afforded by both *sannas*.

Whatever be the balance of probabilities in that respect, this much is certain: the document, as it stands, when read side by side with the Pepiliyána Inscription, supplies the fullest particulars on record—the stone tablets of Mihindu III. (A.D. 975-991) at Mihintalé alone excepted—regarding the administration and revenues of Ceylon Buddhist Temples, richly endowed and supported by Royal aid and munificence.

The *sannasa*, after opening with the name and regnal year of the ruling Sovereign Parákrama Báhu VI, specifies extensive repairs and additions effected "at a cost of 26,000 coins of the realm" by Níla Perumál, grandson of the Bráhmín Aryaza Káma Déwa, "to the beautiful *Lakshmana Mahá Dévalé* in Sabaragamuwa, in pursuance of the order given him."

It then enumerates twenty-six villages dedicated to the god, besides other lavish offerings (valuables, beasts, servants) and levies; notifies the appointment of specially titled officers (*Ratnáyaka*, *Basnáyaka*, etc.), over the Dévalé and the villages pertaining thereto; and confers on Níla Perumál the office of *Bandáranáyaka* and on Mayíla Perumál the post of *Mukavetta*.

Next it proceeds to recite, in meticulous detail, the appropriation "according to custom, of the revenue accruing to the Dévalé for the daily maintenance of the Three Bódhis at the Viháre," as well as for the services to Saman Deviyó, his queen, and the prince god; and the allotment of rich garments, utensils, and insignia from the Royal Treasury for use at the Dévalé.

Thereafter follows reference to regulations regarding "the sixteen servitors, including the Kapuwá," honoured by the title of *Kapuwá Déva*, the gift of a very costly robe of gold studded with gems, the provision of a full band of musicians and dancers, and the setting apart in perpetuity of certain villages for a continuous supply of "the four priestly requisites"; concluding with the appointment, as High Priest, of Mangala Terunnánse, pupil of Galatura-mula Medhankara Mahá Terunnánse, Náyaka of Pepiliyána Viháre.

Rules are fixed for the due administration of the land revenue of the Dévalé and Viháre, for the stated order of worship, the upkeep of "the Two Establishments," wages and maintenance of workmen, provision for the musical services, dresses, and paraphernalia, at the Temple, and for a regular system of offerings to the gods and "the Three Gems."

Like its fellow of Pepiliyána, the *sannasa* is rounded off by an injunction to future Princes and Ministers to "adhere firmly to these rules," as set forth in the stone inscription engraved with Regal countenance, in order to obtain full prosperity in this world and bliss in the world to come.

²³ *Journal C.A.S.* Vol. VII, No. 25, 1882, pp. 186-207. L. de Zoysa, Maha Mudaliyar, partially translated the Pepiliyána Inscription in 1873. B. Gunasékara, Mudaliyar, made a translation in 1882. Only the latter has been printed in full.

Lastly, taking credit for the repairs to "the Temple formerly built to the god chief the beautiful Lakshmana," for the restoration of the Buddhist Temple, and the renewal of pre-eminent offerings, the King clinches all by an appeal to his successors to maintain uninterruptedly this pious benefaction and to share in the merit thence derived.

The sannasa finally ends with that stern form of imprecation, which appears, both at this period and later, at the foot of grants (whether on stone, copper or *ola*) issued to Buddhist Temples.

Text.

ශ්‍රී ලලිතාතිපතී: පරක්‍රමභූපො රජා සුරෙඡ්ඡාලය.
කාලෙතා ප්‍රකානී: ප්‍රසන්නමනසා බි:ඤාරකායනනනාම
සද්ග්‍රාමානච්චාන් ප්‍රදාය ප්‍රචරන් සමෝපහාරනච්චාන්
වක්‍රො වාරුජනො පකාරනිරනා: ස්වාතා. ශීලා ශාසනම.

ශ්‍රී බුඩ්ධ වර්ණයෙන් ඒකේ දහස් නව සිය අට පණස් අවුරුද්දක් පිරුණු සද සිරි ලක රජ පැමිණි මහා සමවන පරම පරක්‍රමාන සුබ සුගතීවාසානිජනා මහා රජාතිරජ ශ්‍රී සඛ්‍යා බොධි ශ්‍රී පරක්‍රම බාහු වක්‍රවනිති සොමිත්වහන්සේට එකුත් සාලිස් වක්‍ර මැදින්දින පුර පසළොස්වක් ජයමනින පුරපුරවරයෙහි සුමධාල ප්‍රාසාදනිවුඩ මිත්‍ර මණ්ඩපයෙහි සිංහාසන යෙහි සිරිනිවෙස් සිව්සැට බර(ණ)ත් සැදි රජසුචරජ ඇමති ගණ පරිවර දෙවෙනි ශ්‍රී ලායෙන් වැඩහිද සැම තන්හි දේවාල විහාර කළමනා කටයුත්තට ව්‍යවස්ථා වදාරණ තැන ආරක්ෂාමදෙමි බ්‍රාහ්මණොධනම්සානන්ට බුදුබුරු නිලපෙරු මාචන්ට වදළ මෙහෙවරින් නම්ගොදුන් බිද සපරභක්‍රමෙහි සවිසි දහස්ක් වන විගමි කොට නටබුන් හරවා ප්‍රකානි වන් කොට ප්‍රාකාර ගොසුමාරවිචිචිනාස ඉඩම කඩම මඩම ත්‍රෙනුමකප්‍රසාද දෙවසි.හාසන හසනාඥ සාලා ප්‍රතිමාගහ මණ්ඩ ප බොධි වෛතාස සංඝාවාස සුසනකාලය උපවනොදානාදින් සමාධිකරවු ලක්‍ෂමිමත්වු ලක්‍ෂමණ මහා දේවාලේ කරවු බව අසා වදරමින් නිලපෙරු මාචන්ට උදරවු ප්‍රසාද ලැබි මෙ දේවාලේ මතු එන දවසද මිරිසානිව වනිනවන පිණිස සුදවා වදලෙන් ජම්බුද්‍රොණී සුගතීවාසිවු කලිකාල ආනිතාස සමාද්‍රවණින පරක්‍රම බාහු විපව වක්‍රවනිති සොමිත්වහන්සේ පටන් ප්‍රමානිතිවු පෘථිවිඤ්චානන් වහන්සේලා විසිසුදු සුදවා වදරමින් පැවතෙන ගම් අතුරෙන් සපරභක්‍රම මෙරටුපේද රනනසුරේද යන මෙ ගම් තුනක්හා නලාවිවිසද මිලලවිවිසද අභිමලද යන මෙ ගම් තුනක්හා මොච්ඡුමිසද කොලොභුමිසද පැබොවුමිද හංගොභුමිද ලෙලෙලාපිවිසද බෝපැනනද යන මෙ ගම් සහස්තා මානිසමගමිද උගභල්ලිමිද දුරස්සභල්ල යන මෙ ගම් තුනක්හා කෙලෙල්ලිමිසාමිද සේනේගමිද නාකඤ්ඤ කොලමෙතිමිද යන මෙ ගම් සහස්තා කලමැව්සාමිද කොටහැරද දිලුල්මලද දෙතිපා මලද මොරනැලද එරන්සේද යන මෙ ගම් සහස්තා අභුතුවෙන් සල්ලේ යන ගමන් හා යන මෙ ගම් සවිස්සක් දෙවායනව සුදවා වදරමින් රන් ඊදි මුතු මැණික් අනාචි වක්‍ර ගජ හය ගව මහිස දැසිදසාදිවු බොහෝ වස්තූන්ද පඤ්චලා වදරමින් දෙවියන් අසිතිවු මෙ ගම්වල බිදුද පළිද මරුද නිගමවු ගම්පඤ්චරද දෙවායන කොට ගනනට යෙදී දේව ලේට වැඩ සදහා සම්බානස්ද පාරවක්ද නනවන්ට වෙමින් රජවාසවලට සු.ගම් නොගන්නා ලෙස සන්හසක් හා මස මසට ගිලිමෙලන් මලසුලන් තුන් තුන්දහස පණ්ඩුක කිරිමට අවසරද ලැබි නැවත දේවාලෙහිද එහි ගම්වලද ප්‍රධාන දේවාල විහාර විනිසායෙහි නිසුකන නිලපෙරු මාචන්ට බණ්ඩාරනායකනිස ලැබි බ්‍රහ්මේ දරු මුසුලුර පරමිපරවෙන් අවිචජනව පැවතගෙන එන රහට බණ්ඩාරනායකනිස කිහිප ප්‍රධානි බව දෙවා වදරමින් නැවත මිසිල්පෙරු මාචන්ට බුකමෙවිවිකමිද එසේම දේවා වදරමින් නැවත දේවාලයට උපදනා ලාභයෙන් දින සිරිතේ පැවති සැවීමට එහි විහාර යෙහි තුන්බොධිගව හා සේනේ දෙවියන් බිසෝ දෙවියන් කුමාර දෙවියන් යන තුන් නැනට දවස් එකකට මුළු නැනට පැසිසාල පසළොස්වක් මාළු රන් තුන් මස්සක් හා පොල් තුනක්ද සකුරු මුළු තුනක් හා එණු නැලි මුක්කාලක් එණු දුරු කසා අතුළුවු දෙයට මසු එකක් හා පාන් තෙලට පොල් පසළොස්වක් හා සුච්චමල් දසක් බුලත් විසිසයක් සුවක් පසළොස්වක් හා මස් එකකට මිසිස් නැලි දෙකක් දුන්තෙල් නැලි දෙකක් පිරිබඩට සඳුන් පලමි අටක් සුවද දුමට අභිල් පලමි තුනක් ඔහුල් පලමි පසක් ඇතුළුවු අවුරුදු මහලලයට ඇසළ පෙළහරම කැකුළු පැසිසාල එක් සිය පණසක් පොල් සියසක් පාන් සුපාවට පොල් දසක් හා රජ හාබාගාරයෙන්ද සඳුන් අඹු කසුරු පිරිදිග කසුරු අගරු හා විබන්ට විසිතුරු මු අනාචි සේ තුනක් හා අවුරුදු පනා සුදුසු මු සේ එක එක හා රන් තලි රන් තැව් ඊදි තලි ඊදි නැව් රන් කරඹු ඊදි කරඹු රන් කෙඹි ඊදි කෙඹි රන් හි රන් දුකු රණොලි රවින් බැදී රන් මුදු රන් මිච්චෙයෙදු ශේඛ වාමරරන් විලි (ශ්‍රී) මුතු කුඩ හසාදිම සියලු සුපා හාබ ගත් සුදකර වදරමින් කසුනම් ඇතුළුවු ශෝඛය නෙවකාරක යන් හා රජ හාබාගාරයෙන්ද රජ රජ මහා මානාදින් ගෙන්ද කමාපණ දහස්ක් විගමිකොට කරවු මිණිබන් ගනරන් සේමහා රනනනිරිටය ආහරණ දෙමැරුවට බඩන කසුවානන්ට කසුඩාණෙමිස යන නමින් පට බිදවා වදුර පසභ තුරුකරන්නන්ද නානාචි නවාදානේකිරිමට වාදාකාරයෙන්ද නානාචිනාචන්ද යන මෙ සියලුව්‍යවස්ථා නිගමකර වදරමින් දේවාලයෙහි පිරිත් බණ්දෙහි මහා විහාරේ කටයුතුවලට පිරිසිදු සිල්වත් බණ්ඩර විනායබර ගණ්ණායක බොරසාමිත්වහන්සේ නමක් විදගේ නැනක් සෙසු සිල්වත් නමක් සමග ගණ තුනක් හා මොවුන්වහන්සේලාට නිසි ලෙස සකර පසයෙන් උපස්ථාන විදිමට යොග්‍යවු මෙහේනි විවිසද උබුමානනද මැවන්ගමද යන මෙ ආදිවු භ්‍රාමණෙහු වස්තූන්ද ගව මහිස පරිවරජානාදින් සුක්ක කොට මතු පමන්හා රහට තුකුරුවන් සතුකිරීමෙන් පැපිලියානේ විහාරේ නායකනිසට පැමිණි ගලතුරු මුල

මෙබවකර මහාතෙර සාමිත්තේ ඡිත්තවු නිශ්ශයන් වුකන මහල තෙරසාමිත්තේ නායකබවට පිරිවෙණ අකාම මෙසේම දේවාල විහාර දෙකෙහි සියලු ව්‍යවස්ථා නියමකර වදාරමින් නවද දේවාලය බුබාලය දෙකෙහි කෙත්වත් ආදියෙහි ප්‍රයෝජන අපතේනොහැර රක්ෂා කොට පැවැත්වීමත් සෙසු දවස්හි හෝ ආසල පෙළහැර දවස්හි හෝ යම් කිසිවක්හු විසින් දෙවියන්ට පුද පඬුරුලීම කෙරෙත් නම් ඊට ප්‍රමාදයෙන් තුන් බොහිටට පූජාකර වමින් ඔවුන් ලවා පසුව පින් දැක්වීම හා සමග දෙවියන්ට පඬුරු දැක්වු මැනව මෙහි බඳ දේවාල විහාර දෙකේ මෙහෙයවත් ඒ ඒ විහාර දේවාලවල ඇති වතින් දෙකුවත් නියා ඇරපිය නොහැකි අනියමක් පැමිණිව දේවාල විහාර දෙකින්දී ගැලවෙකුවත් දේවාල විහාර පිළිබඳවු ගම් කුඹුරු මිනිසා සනා ගරුභාව නොවිකුණු වත් කිසි කෙනෙකුත් විසින් නොගනු වත් විහාර දේවාල දෙකේ පරිවාර ජනයන් ලවා සුභ මෙහෙ කරණු වත් විහාර දේවාල දෙකේ නියෝගවු නියාවට සුගුණිව පවතිනුවත් දේවාල විහාර කණිමකාරදීනට තරම් වැඩුම් දිවෙළ දන පවත්වනුවත් නිරිතනරයෙන් පව බුරුග හා කුඹුරේසත් පව ආකාස විගන්ප්‍රනාපපති සැව්ට ඇතුළුව පවත්ව කුවත් දේවාල විහාර දෙකේ කට සුභ නිසුකනයන් විසින් තමනමන්ට වැටෙන පසයමෙන් දෙවියන් තුඹුරුවන් පුද වැඩුම් නන්වු පරිද්දෙන් නොකඩ කොට පවතී කුවත් දේවාලය හා විහාරය වඩිකකරණුවත් අවවාදකොට රජ සමිතවු පරිද්දෙන් ලියා තුබු සියා ලෙබ්බු නියාවට මේ දේවාල විහාරෙ දෙක පවතිනානෙක් රජ සුවරජ මහමාතාදීන් විසින් අඹුවක් නොකොට පවතී මෙලෝ පරලෝ නොවරදවා කුවරොදය රජසඳු ස්වානානාර ආසුරුගෙගස යනු විජයා දිවු සියලු සිරිවිඳ මතු සමිත පවතී සම්පතයට පැමිනෙන පරිද්දෙන් සිතුව යහපොති

ශ්‍රීමත් සත්සම්ඵර්ධ්‍ය විශ්‍රාතපුරේ බොහිත්‍රයා ලබිකානෙ
 ශ්‍රොතාපනනා ගුණේෂ භූෂණමහා ප්‍රභූකාපා සිනිවෙ
 ලක්ෂි ලක්ෂණනාම දෙවපනයෙ පුළේකානා මජ්ඣිර,
 කාරෙකා ප්‍රකාසි. වුනිත්‍ර සදනවාරුපහාරණ්ඩ

ශ්‍රී ලබිකාටිපතී: පරාක්‍රමභූජස් සුගතාකුයා ලබිකාති
 යභාවෙහම් හවිනොවමා: ශ්‍රාණුතමෙ භුමිඤ්චරහාවිනා:
 බලේමාය. සද්දා: සමසතජගතා: සනාමනවද්දි: සද්
 රක්ෂාසාසෝ මයි ජානනම් කාපයා පුණ්‍ය: තථා භූජ්‍යනාමි

සද්දනාමපරදනා:වා යො හාරෙති වසුකිරම්
 ඡෙතිවිභිසහසුණ් විඤ්චය. ජායතෙ ක්‍රිමි:
 තිණ්වා යදිවා කථා: පුප්ඵවා යදිවා ඵල.
 යො හරෙ බුබුහොගසා මහා පෙතො හවිසාති

ඵකෙකව හතිති ලොකෙ සචේවනාමපි භූභූජාම්
 නනභොසා කරග්‍රාහසා දුකෙදනා වසුකිරම්
 දනපාලනා යොමිබෙස දනා ශ්‍රයොසු පාලනාත්
 දනාත් සමිතමවාපෙනාති පාලනාදව්‍යතම් පදම්

Translation.

The King Parākrama Bāhu, Lord of Lanka, the illustrious, repaired the Temple of the god-chief with a heart, full of faith, dedicated to the god many excellent, etc., villages, together with all kinds of oblations; and delighting in doing good to the world, caused the (following) choice Edict to be inscribed on stone with a view to perpetuate the (grant).²⁴

On the 15th day of the bright half of the month Medindina (March-April) in the 39th year of (the reign of) the Supreme Monarch and Universal Lord Sri Sangha Bōdhi Siri Parākrama Bāhu, born of the pure Solar race (and lineally) descended from Mahā Sammata, and who attained to the Sovereignty of Lanka, the illustrious, in the 1958th year²⁵ of the auspicious Buddhist Era (the said Monarch), being arrayed in his sixty-four ornaments the abode of Sri (the goddess of prosperity), seated himself in the manner of the god-king, surrounded by kings sub-kings and retinue of ministers, on the throne (erected) in the beautiful hall in front of the Sumangala Palace in the eminent City of Jayawardhana.

24. This *śloka* also heads the Pepiliyāna Inscription.
 25. "In the 1958th year." Thus L. de Zoysa, Mahā Mudaliyar, and B. Gunasēkara, Mudaliyar, both Chief Sinhalese Translators to Government, translate the date of accession (more probably coronation) of Parākrama Bāhu VI, in the Pepiliyāna Inscription. The actual wording is ශ්‍රී බුබු වසිසෙත් එක්දහස් නවසිය අට පණස් අවුරුද්දක් පිරුණු සඳ (the latter part is still preserved on the broken slab at Pepiliyāna), "when one thousand nine hundred and fifty eight years of the Buddhist Era had elapsed." This would naturally imply that the real date fell in the current Buddhist year (*Buddha varshayehi*) 1959 (=5443=A.D. 1415-16); unless by a fiction "expired" years are to be treated as "current," in which case the A.D. date would be 1414-15. The *Kīrvyāsēkharaya* apparently quotes the regnal date B.V., 1958 as *current*:—බුදු වසිනෙක් දහස—නවසිය අට පණස් මස—රිවි සඳ කෙද යසස—පනල නිරිදෙක් විය ලොකුස

Whilst giving orders relative to the administration of the affairs connected with the Dévalés and Viháres in every part of his kingdom, having heard that Níla Perumálum, grandson of the great Bráhmaṇa Áryaya Káma Déva, had, in pursuance of the order given to him, repaired, at an expense of twenty-six thousand coins of the realm the beautiful Lakshmana Mahá Dévalé in Sabaragamuwa of Nawayodun (Kóralé) by furnishing it with ramparts, gates, doors, ranges of streets, land, choultries, three-storied palaces, thrones, elephant-stalls, horse-stables, image-houses, halls, bó-trees, dágabas, monasteries, libraries, parks, pleasure-gardens, etc., bestowed liberal gifts on the said Níla Perumálum: and, for its future perpetuation, dedicated to the god the three villages Saparagamuwa, Véralupé, Ratnapura; the three villages Talávitiya, Millavitiya, Amuwala; the six villages Bolutumbaya, Kolombugama, Pébotuwa, Hangomuwa, Lélopitiya, Bópetta; the three villages Máníyangama, Uggal-bada, Deraniyagala; the four villages Kehelbatuwáwa, Hénégama, Nábandala, Kolavenigama; the six villages Kalametiýáwa, Kotahera, Dimbulwala, Dehipáwala, Morahela, Eratné,²⁶ together with the village Salpé recently added—these six and twenty villages—which have already been granted by the Kings that ruled from the time of Kalikála Sahitya Sarwajña Pandita Parákrama Bahu, who resided at the City of Jambudroni (Dambadeniya) Supreme Lord of the Island.²⁷

Moreover, he offered many things such as gold, silver, pearls, precious stones, priceless clothes, elephants, horses, oxen, buffaloes, slaves, etc., and authorised the appropriation of the rentals, fines on death, and the offerings due from these villages which are dedicated to the god: he ordered the construction of a dhony and a pada-boat for the use of the Dévalé: he gave a writing waiving the King's right to levy taxes; ordered that 3,000 mala-bulat (betel leaves) should be provided monthly from Gilimalé;²⁸ and appointed over the Dévalé and the villages belonging thereto Officers who were called Ratanáyaka, Basnáyaka, Ratnáyaka, Mudalnáyaka, Wannoku, etc. Further, Níla Perumálum, appointed to improve the Dévalé and Viháre, had the office of Bandáranáyaka conferred on him and the office of Basnáyaka to be continued uninterruptedly in the line of his children and grand-children, etc. Mayila Perumálum was appointed to the post of Mukavetti.

In addition, the income accruing to the Dévalé was appropriated, according to custom, for the daily maintenance of the Three Bodhis at the Viháre, and for the service of the god Saman, his queen, and the prince god, as follows:—Fifteen *neli*²⁹ of cleaned rice, each day, for food; curry worth three *massás* of gold; three coconuts; three packets of jaggery; three quarters of a *neli* of salt; one *massa*³⁰ worth of onions, cumin seed and turmeric, fifteen coconuts for lamp-oil, one thousand sweet smelling flowers, twenty-six betel leaves, fifteen arecanuts, two *neli* of chillies for one month, two *neli* of butter, eight *palam*³¹ of sandal for smearing purposes; three *palam* of agallochum and five *palam* of bdellium for incense, for the annual offering and *Esala Perahera* (festival), one hundred and fifty *neli* of rice husked (without boiling and cleaned), and a hundred coconuts; for the offering of lamp light a thousand coconuts, and from the Royal Treasury supplies of sandal, camphor, scents, agallochum, three valuable outer garments richly variegated and one suitable outer garment annually; dishes and plates of gold, dishes and plates of silver, caskets of gold and silver, water goglets of gold and silver, golden arrows, golden bows, golden palanquins, gold rings set with gems, white *chámara*s fitted with golden handles, pearl umbrellas fitted with golden sockets, etc.

The King also enacted regulations relative to the appointment of the sixteen servitors, including the *Kapuwá*, and to the supply of a garment of stiff gold studded with gems and made at a cost of one thousand *karshápanas*, issued from the Royal Treasury and given by kings, royal ministers, etc. He, moreover,

26. V ralupe, Ratnapura, Talavitiya, Millavitiya, Nábandawala, Eratne are in Kuruwita Kóralé; Boltumbe and Morahela in Kadawat Kóralé; Lélopitiya in Navadum Kóralé; Máníyangama in Panáwal Kóralé; Uggalboða in Alutkuru Kóralé; Deraniyagala in Atakalam Kóralé.

27. The Minister (Mahinda) Déva Patrírja was despatched by Parákrama Báhu II. (A.D. 1240-1275) to set up at Adm's Peak (*Samantha kúta*) a "stately image of the god Sumana," richly adorned, "within the courtyard of the shrine" (*Mahāvamsa* LXXXVI, 20, 29). Major Forbes speaks (1841) of a mere "wooden ten ple, 3 ft. in height, dedicated to Saman." See also Skeen, *loc cit.*, p. 200.

28. *Gilimalé*. Skeen gives a fanciful (semi-Sinhalese, semi-Tamil) explanation of the name, viz. "mountain submerged" because forsooth *Samantha kúta* peak is not visible from the village! It is situated seven miles south-east of Ratnapura, on the path to Adam's Peak, "upon a gentle elevation, round which the river flows; before it lies a rich cultivated plain, interspersed with gigantic forest-trees, and bounded on all sides by wooded hills, which rise into stupendous mountains towards the Peak."

The village was noted for the profusion of its betel vines: hence the Sinhalese proverb "*Gilimalen eta dāta suddā*," "Even in Gilimalé there are white-teethed folk" (i.e. persons who abstain from "betel chewing").

Epigraphically Gilimalé goes back to the reign of Mahindu III. at least. There is at the village a stone slab covered with 54 lines of writing (each pair between horizontal ruling) of the 10th/11th century, now legible only here and there. The village name *Gilimalaya* occurs more than once (lines 24, 31, 35); also the names of Kakusānda, Kōnagama, and Kāsyapa, the three Buddhas who preceded Gautama (lines 19, 20), all of whom are traditionally recorded to have visited the Peak in turn. The style, mention of "Body Guard" (*Mekāppara*) Chiefs who executed the *sannasa* (lines 38, 39, 40), and the name (line 1) *Abhā Salāmévan* (the *birūda* of his father, Dāpulu V) fix the inscription as belonging to *Siri Sanga Bo Abhā Mhīndu* (III).

29. *Neliya*, or *sérūwa* = 1/32nd of a bushel. (B. Gunasekara).

30. *Massa* of gold: worth about 32-100th of a rupee. (B. G.)

31. *Palama* = 1/6th of a pound in weight. (B. G.)

conferred the title of *Kapuwá Déva* on the *Kapuwá* who holds the gem-set crown and other ornaments in the presence of the image of the god: he also appointed players on five kinds of musical instruments, musicians for performing service connected with dancing, vocal and instrumental music, and dancing girls.³²

He further ordered the recital of *pirit* and the preaching of *bana* in the *Déválé*; appointed for the service of the *Viháré* three persons, namely a *Gananáyaka* well acquainted with the whole body of Buddhist doctrine and discipline, holy, and observant of religious precepts, a *Vidáné*, and another pious ministrant.

Again, with a view to a regular supply of the four priestly requisites³³ he granted *Menéripitiya*, *Uduwátana*, *Getangama* and other villages with fields, gardens, oxen, buffaloes, attendants, etc., dedicating them to the Three Gems in perpetuity, and appointed as *Náyaka Mangala Terasami*³⁴ who had completed his course of study under *Galaturu-mula Medhankara Maha Terasami Náyaka* of the *Viháré* at *Pepiliyána*.

Having, in this manner, established rules relating to the above mentioned *Déválé* and *Viháré*, (His Majesty) ordered that the revenues derived from the gardens, etc., belonging to the *Déválé* and *Viháré* should be carefully preserved without squandering; and that every one who wishes to make offerings to the god on the *Esala Perahera* days, or on any other days, should offer first to the Three *Bódhis*³⁵ and then offer gifts to the god, imparting the merit of his pious deeds. Moreover, he ordered that things belonging to the *Viháré* and *Déválé* should be set apart for the service of the Two Establishments,³⁶ and that in case of any unavoidable emergency relief be effected by utilizing the incomes of the *Viháré* and *Déválé*; that the villages, fields, people, beasts or common property belonging to the *Viháré* and *Déválé* be not sold; that they be not purchased by any one; that the attendants of the *Viháré* and *Déválé* be employed in proper work; that the rules of the Two Establishments be strictly observed; that suitable wages and maintenance be given to the workmen, etc., of the *Viháré* and *Déválé*; that the use of five-fold music, umbrellas, white parasols, silk canopies, head-dresses and cloaks be kept up, and that the employees of the Two Establishments should properly and regularly maintain the system of offerings due to the god and the Three Gems, just as they would see to their own share of maintenance.

Well will it be if, in accordance with the stone inscription engraved with the consent of the King, who gave directions for the improvement of the *Déválé* and *Viháré*, kings, sub-kings, great ministers, etc., will, as long as these Two Establishments exist, adhere firmly to these rules, not fail in regard to this or the next world, and think of enjoying all prosperity such as birth of children, royal glory, official honors, long life, freedom from diseases, victory over enemies, etc., and of attaining the bliss of heaven and *Nirvána* in the world to come.

Having repaired the Temple formerly built to the god-chief, the beautiful *Lakshmana*, the great ocean of wisdom and mercy who is adorned with numerous qualities of a *Sotapanna* (one who has attained the first grade of sanctification) and having restored the Buddhist temple and renewed the munificent offerings in the celebrated, and illustrious, town of *Sapara* which is adorned with the Three *Bódhis*. I, *Parákrama Báhu*, Lord of Lanka, the illustrious 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 assuredly such that the inhabitants of all the world are equally concerned therein. It should 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)."

If any person causes to be taken land given by himself or by another, he will be born a worm in fæces (and so continue) for a period of 600 years.

If any one appropriates grass, or wood, or flower, or fruit, which belong to Buddha, he will become a great *Préta*. Land given as a gift is only sister of all princes in the world: it should not be possessed (by them); nor should any tax be imposed thereon.

As between a gift and protection, protection is superior to a gift:³⁷ by means of a gift one attains heaven; by means of protection one attains the imperishable state *Nirvána*.³⁸

32. So well illustrated in stone on the spirited dados at *Yápuhuwa* and *Gadaládeni Viháré*.

33. Cloths, food, bedding, medicines.

34. In the Inscription at *Pepiliyána* he is styled the "Priest" (*Sami*) *Mangala*—not as here "High Priest" (*Terasami*)—on whom the title "*Sunétra Mahá Dévi Pireven Tera*," was then conferred as incumbent of the *Pepiliyána Viháré*, so styled after the illustrious name of the Queen Mother of *Parákrama Báhu VI*.

35. Three *Bódhis* = *Bó-tree*, *dágaba* and images of the Buddha.

36. *Ubhaya vdsaya Mahá Sanghaya vahansa*.—The Two Establishments, or classes, of priests.

37. Reading දහස් ලෙසට පාලන. for දහ, ලෙසට පාලන which does not convey sense suited to the context. (B. Gunasékara).

38. These *ślokas* also close the *Pepiliyána* record; but are there accompanied by brief commentaries.

THE PORTUGUESE-DUTCH CHURCHES OF JAFFNA.

By J. P. LEWIS, C.M.G., C.C.S. (Retd.)

UNDER the Portuguese, the Jaffna Peninsula was divided into thirty-two parishes, which with "the Islands" seem to have been provided with thirty-four churches, though of these many were merely structures of mud, roofed with sticks and leaves, and, therefore, without any element of permanency about them. But the more important churches were built of stone, coral or brick, and of most of these, as they appeared when the Dutch dispossessed the Portuguese of them, we are fortunate in having pictures in Baldæus' book. His landscapes of the Jaffna Peninsula and Islands are, however, so imaginative that one may be inclined to doubt whether much value is to be attached to these illustrations from the point of view of historical accuracy; but I think it probable that they are correct in their main features.

The more substantial buildings were repaired and altered by the Dutch, and still continued to be used as parish churches under the new ecclesiastical régime. What remains of them is, therefore, partly Portuguese and partly Dutch—hence the title of this paper. Some of them are in use by the Wesleyan, American and Church Missionary Societies, among which bodies they appear to have been divided a hundred years ago; some are completely ruined; others again have entirely disappeared and have, in some instances, been replaced by new buildings on the same sites, and in others have had no successors.

In the first of these categories are Batticotta (Vaddukkodai), Pandateruppu, and Mánipáy in the hands of the American Mission, and Kaddaiveli in those of the Wesleyans; Chankánai, Achchuvéli and Varani are ruined; Chundikuli, Kopai and Puttúr have been replaced by modern buildings belonging to the Church Missionary and Wesleyan Societies; of Kayts, Point Pedro,* and Pungkutúvú there are barely any traces, and even the sites are hardly known. The Jaffna Dutch church, which has nothing Portuguese about it and stands in a different site from that corner of the Fort which was occupied by the Portuguese church which preceded it, does not come within the scope of this paper.

With regard to such of these churches as are ruins, every day adds to their decay; so, perhaps, before they completely disappear, some few notes about them and one or two of their more fortunate neighbours that I once made in the year 1903 may be of interest.

At Chankánai, eight miles north-west of Jaffna, on the high road that runs round the Peninsula, the ruins of the church consisted at this time of a nave and chancel, of which I give a plan. The building stands east and west, the chancel, in accordance with the ancient custom (which, however, at the time of its erection was ceasing to be strictly observed) being at the

* The old Portuguese church at Point Pedro was sold by auction in 1805. (Diary of Agent of Revenue, Jaffna, June, 1805).

east end. The nave was divided into aisles by two rows of pillars, eight on each side, of which five on the south and four on the north side, more or less complete, were still standing. These pillars were of brick, and were in circumference, as measured by me, each 7 feet 10 inches.

There were five square-headed windows on the south side of the nave, and four on the north, the place of the central window that should have been on this side being taken by a doorway, also square-headed. There was a central doorway with a window on each side of it at the west end, all square-headed. There was no doorway on the south. The width of the walls of the nave, which were not of brick but of coral stone, was 4 feet 2 inches. On the inner side of the north door and east of it was a holy-water stoup of semi-circular shape. The length of the nave was 110 feet 6 inches, and the width inside 31 feet 8 inches. The width of the west door was 7 feet 8 inches.

But the most interesting and best preserved part of the church was the chancel, which retained its roof, vaulted in coral stone, and was separated from the nave by a stone arch, $3\frac{1}{2}$ feet wide. This chancel is a unique feature and both chancel and chancel-arch are in perfect preservation, except that the east window has been broken out or a hole made in the east wall. I noticed, however, that a banyan tree had started just above the chancel-arch, which would soon bring down both it and the roof, if not removed. The length of the chancel inside was $28\frac{1}{2}$ feet and outside measurement, 32 feet; the width (inside) 20 feet. The side walls were 5 feet 3 inches thick, the east wall 3 feet 10 inches.

I had a portion of the floor of the chancel excavated to a depth of about 2 feet to find the real floor and succeeded in finding it. It was made of small squares of coral stone. The whole of the area of the church was covered with a dense growth of *kaddamanakku* (*jatropha glandulifera*) and formed a convenient latrine for the neighbourhood.

I am of opinion that this was the original Portuguese church, probably repaired and altered by the Dutch. The plan and the unmistakeable holy-water stoup suggest its Portuguese origin; but the small finials of ornamental masonry, which surmount the west gable of the chancel and the west gable of the nave, are undoubtedly the work of a Dutch builder. The roof of the nave, by the by, seems to have been lower than that of the chancel, judging from the mark on the west wall of the latter, above the arch.

A Roman Catholic inhabitant of the neighbourhood informed me that, formerly, persons of his church were buried inside the building. This must be a tradition from Portuguese times.

The church was handed over to the American Mission in 1817 on certain conditions as to using it and keeping it in order; but as the Mission had never made any use of it, I recommended Government to resume possession, and to spend a small sum on removing banyan and other trees which were certain in a few years to make it a complete ruin. The stone-vaulted chancel at least is worth preserving. This course was, I believe, adopted.

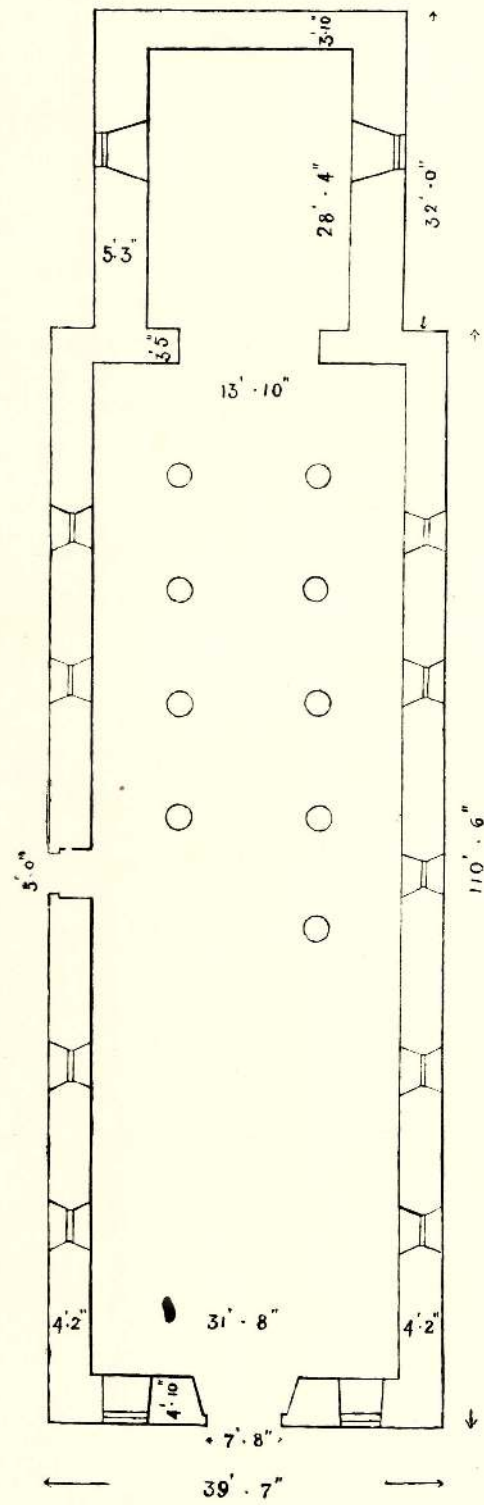
My inspection was made on 13th November, 1905. Since then, I understand, the nave fell into a dangerous condition and has been pulled down altogether. I hope the chancel still exists and is kept free of banyan, *itti* and *bó*-trees, however small. Four excellent views of the church before this demolition, for which I am indebted to Mr. John Scott, C.C.S., accompany this paper.

PARISH CHURCH AT CHANKANAI

(IN RUINS)

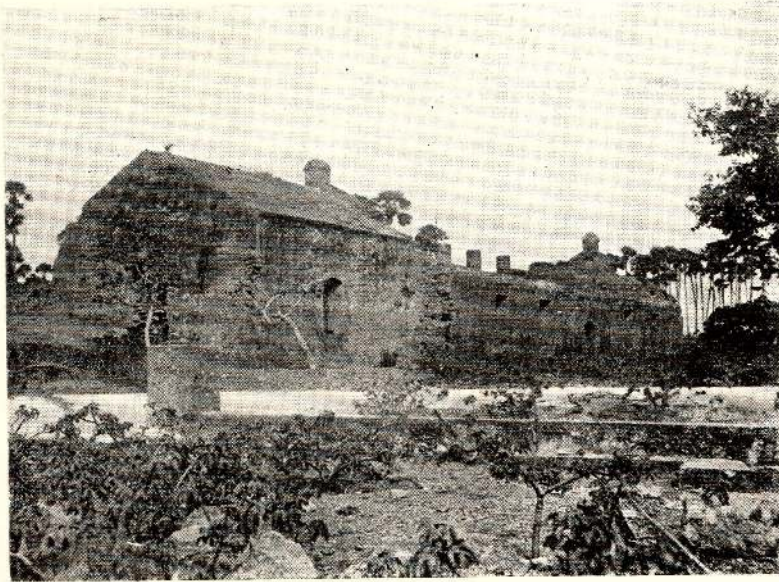
SCALE 16 FEET TO AN INCH.

R O J A D
3



PLAN

I. CHANKÁNAI CHURCH.



FROM THE NORTH-EAST.

Photo by Mr. John Scott, C.C.S.

"Times of Ceylon" half-tone block.

II. CHANKÁNAI CHURCH.

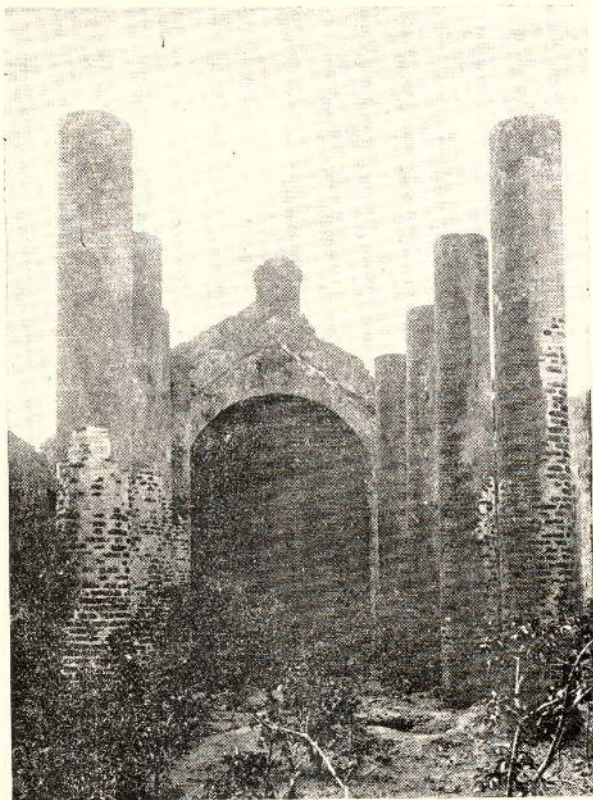


RUINS OF NAVE FROM EAST.

Photo by Mr. John Scott, C.C.S.

"Times of Ceylon" half-tone block.

III. CHANKANAI CHURCH.

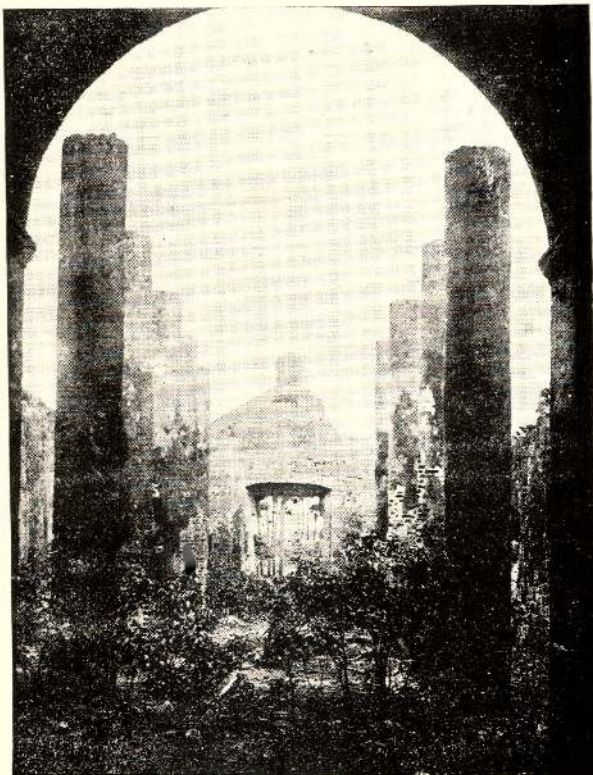


LOOKING EAST. THE CHANCEL ARCH.

Photo by Mr. John Scott, C.C.S.

"Times of Ceylon" half-tone block.

IV. CHANKANAI CHURCH.



LOOKING WEST.

Photo by Mr. John Scott, C.C.S.

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"Times of Ceylon" half-tone block.

BATTICOTTA CHURCH.

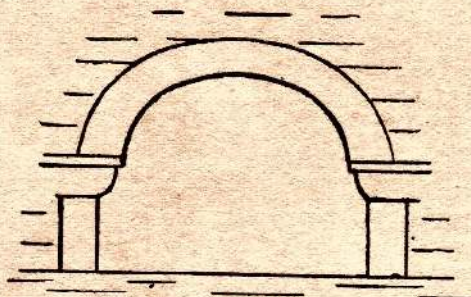


MAIN DOORWAY.

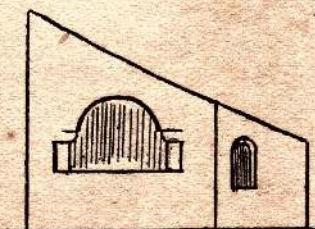
"Times of Ceylon" half-tone block.

The site of the Portuguese church at Achchuveli, off the road from Jaffna to Point Pedro, is occupied by a modern building of American Mission architecture, but there are some remains of the presbytery which adjoined the church at the east end.

There was an arcade of eight arches forming a sort of aisle on the south side of the building, with, at the west end, a round-arched window supported by short pillars with "cushion" capitals resembling those which are found in Norman architecture, thus:—



WINDOW.



WEST END OF PRESBYTERY.

Of this arcade four arches had, before I visited the ruins in November, 1903, already collapsed or been broken down. Of the remaining four, two had been built up. The arch between this aisle or annexe and the church had also been built up, but apparently at one time it opened into the sanctuary. The walls are built of coral stone, and are three feet thick. Let us hope that what remains of this building too may last for a long time, one of the few relics of our ancient ally.

Batticotta, now in regular use by the American Mission, consists of an enormous nave and aisles, seemingly under one roof, and separated by semi-circular arches supported by massive round pillars over a yard in diameter and ending in plain square capitals. These arcades, I imagine, show us what Chankánai and Varani naves originally were. I do not recollect how many pillars there are on each side, but a part of the church at the upper end has been cut off by a partition wall to form a school-room or vestry, and I should think it probable that there are eight, as there were at Chankánai. The "west" end of the church was evidently renewed in Dutch times, and probably the whole of the building repaired, for the door with its classical pediment and mouldings has over the apex a tablet bearing the quaint inscription

"Doen maken door den Heer Commandeur Laurens Pyl,¹ Anno 1678."

There is nothing else of interest in the church.

At Pandateruppu,² in the same neighbourhood, there is another old church of similar pattern. The façade has been modernized and a pseudo-classical belfry added. The windows are round-headed, and there is a door in the middle of one of the sides as well as at the end, as at Chankánai. The walls are 4 feet thick.

1. For photograph of an "address slip" of a *talpata* sent to "Lorensu Pyl Governadoru," see *Ceylon Antiquary*, Vol. 1. Part II. Plate IV, 2.

2. Pandateruppu "formerly had a magnificent Church and a house adjoining, built on arches, with two spacious rooms, gallery, fine gardens and a fish pond" (*Handbook to the Jaffna Peninsula*, by S. Katresu). This information probably comes from Baldéus.

The church at Varani, between Kodikáram and Point Pedro, was in a much more ruinous state when I visited it in 1903 than it was when I first saw it twenty years earlier. The west gable had in the interval collapsed. (This church, too, stands east and west). It is of much the same plan as the churches at Chankánai and Batticotta—a long nave divided into aisles by brick pillars. There were eight round-headed windows at the sides of which some still remain, and a door at the west end. The nave was 133 feet by 51. Only the side walls now remain.



WINDOW AT VARANI.

Of the church at Kaddaiveli near Point Pedro, the nave pillars, four on each side, and the "west" wall and door are Portuguese and the rest modern (Wesleyan Mission). As is to be seen also at the Dutch church at Jaffna, there is a flight of steps cut into the top of the wall of the end gable intended to give access to the belfry. An exactly similar feature is to be seen at the church of East Williamston, Pembrokeshire, where the belfry on the west gable is approached in the same way. The church at Kaddaiveli possesses an old Dutch chair of ebony.

Of the Portuguese-Dutch churches at Tellipalli, Udupiddi, Uduvil and Chávakachchéri, I do not think that any remains beyond mere stones have been incorporated in the buildings that have replaced them.

The present church at Chundikuli, St. John the Evangelist's, stands partly on the site of the old Portuguese church, dedicated like the present Roman Catholic church at the same place, to St. John the Baptist. The foundation of a portion of the old building can still be traced. Up to 1859 part of it used as the school-room was standing, and was divided off from the church (as now at Batticotta) by a wall. The walls of the old church "were five feet thick. There was a large hall with a gallery next the chancel of the church with a common wall between."³ These buildings were removed in 1860, and the present road from Jaffna town goes to Chundikuli through the site of a part of them.

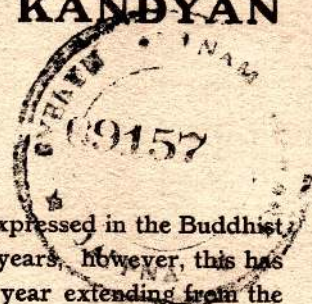
At Kayts the foundations of the Portuguese church which was also dedicated to St. John (but whether the Baptist or the Evangelist I cannot say), may be seen in the Customs compound. These were discovered by Mr. R. G. Anthonisz in 1906, and identified as those of the church, and he at the same time ascertained the dedication. There are some foundations of old buildings also in the Rest-house compound.

While touching on dedications, it may be mentioned that that of Chankánai seems to have been "the Holy Trinity;" of Achchuvéli, "the Holy Ghost;" of Batticotta, "the Assumption;" of Pandateruppu, "Our Lady of Remedies;" and of Mallagam, "Our Father, St. Ignatius."

3. Mr. J. M. Hensman in St. John's College Magazine, 1906.

THE BUDDHA VARSHA IN THE KANDYAN PERIOD.

By H. W. CODRINGTON, C.C.S.



THE equation employed by Turnour for the reduction of a date expressed in the Buddhist era to the Christian year was—543. In comparatively recent years, however, this has been amended to—544/3, i.e.—544 for the part of the Buddhist year extending from the Wesak full-moon to the end of December and—543 for the part from January to the day preceding the next Wesak full-moon.

This view was set forth on page vii of the *Kegalla Report* (S. P. XIX, 1892) by Mr. H. C. P. Bell, who then wrote :—

In converting dates of the Buddhist and Saka eras respectively into Christian years the usual practice in Ceylon has always been to employ the unqualified equations—543 (*Buddha varsha*) and +78 (*Saka varsha*).

Throughout India and Ceylon, *expired* years of native eras are almost invariably quoted¹ (though not always defined as such) but by a fiction are *considered current*;² and it seems probable that this usage has prevailed for centuries.³ In this view :—

- (a) $\left. \begin{matrix} \textit{Buddha} \\ \textit{Saka} \end{matrix} \right\} \textit{varshé} \text{ (—} \textit{ayehi) } \left\{ \begin{matrix} 2436 \\ 1814 \end{matrix} \right\}$ “in the (currency of the) $\left\{ \begin{matrix} \textit{Buddhist} \\ \textit{Saka} \end{matrix} \right\}$ year $\left\{ \begin{matrix} 2436 \\ 1814 \end{matrix} \right\}$ ”
- (b) $\left. \begin{matrix} \textit{Buddha} \\ \textit{Saka} \end{matrix} \right\} \textit{varsha} \left\{ \begin{matrix} 2436 \\ 1814 \end{matrix} \right\} \textit{valandá} \text{ (or } \textit{pirunu sanda)}$ “after the expiry of $\left\{ \begin{matrix} 2436 \\ 1814 \end{matrix} \right\}$ years of the $\left\{ \begin{matrix} \textit{Buddhist} \\ \textit{Saka} \end{matrix} \right\}$ era,”

although manifestly inconsistent, have the force of equivalent expression.

The Saka year is commonly treated as commencing with the entrance of the sun into Aries (*Mésha sankránti*) i.e., on or about April 12*

The Buddhist year is counted from the full-moon of Vesak (*Vaisákha*), which occurs late in April or in May.

Every Buddhist or Saka year, therefore, covers portions of two Christian years (treating years A.D. as commencing on January 1), and according as the required date of the Buddhist or Saka year falls in the (i.) latter or (ii.) prior, months of the Christian year, the correct equations will be :—

(i.)	(ii.)
A.B.—544 	A.B.—543
A.S.+ 78 	A.S.+ 79”

That (a) and (b)—where, however, 2436 should read 2435, and also the expression *Buddha* or *Saka varsha* 2435 or 1814—*ta pemini varshayehi*, “in the year which has arrived at the 2290th or 1669th or the Buddhist or Saka era”—are of the same value is correct; but the equation for the Buddhist era appears to be wrong, at least for the Kandyan period.

Before proceeding into details it may be advisable to give some explanation of *gata* or “expired” years, and *vartamána* or “current” years.

1. A system of *current* years is in vogue in parts of the Madras Presidency.—B.
 2. Thus in Ceylon, A. S. 1814 and A. B. 2346, which, *expired* on April 11 and May 11, 1892, will continue to be held as *current* until April 11-12 and April 30, 1893.—B.
 3. For the gradual process by which this anomaly was brought about, see Fleet, *Corpus Inscriptionum Indicarum*, Vol. III., Introduction, pp. 142-4.—B.
 4. At present; the date will continue to progress from day to day, but only after the lapse of several years for each such progression.—B.

Most Indian eras are of "expired" years: thus the Kaliyuga era began in February B.C. 3102, but the first year, according to European computation, is reckoned as 0 according to the Indian, and B. C. 3101 is counted as the year 1. Hence the equation for the period before Christ is 3102—B.C. year, and for the period after Christ, 3101 + A.D. year.

The Saka year is normally also "expired" and the equation is + 78/79, as stated by Mr. Bell, the first year of the era being A.D. 79.

Applying this to the *Buddha varsha*, we get.

"Expired" reckoning.		"Current" reckoning.	
Equation A.B. — 543/2 = A.D.		A.B. — 544/3 = A.D.	
A.B. — 544/3 = B.C.		A.B. — 545/4 = B.C.	
A.B. 0 = B.C. 544		A.B. 1 = B.C. 544	
1 = 543		2 = 543	
543 = 1		544 = 1	
544 = A.D. 1		545 = A.D. 1	
2459 = 1916		2460 = 1916	

This is clear in the Polonnaruwa inscription (Müller, *Ancient Inscriptions*, No. 156 and Journ. R. A. S. C. B. Vol. VIII, No. 26, page 31) of Sáhasa Malla, whose coronation is there given as having taken place on Wednesday, the 12th of the waning moon of Binara, when 1743 years of the Buddhist era, 3 months, and 27 days had elapsed. This date, according to Dr. Fleet and Mr. Swamikannupillai's "*Indian Chronology*," works out quite regularly at Wednesday, 23rd August, A.D. 1200. Here the "expired" year 1743—543, and the "current" year 1744—544 both equal A.D. 1200.

For the late Kandyan period the only date given in the *Mahāvansa* is A.B. 2290, the year of the accession of Kirttisri. The *Narendra Charitāwa Lōkana Pradīpikāwa* gives the same date. Is this A.D. 1746-7 or 1747-8?

The *Beknopte Historie* (Journ. R. A. S. C. B. Vol. XI., No. 38, p. 138) gives January 1748 for this event. On the Sinhalese side there is the traditional date of the death of Kirttisri's predecessor, Vijaya Rājasinha, given in prose or in verse. Four of the sources which I have consulted give the following details:—

1. S 1669 Nikini pura; Sita nekata, Monday: morning.
2. S 1669 Kataka 13: Nikini pura 5: Sita: Friday: 15 peyas after dawn.
3. S 1669 Kataka 30: Friday: 4 peyas after dawn.
4. S 1669 Nikini pura 5: Friday: 3 peyas after dawn.

Now the 5th of the waxing moon of Nikini, and the nekata Sita, both fall on Friday, 31st July, 1747, as also does the 30th Kataka. The 13th of the solar month is, therefore, wrong. One of the prose works⁵ adds that Kirttisri came to the throne on the next day, Saturday, at 21 peyas after dawn, and that the ambassadors who had been sent from Colombo in connection with the nuptial festivities of the late king celebrated in April and who were still in the vicinity of the capital, were despatched with news of the new sovereign's accession. This may be correct, but there is no mention of the embassy in the *Beknopte Historie*,⁶ and it is difficult to account for the date of the accession given in that record unless perhaps there was some confusion between

5. Anonymous collections of dates of notable events.

6. Since the above was written, Mr. R. G. Anthonisz has kindly called my attention to his *Report on the Dutch Records*, pp. 88-92, where extracts from the Ambassador's diary are given. The King died within a fortnight of the first audience, which took place on August 31st, 1747.

the death of the king and that of the queen Udamále Bisó, who is said to have died on Saturday, 10th Makara, Saka 1669, *i.e.*, 8th January, 1748. But taking January 1748 as the last possible date of the accession, it is still in the Saka year 1669. The question of the *Buddha varsha* is fortunately settled for us by the Bāmbá Viháre sannasa (regd. No. 101) granted by Kírttisrí himself. In this his accession is given as in *ශ්‍රී බුඩ වම්සෙත් දෙදස් දෙසිය අනුවට පැමිණි ප්‍රභව නම්වු මේ වම්සෙහිදී i.e.*, in the year called Prabhava, equivalent to the Buddhist year 2290. Now Prabhava is the name of the Saka year 1669, *i.e.*, A.D. 1747-8. The *Buddha varsha*, therefore, employed in the reign of Kírttisrí was the "expired" year and the equation—543-2.

That this was the usual mode of calculation is shown by the following documents :—

1. Asgiri Alut Viháre,

stone inscription A. B.	2344=	Durmati=	A.D.	1801
			II	(S. 1723)
2. Palkumbura Sannasa,

accession of Sri Vikrama	2341=	(S. 1720)=	1798
		(July)	
3. Bāmbá Viháre Sannasa,

date of grant	2302=	Pramódi =	1759
		Wesak (S. 1681)	
4. Weliwita Sannasa,

	2294=	Prajápati=	1751
		Nikini (S. 1673)	
5. Dambulla Tudapata

(Lawrie's Gazetteer,	2269=	S. 1648=	1726-7
I, 127)			
6. Fall of Colombo

	2199=	(S. 1578)=	1656
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This last date is given by Ratanapála Sthavira who wrote in A.D. 1770 (*v. Journ. R. A. S. C. B. XVIII., No. 54, p. 18*). Colombo capitulated on 12th May, 1656. The Saka year began on 28th March and the Buddhist year on 28th April.

How far back can this use of the "expired" year be traced? The Wégiriya inscription (*Journ. R.A.S.C.B. Vol. XXII, No. 65, p. 366*) is dated Saka 1337, A.B. 1957, 10th of waning moon of Navan. The Saka "expired" year does not agree with the Buddha year, whether reckoned as "current" or "expired." But the Saka year is occasionally "current" in South Indian Inscriptions, and, if this is so here, the Saka "current" year 1337 equals the "expired" A.B. 1957.

	A.B. 1957.		S. 1337.
"Current"	=	1413-4 1414-5
"Expired"	=	1414-5 1415-6

There is, therefore, some probability that the *Buddha varsha* was reckoned as "expired" in the fifteenth century. It should, however, be mentioned that in the preceding century the Saka year was "expired," for the date of the Hapugastenna inscription (*Journ. R.A.S.C.B. ib. p. 362*) works out quite normally as Sunday, 8th December, 1359.

The dates of this note have been calculated from the Tables in "*Indian Chronology.*"

SINHALESE PLACE NAMES IN THE JAFFNA PENINSULA.

By B. HORSBURGH, C.C.S.

I AM told on good authority that there is no written record of any kind shewing a Sinhalese occupation of the Jaffna Peninsula antecedent to the Tamil period.

The beginnings of the Tamil period itself are shrouded in obscurity. Mootootamby Pillay's "*Jaffna History*"¹ states that the possessors of the country before the Tamils were "Nágas," who were "a caste of men." No authority for this statement is given, or for the further statement that these "Nágas" were conquered by Tamils from the Chóla and Pándiyan countries who made their capital at Mantei.

The current account of the founding of Jaffna is purely mythical, whether we regard the tale of the blind lutist, or the still more legendary story of Siva, Susangita and the lute of Rávaná.

Beyond the broad fact that Tamil invaders from South India gradually forced the Sinhalese southwards, and occupied the northern and north-eastern parts of the Island, we know very little of these early days. The process undoubtedly took a very long time, and of the first contact between the two races in the extreme north we have no historical record.

That the Sinhalese occupied the northern portion of the mainland, which is now Tamil country, there is ample evidence carved in stone all over the Mannár and Mullaittivu Districts, but the fact that they were settled also in the Jaffna Peninsula before the Tamils came, depends for its proof mainly on the evidence furnished by the place names they have left behind them, corroborated by the very few stone relics that have been found.

One of the most common endings of Sinhalese place names is *gama* or *gamuwa* (ගම, ගමුව) meaning "village." The Tamil form of this is *kámam* (காமம்), as is shewn by existing places in the Sinhalese country which have also Tamil names, e.g., Kathirkámam for Kataragama.

It should be noted that there is a Tamil word *kámam* (காமம்) meaning "town," or "village," stated by Winslow to be "ex கிராமம்." Now, *kirámam* (கிராமம்) is from the Sanscrit *gráma*, from which the Sinhalese word *gama* is derived; so that both *kámam* and *gama* came from anterior common stock. I am, however, of opinion that, where *kámam* is found in place names of the Jaffna Peninsula, it is a Tamilized form of *gama*; because the Tamil word *kámam* is not used by the Tamils of the Peninsula, and is found only in place names which there is every reason to believe are of Sinhalese origin.

The following are the place names ending in *kámam* now found in the Jaffna Peninsula :—

Valikámam (Valigámam)
Vímankámam

Kodikámam (Kodigámam)
Tampakámam

1. A recent work in Tamil by a local author.

Valikámam is undoubtedly the Sinhalese name Weligama or "sandy village." It has no meaning in Tamil, whether we translate *vali* as "way" (வழி), or as "strength" (வலி), or as "whirlwind" (வளி.)

Vimankámam also has no meaning in Tamil, whether we take *Víman* as வீமம், "fearfulness," or as the name of the son of Pandu and supposed son of Vayu, God of the Wind.

There is, however, a Tamil village called Vimankallu not far from the Sinhalese village of Mámadu in the Vavoniya District of the Northern Province. When on circuit there recently I discovered that the village was known to the Sinhalese of that part of the country as Vimangalla or "Palace Rock" on account of an outcrop of slab rock *galla*, (ගල) near the spill of the tank and the ruins of a palace, *Vímana*, (විමන) which are found in the adjacent jungle. Vimankámam is thus seen to be the Tamilized form of Vimangama or "village of the palace."

Kodikámam, there can be little doubt, is the Sinhalese Godigama or Godigamuwa, of which there are several existing examples, though *kodi* (கொடி) is also a good Tamil word meaning "creeper" or "flag."

Tampakámam may be either Sinhalese or Tamil, so far as meaning goes.

In the following names the *gama* has become *kam* or *gam* :

Chunnákam (Chunnagam)	Pannákam (Pannagam)
Mallákam (Mallagam)	Karampakam (Karampagam)

Chunnákam, or as it is generally spelt, Chunnagam, can only be the Sinhalese Hunugama ("lime village"). It has no meaning in Tamil. Similarly Mallákam is the Sinhalese Malgama ("flower village"). Pannagama occurs five times in the last Census list. Karampakam is "the village of the *karamba* tree." Though *karambei* is a good Tamil word, meaning "dry, sterile land," the combination Karampakam is meaningless in Tamil.

A much larger number of names end in *vil*, the Sinhalese *vila* (විල), a "pond"; though here again it must be remembered that *vil* (வில்) is a good Tamil word, meaning "bow." There is also a Tamil word *vil* or *villu* (வில்லு) meaning a pond, which, however, is, I think, merely a form of the Sinhalese word. It is not given by Winslow, though in common use in the Northern Province.

The following names ending in *vil* are found in the Peninsula :—

Kondavil	Madduvil
Kokkuvil	Mantuvil
Inuvil	Mirisuvil
Uduvil	Ittavil
Kerudavil	Muhavil
Nunavil	Malvil

Of these *Kondavil* is probably *Kondavila* or "pond of the water lily." *Kokkuvil* is, I have little doubt, the Sinhalese *Kokkávila* or "crane pond"; *Uduvil* is *Uduvila*, the "upper pond"; *Madduvil* is *Madavila* the "muddy pond"; *Mantuvil* is *Manduvila*, or "pond of the *mandu* tree" (*Cycas circinalis*); *Mirisuvil* is *Mirisvila*, the "pond of the chillies"; *Ittavil* is *Ittévila*, "porcupine pond"; *Muhavil* is *Mahávila* "great pond"; and *Malvil* is the very common *Malvila*, "lotus pond." In almost all these cases there is no meaning in the Tamil names as they stand.

The Sinhalese word *kalapuwa*, meaning "lagoon," has been Tamilized as *kalappu* (கலப்பு), itself a Tamil word for "shallow sea." An excellent example of this is seen in the Tamil name for Batticaloa. The Sinhalese is Madakalapuwa ("muddy lagoon"). The Tamil is Maddu-kalappu. The Tamil word *maddu* (மட்பு) means "measure," "degree," "limit." It has nothing to do with "mud," *chérú* (சேறு), while there is an exact equivalent for *kalapuwa* in the Tamil word *kali* (கழி), which is in common use in the Peninsula where there are so many lagoons. The true Tamil name for "muddy lagoon" would be Chéttukkali (சேற்றுக்கழி).

One example of this ending is found in the Peninsula, viz., Tanankalappu, which has no meaning in Tamil, though *tanam* (தனம்) is a good Tamil word, meaning "gold" or "wealth." There can be no doubt that Tanankalappu is the Sinhalese Tanakalapuwa (තනකලපුව), "grassy" or "reedy lagoon."

The Sinhalese word *watta* (වත්ත), "garden" is Tamilized as *vattei* (வத்தை). It is found in the names Suravattei, a village in Valigamam North, and Kotiyavattei ("garden of the leopard"), the name of a land near Chunnagam, where a statue of Buddha was found. There can be no doubt that both these names are Sinhalese, and not Tamil.

The Sinhalese place name ending *pala* or *pola* (පල, පොල) meaning "place," has been Tamilized as *palai* (பலை), the meaning of which, as given in Winslow, is "(prov. improp. for வளை) hole, den of a beast," which is obviously quite inapplicable. Besides the village of Palei (Pallai) itself, the following village names occur :—

Tumpalai		Vidattalpalai
Tellipalai		Pulopalai
Varattupalai		Periyapalai

In Volume I, Part III, of "*The Ceylon Antiquary and Literary Register*," Mr. J. P. Lewis has a Note on Jaffna Place names ending in *páy* (பாய்), which he suggests is the Tamilized form of the Sinhalese word *pé* (පේ) meaning a "grove," found in so many place names. I think this is very possible, as there is no suggestion of "place" about the Tamil word *páy*, which means a "mat" or "sail."

The four place names in which this ending is found are :—

Kóppai		Manippai
Katirippai		Sandilippai

Kóppai may be the Tamil form of the Sinhalese Kómpé, or "grove of Kón trees," which are also found in the Peninsula : Katirippai is very probably Kadurupe, or "grove of Kaduru trees" (dogbane or Strychnos); Manippai is possibly Mâmpé. These are all existing Sinhalese place names. Sandilippai (Chandirippai) I am unable to account for. It does not appear to be Tamil; and the others, I would be inclined to say, are certainly not.

Two examples are found of the place ending *kadavai*, which is the Sinhalese *kadavata* (කඩවත), "post" or "station," viz., Perumakkadavei and Ankanakkadavei.

The endings *kandi* in Polikandi, Koyilakandi and *elu* in Urelu and Achchelu are also probably Sinhalese.

From the foregoing it will be seen that, with respect to some thirty odd place names, a Sinhalese origin may be accepted as certain in the majority of the instances given, and as practically certain as regards the balance. These names are scattered all over the Peninsula, and prove a general Sinhalese occupation of the country before the advent of the Tamils.

We may now inquire whether, in the case of Jaffna itself, the chief town of the Peninsula and capital of the Northern Province, there is any reason for assigning a Sinhalese origin to its Tamil name.

The Tamil name for Jaffna is "Yálpánam" (யாழ்ப்பாணம்), made up of two Tamil words, *yál* (யாழ்), "lute," and *pánar* (பாணர்), the name of the caste of lute players—the combined word meaning "the town or village or place of the lute player."

In such a compound it is clear that if *pánam* is given the meaning of "the place of the lute player" the *yál* ("lute") is redundant and unnecessary, because the literal meaning of the compound word is "the place of the lute player on the lute."

The commonly accepted explanation of the origin of the name is contained in the story of the blind lute player called Kaviviraragavan; which word itself is not so much a name as an attribution of accomplishments. He was a native of the Chóla country, who, after a quarrel with his wife about that fruitful source of matrimonial squabbles, some delay in serving his rice and curry, announced his intention of leaving her and going to Ceylon. She retorted with the sneer, "I suppose you mean to bring back a fertile country and a tusked elephant." "This woman has treated me with contempt," said he, and started for Ceylon, feeling his way by touch. In due course he reached Anurádhapura, where he played to King Elála, according to the story; who was so pleased that, quite in the manner of the kingly tradition, he asked the lutist to name his reward though it were half his kingdom. The minstrel then remembered his wife's sneer, and said he would have a fertile country and a tusked elephant. These were at once given, the country being the Jaffna Peninsula. He then returned to his wife, just to reduce her to a position of proper respect by relating his achievement, and started to colonise his new country with Tamils from South India, the Jaffna Peninsula being then uninhabited. To the chief town he gave the name "Yálpánam" to commemorate the manner in which he had obtained it.

It requires very little critical faculty to decide that such a story is pure myth, which has grown up round a name of which it suggested some explanation, though anything but the true one.

It is clear from the evidence of the place names already considered that the Sinhalese were in occupation of the Peninsula before the first Tamil invasion, and that the latter in the course of driving out the Sinhalese, took over a number of their place names and gave them a Tamil form, adapting, if possible, Tamil words as near the Sinhalese forms as they could get—Valikámam for Weligama, Kodikámam for Godigamuwa, etc.

Is it possible that the Tamil form "Yálpánam" is such an adaptation to a former Sinhalese name?

There is every likelihood that Jaffna, even in those days, was a place of some, if not of the chief, importance, which would have a Sinhalese name that the Tamils must have known, and would probably Tamilize, as we see they have done in other cases.

We may get some assistance in the matter by considering the modern Sinhalese name for Jaffna, which is "Jápané" or "Yápané." It is hard to say how much this modern name owes to European influence, *i.e.*, how much it may be a Sinhalacised form of "Jaffna," but, again, it is hardly likely that all recollection or tradition of the old name would have entirely died out. If it had, then "Yálpánama" or "Yápanama" would have quite a Sinhalese flavour about it, and would please the ear even more than "Jápané."

Mr. P. E. Pieris, of the Ceylon Civil Service, is my authority that in the XIVth century the Sinhalese called Jaffna "*Yápa Patuna*."² This is an obvious hybrid, *Yápa* being pure Sinhalese and *Patuna* a Sinhalacised form of the Tamil *Paddanam* (பட்டணம்) "town"—the "Town of *Yápa*."

My own opinion is that the original Sinhalese name for Jaffna was "*Yápáné*," the conversion of which into the Tamil "*Yálppánam*" is quite on the lines of the other similar conversions about which no doubt can be admitted.

"*Yápa*" is a good old Sinhalese word—used in some instances as a family name, and is found in place names such as *Yápahuwa*, *Yápalana*, *Yápame*; while *né* is a place-ending, meaning "village" or "place," as exemplified in *Habarané* (village of the *Habara* or *Veddas*), *Ranné*, *Balané*, *Dambané*, *Kolonné*, *Pilané*, *Tumbané*.

There is another consideration which tells against "*Yálppánam*" having been the original name for Jaffna. Original names are generally simple, and have a plain meaning. *Yálppánam* is a highly artificial and pleonastic compound, with a meaning so strained and inappropriate to the place it is assigned to that an incredible story has to be invented to account for it.

Again, it may be said of it that, while its two components are Tamil words, the compound is not Tamil, or is, at least, bad Tamil.

Yápáné, on the other hand, is simple. Its meaning is plain. It is good Sinhalese, and appropriate as a place name. If the Tamils kept it and gave it a Tamil form, the most natural form they could give it would be "*Yálppánam*."

As regards the stone relics found in the Peninsula indicating a Sinhalese occupation, I am aware of only two, and these are two statues of the Buddha, cut out of the white limestone so commonly used for the Anurádhapura images, but which stone is not found in the Jaffna District.

One of these was dug up at Chunnagam in 1902, and is preserved in "The Old Park," the grounds of the Government Agent's Residence at Jaffna. The other, a larger and finer figure, was found at Vallipuram in Vadamaradchi West, south of Point Pedro, and was given to the King of Siam by Governor Sir Henry Blake; thus leaving only one stone witness that the ancient Sinhalese in the Jaffna Peninsula before the coming of the Tamils were Buddhists.³

I close with a brief remark on this point. It is clear that the Sinhalese in the Jaffna Peninsula would receive their Buddhism from Anurádhapura. They would appear to have imported their images as well from that part of the country. From the fact that so few relics exist I would be disposed to infer that Buddhism had not been long established among them, when the Tamil invaders came, drove out the Sinhalese, destroyed the few Buddhist shrines there were, and practically blotted from the country all evidence of Sinhalese settlement, except that contained in some place names—one of these being *Yálppánam*, regarding the Tamil origin of which there has never been till now, I believe, the shadow of a doubt.

2. [See *Selalihini Sandésaya*, stanza 28.—Ed.]

3. A letter to "*The Buddhist*," signed "Visitor," and dated "Kankasanturai, 3 July, 1916," mentions the finding of this statue and the existence in ancient times of Sinhalese villages in this part of the country.

Notes & Queries.

ANDREAS AMABERT—CLAUDE ANTOINE S'COFFIER.¹

By F. H. DE VOS.

IT is somewhat strange that there is no coat of arms on the tombstone of Andreas Amabert. The date of his birth also is not given.

The arms of the Amabert family (Dauphiné) are as follow :—

D'argent, à une pyramide de sable, sommée d'une boule de gueules : au chef d'azur chargé de trois besants d'or.

It would not be difficult to obtain from France a genealogy of this family.

As regards Claude Antoine S'coffier, I believe he was a native of Middelburg. He died before the 20th December, 1761, as on that day, his widow, Johanna Jacoba Heymans of Batavia, married, at Colombo, Johannes Jacobus Scharff, an *assistent* in the Dutch service, the son of Jan Christoffel Scharff of Sangerhausen, a sergeant in the Dutch service, and Elizabeth de Saram. This Johannes Jacobus Scharff was the brother of Susanna Scharff, the wife of the Revd. Henricus Philipsz (Panditaratna).

There was a W. A. Scharff who was the husband of M. G. Scharl (*sic*) S'coffier, probably a daughter of Claude Antoine S'coffier. They baptized a child, Adriana, at Colombo on the 9th October, 1774.

"Openen acte van adoptie van 7 Oct. door " J(ohann) J(urgen) Scharff boekhouder "

Cornelia Henrietta Philipsz, another daughter of the Revd. Philipsz and Susanna Scharff, married (i) at Colombo on the 26th July, 1789, Adolf Martin Heyman of Leeuwestein and (ii) at Colombo, on the 20th October, 1792, Christoffel de Saram Wanigasekere Ekanaike, 4th Mahá Mudá-yár Vaandrig.

It would be interesting to discover whether Johanna Jacoba Heymans and Adolf Martin Heyman were related.

1. *The Ceylon Antiquary*, Vol. I, Part IV, p. 243.

IS BUDDHISM OPPOSED TO FAITH?

By S. G. P.

I AM very much beholden to the two learned Theras for their kindness in answering my query. The courtesy of two such eminent members of the Sangha encourages me to comment on their replies in the same spirit of honest inquiry that first led me to moot the subject.

Two points were raised in my query, viz. (1) that faith is disclaimed, though elsewhere held up as meritorious¹; (2) that no philosophical system can do without faith, least of all a religious philosophy that claims identity with the doctrines of the founder, and is handed down in sacred writings and expounded by successive generations of master and pupil.

The "replies" refer only to the first point.

Sumangala Thera has recourse to the well known distinction between the "popular" and "philosophical" ways of expressing truth. But this distinction, I submit, does not meet the difficulty, for it only gives rise to a further question: "When is truth philosophical and when popular? How is it to be found out in a given case?" This cannot, I opine, be left to the subjective impressions of different individuals.²

If, on the other hand, it is maintained that the difference must be learnt from tradition, from accredited Commentators of the text, we come face to face with the prohibition contained in the *Kālāma Sutta* quoted in the second reply; about which again the question recurs: "Is it popular or philosophic?"

Sumangala Thera writes: "*Saddha* can bring a man up to the very threshold of *Nibbāna*; but *Nibbāna* itself should be entered through the door of *Prajna* or Wisdom. There is only one passport to *Nibbāna*—that is *Prajna*."

But, according to Nāgasēna (*Milinda* 32-36) *Saddha* (faith) is one of the "good qualities" by which one may escape reindividualisation after death (*Nibbāna*?) He illustrates this saying by the picturesque comparison of the crowd crossing the stream (*Sansāra*? *Nibbāna* = other side of the stream) after the example of the strong man (*Buddha*).³

The standpoint of the Ven. Sri Nānissara is far more satisfactory. "There is no opposition in Buddhism to faith (*Saddha*)" with one exception (see letter). I am especially indebted to the Ven. Thera for putting the prohibition "not to believe anything because it is believed by parents, etc.," in its proper context. "Accept not what you hear by report (only); accept not tradition (only), etc." The adverb in brackets is significant.⁴

1. In "assuming" that "the Pali word *Saddhā* means faith," I have followed the practice of Buddhist writers, and I am happy to be able to claim for it the authority of the Ven. Sri Nānissara. Even Sumangala Thera approves of it elsewhere (i.e. *Pālī Course*, p. 217.)

2. This distinction between the popular and philosophic ways of expressing truth (i.e. truth according to appearance and truth according to reality) has, if I understand aright, given rise to divergence of opinion among Buddhists. At least Prof. Vallée Poussin attributes to it the difference between the *Pudgalavādin*s and the *Skandavādin*s. "Le Bouddhiste se demandera, comme l'Orientaliste se le demande, quelle est la pensée de derrière la tête du Maître infallible. Quand a-t-il parlé suivant l'apparence, quand suivant la réalité? Lorsqu'il nie ou Lorsqu'il affirme le moi?" *Bouddhisme, Opinions sur l'histoire de la Dogmatique*, pp 154 et seq. Cf also the controversy regarding *Nirvāna* (M. Dharmaratne, *Salvoopathy Vinitchaya and Nirvāna Vibhāgaya*. Appendix p. 1 et seq.): පසුගිය කාලයේදී මාතර පලාතේ පණ්ඩිත ජීවීර දෙපසයක අතරේ නිව්වාණය ගැන විවාදයක් හ මගෙහි වාදනුමිලල පැමිණ එක් පසයක ඇත්තේ නිව්වාණය යුතුය බවට කැඳි, එක් පසයක ඇත්තේ "නිව්වාණය පිරිසිදු විඤ්ඤායක් ඇතියි" කියාද, etc."

3. As for *Anguttara* III. 21 referred to in Prof. Rhys David's note (S.B.E. XXXV, p. 56), Prof. Vallée Poussin, who is, by no means, "a student dependent upon translations," says: "If I mistake not Faith is there put on the same level as intuition and intellectual perception." (Si j'entends bien *Ang.* III, 21, la foi y est mise sur la même rang que l'intuition et la connaissance intellectuelle.)

4. That students of Buddhism who depend upon translations are at a disadvantage is quite true; that translations are unreliable is equally true, generally speaking, but the example chosen is hardly fair to the writer. No translation, right or wrong, was given by me. The passage in question was quoted in support of my statement!

PARÁKRAMA BÁHU VI.

DATE OF CORONATION.

By JOHN M. SENAVERATNE.

MR. W. F. Gunawardhana, Mudaliyár, cannot "run with the hare and hunt with the hounds."¹

To say that in නගමන් (*nagamat*), නග (*naga*), is of the *Bhúta-Sangkhyá* notation and මන් (*mat*) of the *Katapaya*, is to show an indifferent acquaintance with the accepted usage of both notations.

A word, or expression, intended to convey a numeric signification is entirely either of the *Katapaya* notation or of the *Bhúta-Sangkhyá* : it can never be of both, in the manner Mudaliyar Gunawardhana contends for. The Mudaliyar's solution of the problem,—or rather his certainty that my solution is incorrect,—rests on this "combination," which is simply violation of clear rule, without precedent (and I have enquired from the best scholars) in all Sinhalese literature.

Surely, the Mudaliyar is not unfamiliar with the examples (quoted in the *Sidat-Sangaráwa*) illustrating the rule :—

Katapaya.

*Example.*²

සාකෙ පරකකම භුජමිස නරිඤ ජමිඬු
දෙති පුරමිසි නිවස. ගජකුට සංඛෙ

Translation.

"Whilst dwelling in King Parákrama Báhu's city of Dambadeniya in the (year) numeral *ga-ja-kú-ta* of the
3 8 1 1
Saka Era [i.e. in the Saka year 1183]."

Bhúta-Sangkhyá.

*Example.*³

නඤාමුරුරෙඤිර ඤාරමිඤ
සමාන්සනා හා අඤ්ඤමිඬු
නංඤාමුරුරෙඤිර ඤාරමිඬු
නඤාමුරුරෙඤිර ඤාරමිඬු

Translation.

"Having bowed to the Lotus-foot of the foe of Mura, the illustrious Satánanda has, for the benefit of students, propounded the Bháswati, after the lapse of *moon-bird-vacuum-one* in the Saka Era [i.e. in the Saka
1 2 0 1
year 1021]."

There is no "combination" of the two in either of the above examples. Can Mudaliyar Gunawardhana quote a single example *contra* ?

1. As he attempts to do in *Ceylon Antiquary*, Vol. I. Part IV, p. 258.
2. From the *Manjuse*.
3. Colebrooke, (*Hindu Astronomers*), II, p. 390.

DERIVATION OF "TUPPAHI."

By S. G. P.

ACCORDING to Clough's Dictionary "துப்பாஹி (*Tuppaḥiyā*) means interpreter, Burgher (in contempt)."

Mudaliyar Gunasékara in his *Comprehensive Grammar* (p. 362) gives it among "the naturalised and derived words from Tamil" : 'துப்பாஹி (துபாஹி or துப்பாஹி) interpreter.'

The *Tamil Dictionary* of Winslow derives "துபாஹி-துபாஹி-துப்பாஹி from Hindi, an interpreter, இருபாஷையறிந்தோன்."¹

Now *Topasses* was the name given by the Portuguese to Eurasians, and occurs frequently in the letters of old time Missionaries (e.g. Andrew Lopez. Besse, *Catalogus Missionis Madurensis*, 1907). They are also referred to as interpreters and translators.

Thus Father Anrique Anriquez, writing from Punicail, 21st November, 1549, says that he was engaged for some time in making correct translations previously made by the *Topazes*. . . .

Tambien la arte Malavar,² en la cual no se gastó poco tiempo en concertar las oraciones porque las que dantes estaban trasladadas, tenían muchas mentiras, por que los *topazes*, i.e. interpretes no supieron trasladarlo, me ocupó mucho, porque gasté en la trasladar tres ó cuatro meses y es un grande habajo, porque faltar palabras en esta lengua que declaren la nuestra.

These *Topazes* had, moreover, a bad reputation and were excluded from the Jesuit College of Goa :

Neque volunt (aedificatores hujus Collegii) ut recipiantur filii Lusitanorum ex matribus Indiis . . . Mistiti autem hujus provinciae laborant non bona fama ; propterea nemo est qui aliquid boni ex iis speret."³

Both துப்பாஹி (*Tuppaḥi*) and துபாஹி (*Tupāsi*) evidently come from this *Topass*, which is probably the Hindi word referred to by Winslow. It has the two significations of துப்பாஹி given by Clough.

The word *Topass* is said to be derived from (टोपी) *topi* (টোপি, Hind. "hat") and means "a person wearing a hat,⁴ a Christian of mixed descent chiefly of Portuguese origin, employed on shipboard as a sweeper." (Balfour).

It would be a curious piece of "learned lumber" to know whether துப்பாஹி (*Tuppaḥi*) came into use in Sinhalese from the Tamil துபாஹி, or from *Topass* so frequently used by the Portuguese. The authority of the learned scholar, Mudaliyar Gunasékara,⁵ is for its introduction from the Tamil.

Kurseong, D. H. R.,

India.

1. Winslow also suggests Sk. *Dvibhāshī* (द्विभाषि) a dubash, servant, as another possible derivation.

2. Tamil was "by earlier Europeans erroneously termed Malabar." M. Williams, *Sanskrit Grammar*, Introduction.

3. N. Lanclottus, Goa, nonis Nov., 1546.

4. It is perhaps a reminiscence of this that made Professor Rhys Davids say in his *Hibbert Lectures* 1881 (p 2), "The Singhalese have an epithet which they apply in good humoured sarcasm to Europeans and which means 'fellows with hats, hat fellows, *Toppi-kārayō*.'"

5. [Mudaliyar Gunasékara, as well as Mudaliyars Simon de Silva and W. F. Gunawardhana, —to whom we referred the matter, —have kindly favoured us with their views. See Notes A, B and C, below.—ED., C. A. & L. E.]

NOTE A.

By A. MENDIS GUNASEKARA, MUDALIYAR.

THE Tamil *Tupási* (of which *Tuppási* is a modification) is evidently derived from the Hindi *Dvibhāshi*, which literally means "one who speaks two languages." It is not a genuine Portuguese word, but is shown in Vieyra's *Portuguese Dictionary* (edition of 1809) as a word used by the Portuguese in India to designate "a Christian who has father and mother of different countries." It is not given in the abridged edition of 1826 of that dictionary, or in *A Ceylon-Portuguese and English Dictionary*, by the Rev. J. Callaway, Missionary in Ceylon, (published in 1823).

The Portuguese *Topaz* is either a corruption of *Dvibhāshi*, or of its Tamil equivalent *Tupási*. The latter is more probable, owing to the close resemblance of the two words (*Topaz* and *Tupási*) and owing to the words "South of India" in the following definition given in G. C. Whitworth's *An Anglo-Indian Dictionary*: "A native Christian sprung from a Portuguese father and an Indian mother in the South of India."

The word cannot be connected with the Hindi *Tōpi*, 'hat,' for the reasons that *s* (*ch*) in *Tupási* or *z* in *Topaz* is unaccountable, and because it is inconceivable why only a small and insignificant section of the people who wore hats came to be called *Tupási* to the exclusion of the genuine Europeans who always wore hats.

The Sinhalese *Tuppahi* (a modification of *Tuppási*) may be from the Tamil or from the Portuguese, which, as shown above, adopted the word from the Tamil.

NOTE B.

By SIMON DE SILVA, GATE MUDALIYAR.

THE word "Tuppahi" is used by the Sinhalese to signify an "Interpreter." The Sanskrit word "Dvibhāsi," signifying one who speaks two languages, has taken the form "Tupási" in Tamil, and the Tamil "Tupási" has become "Tuppahi" in Sinhalese. The word is also used by the Sinhalese to indicate a Portuguese descendant.

NOTE C.

By W. F. GUNAWARDHANA, MUDALIYAR.

IN the early intercourse of Europeans with India, a man who was able to interpret between the European and the native, was called a "Dvibhāshi," a man of two languages. In port this "Dvibhāshi" became "Dulsh," which is the word applied now to a ship-chandler, while in court it kept its form purer and passed into Tamil as "Tupāshi," and into Sinhalese as "Tuppahi." In the latter language it means, in addition to "interpreter," also a Portuguese descendant of the mechanic class. This class is of mixed Portuguese and Sinhalese descent, and speaks two languages. Hence the designation.

Literary Register.

THE MALDIVE ISLANDS: 1602-1607.

Edited by H. C. P. BELL, C.C.S. (Retd.)

PYRARD'S NARRATIVE.

(Continued from p. 278.)

CHAPTER XI.

Of the Religion of the inhabitants of the Maldives, and the Ceremonies which they observe.

Symson.

As to Religion, there is no other than the Mahometan,¹ unless any Strangers come; and most of them who resort thither, profess the same. Their Mosques are handsomely built of square Stone, well jointed, the Walls thick, and standing in the midst of a large square Enclosure, were such as will be bury'd; for many will have their peculiar Places of Burial. The Mosques are square, and facing towards the West, because they say Mahomet's Tomb lies that Way from them.

That [at Male]² has three Gates, and before each of them is a large Well, with Steps to go down into it, the Bottom of it pav'd, and the Sides lin'd with broad Stones, polish'd and clean, for the People to wash themselves; and from it to the Church the Way pav'd with the same Stone, the rest of the Court being all Sand, and there are eight or nine Steps to go up into the Mosque. The Floor of the Mosque is cover'd with fine Mats and Carpets,³ all kept extraordinary clean, and no Man dares blow his Nose, or spit on it.

Harris.

Their Religion and Ceremonies come next to be considered. All the Inhabitants are Mohammedans,¹ and the greatest Part of the Foreigners, viz. Arabians, Malabars, and Sumatrans, are the same. Their Temples, or Moschs, are built of good Stone, well cemented, and have a thick Wall. They stand in the Middle of a square walled Inclosure, where they bury their Dead, except those who desire a separate Sepulchre. Their Temples are square, and face the West, as pointing to Mohammed's Tomb.

They have² three Doors, each of which is faced by a broad Well with Steps, the Bottom and Sides of which are lined with polished and flat Stones, the Floor of the Temple being covered with Mats and Tapestry,³ whereas the Church-Yard is nothing but Sand. Their Temples are kept so clean, that if they want to spit or blow their Nose, they must either do it in their Handkerchief or got out of Doors.

1. Mahomedanism has, in all cases, made a cleaner sweep of all pre-existing forms of worship than any other missionary religion.

At the Maldives the existence of "an intervening Buddhism" may yet be definitely confirmed. On the island of Fua Mulaku are said to be jungle-covered ruins of a tope or dagaba, and the stone image of a Buddha in the *sthāna-mūrti*, or standing position." The tope is described as resembling the solid bell-shaped dagaba, rising from platforms, usual in Ceylon. Such ruins the islanders of the southern atolls term *astabu* (Addu Atoll) *havitta* (Fua Mulaku) and *vére*, i.e. Sanskrit *stūpa*, *chaitya* and *vihāra*. One of the islands in Ari Atoll is called *Vihama furhi*, and one in Male atoll *Vihama furhi*, meaning "the island of delightful Vihāras." Of also the island names *Muāna-furhi*, perhaps = *Munt-pura* "Buddha's city," and *Huludeli*, Sin. *saladala*, "Bo-tree (island)." The term applied by the Maldivians to their first sovereign converted to Muhammadanism is *Darumavanta*, i.e. *Dharmavanta*, "religious," "just" (See *Hak*: *Pyramid*, pp. 123-4, footnote).

2. Pyrard really wrote: "Leurs Temples' appellent Mesquites . . . Il ya trois portes." Symson has interpolated "at Male."

3. Pyrard has "de tapis," which Symson rightly translates "carpets."

Symson.

The Roof⁴ is of Timber, but wonderful curious. The Porches are all lin'd with inlaid Work, and all the Wooden Work is join'd without any Nail or Pin; and yet so knit together, that none can take it in Pieces, unless they understand the Art. There are very large Tables of Stone or Wood in several Parts of the Walls, with Arabick Inscriptions on them.

At the West End of the Mosque, is a small Wooden Partition like a Closet, for the King, the Person that carries his Sword and Target, the Great *Pandiare* one of the *Catibes*, and the four *Moudins*. Adjoining to that Closet, there are large Galleries for the Captain and Soldiers, with their Arms. In the same Manner there are Pews all about the Mosque for several Degrees and Qualities of Persons; and if any should presume to go into one that does not belong to his Quality, he would be fin'd; so that the meanest Person may have immediate Justice done him, against the greatest that should take his Place. There are Lamps continually burning in the Mosque, and Coco-Nut Trees are dedicated for that Service.

All the Islands inhabited, have Mosques, and some of them nine or ten; but their Festival is always kept in one appropriated for that Purpose, and consequently longer than the rest; the others being only Chapels to pray in, founded by private Persons; whereas the great one for the Festival, is built and endow'd at the publick Expence, and call'd *Oucouru Mesquite*.⁵

It is also to be observ'd, that the said Festival cannot be celebrated in an Island where there are not 40 Persons above 15 Years of Age, excluding the *Catibe*; for there is no performing it under that Number, and consequently such Islands have no *Catibe*, who is the Person to officiate at the chief Ceremony. The *Catibe* is as it were the Curate, who reads the publick Prayers, and preaches, having *Moudins*⁷ under him, like Chaplains, to teach the Law of Mahomet, and to write and read the Language of the Country and Arabick, for which the Parents of the Children give what they think fit.

They repair to the Mosque every Day in the Week, as soon as it is light; and the Reason they give for it, is, that the World is flat, and not round; and that there is a Wall of Brass⁹ quite round it, which hinders its being drown'd by the Waters that are without; and that the Devil, being an Enemy to Mankind, is labouring all the Night to under-mine and break thro' that Wall; which is near being accomplish'd when the Day appears, and therefore they go then to pray, because without it the World would perish.

Harris.

The Roof⁴ or Ceiling of the Temples is of Wood, admirably well polished, and the Walls are wainscoted both of them being firmly joined without Nails, Pegs, or any other visible Artifice. Upon the Walls of the Temples we met with large Tables of Stone, or of Wood, with Arabick Inscriptions.

They have a particular Place for the King and his Court, and Galleries for the Guards, and separate Apartments for certain Dignities, Qualities, and Ages insomuch that any Person who takes up an improper Place is fined accordingly. They constantly burn Lamps, for which End certain low⁵ Trees are consecrated.

Some of the Islands have nine or ten Temples; but that in which they solemnize a general Festival is built and supported at the common Charge, under the Name of *Ou coura Mesquite*.⁶

Each Mosche has its Priest called *Moudin*,⁷ and each Island that has forty Persons above the 15th Year [of their King's Age]⁸ is dignified with a *Catibe* or Curate, who assists as Principal at all publick Exercises, and governs the inferior Priests. He pronounces the publick Prayers, and by Sermons and Exhortations explains and recommends the Law of Mohammed; under him the *Moudins* teach Children to read and write their Mother Tongue, and that of Arabia; for which Service their Parents give them a Reward.

Every Day in the Week all above fifteen Years of Age repair, before Break of Day, to the Temple, and declare their Creed, viz. That the World is flat, and not round, that 'tis surrounded with a Wall of Brass,⁹ which prevents it being drowned in the Waters that encompass it: That the Devil, the general Enemy of Mankind, endeavours every Night to break through and undermine this Wall, and that he is not much short of compassing his End when the Day-light arrives. Upon this Belief they all join in Prayer, at the Break of Day, to prevent the Destruction of the World, which, as they believe, would otherwise ensue.

4. Pyrard: "le combla" (superstructure.)

5. *Sic*: Harris' misprint for "Coco."

6. Pyrard: "*Oucourou mesquite*," *M. Hukuru miskitu* i.e. Friday mosque: *Jamú musjid* of India.

7. *M. Mudimu*; *Ar. Muaddhin*.

8. Harris' incorrect interpolation.

9. Pyrard wrote "une murail de cuivre," "a wall of copper": "brass" is *Fairain*.

Symson.

They go four other times in the Day to the Mosque, viz. at Noon at Three in the Afternoon, at Sun-setting, and at Ten at Night, and are there every Time half an Hour.

The Women never go to the Mosques, but pray at Home,¹⁰ and the Men may do so if they will on common Days; but if a Man is known not to pray at all, the rest will not eat or converse with him.¹¹

I omit many Particulars as to Religion, because being common to all Mahometans, they are sufficiently known, as their Washings and other Ceremonies.¹²

I must observe it is very indecent to see them all wash in publick, and to hear them pray aloud; for then they discover all their Failings, and even tell when they had to do with their own Wives, or with other Women; and the Females do the same.

All the Boys are circumcis'd¹³ at seven Years of Age; when there is great feasting for 10 Days, Dancing, Musick, and Rejoycing.

The Girls, instead of being circumcis'd, when they are two Years old, have two or three Drops of Blood drawn from their Privities.

Harris.

They repair to the Temple four Times a Day, besides, viz. at Noon, at Three o'Clock in the Afternoon, at Sun-set, and at Ten o'Clock at Night, remaining each Time half an Hour.

Those that have no mind to go to Church may say their Prayers¹⁰ at home, or none at all if they please; but if it be known that any Person neglects their Duty of Prayer altogether no body will eat or converse with him;¹¹ from whence it comes to pass, that almost all of them, whether Tradesmen or others, spend a great Part of their Time in publick Service. They make use of Beads as well as the Papists; but they have no Crosses.

Before they enter the Temple they wash their Feet, Hands, Ears, Mouth and Eyes, observing at the same time certain Ceremonies, and pronouncing Prayers suitable to the Sin they repent of.¹² They are so scrupulous, that no Temptation in the World can oblige them to forbear this solemn way of washing; upon the Apprehension that it certainly purges them of all Sin and Pollution.

The greatest Indecency of their Worship is, that they wash and bathe publickly and promiscuously, and offer their penitential Prayers with a loud Voice, and so discover to all the World all the secret Transactions of their Lives. At this rate all the secret Adventures of Man and Wife are laid open to the World by the publick Prayers [of both Parties; for¹⁴] the Women pray [aloud¹⁴] as well as the Man, only they do it in their Houses, in regard that they never go to Church.

The Male Children are circumcis'd¹⁵ when they are seven Yéars of Age; and upon that Occasion the Parents and Relations divert themselves with Musick and publick Feasting fourteen Days. They have particular Operators for Circumcisions, who apply themselves to nothing else, and the Ceremony is after this manner: For six or seven Hours before the Circumcision the Child is bathed in the Sea, to render the Skin soft and tender. When the Hour comes the Child is brought to a Lodge built on purpose, and held by two or three *Moudins* or Priests, who in the mean time chant Verses and Prayers suitable to the Occasion.¹⁶ Before Circumcision they alledge that the Child is innocent and cannot sin, and for the same Reason they do not cover the Privities of the uncircumcised Children.

As for the Girls, their Circumcision consists in drawing two or three Drops of Blood, when they are two Years of Age; but 'tis attended with no Solemnity.

When the Children are grown up, they pay a profound Deference to the Operator that circumcised them, and call him Master.

10. Both translations fail to add "and perform the ceremonies called *Namande*." M. *namadu*, Sin: *namaada*; Pers: *namas*.

11. Pyrard adds "ils disent qu'il n'est pas bon Mouseliman"

12. Symson, *more suo*, makes Pyrard shirk quaint particulars which he in fact gives.

13. Pyrard refers to the "greater" (*ghust*) and "less" (*wudu*) "ablutions."

14. More interpolations.

15. Pyrard: "ils appellent la circumcission *Seumat*." Ar: *sunnah* "the duty."

16. In lieu of Harris' blunt translation, Pyrard himself may be quoted: "Ils disent qu'ils font cela pour faire retirer la verge, et pour rendre la peau plus tendre et plus molle. L'operateur prenant vn peu de chaux blanche detrempee, marque tout autour de la verge l'endroit ou'il doit faire l'incision; puis il tire la peau du prepuce le plus qu'il peut et la lie d'une petite corde, et apres fait l'operation avec vn rasoir, qui ne sert qu'à cela, qui est bien trechant et bien affilé."

Symson.

Friday is their Weekly Festival,¹⁷ as with other Mahometans, when all Males above 15 Years of Age resort to the Mosque.

Tho' in other Parts where that Religion is in Use, they will allow of no Bells, here the People are call'd together by a Sort of Bell²⁰ made like the Top of an Alembick, which a proper Officer beats with a Mallet at all the cross Streets. Then the People put on their best Garments; for they are allow'd to work all the rest of the Day, and repair to the Mosque.

The King's Musick plays all the Morning; and his four *Moudins*, getting upon a high Stone Structure adjoining to the Mosque, stop their Ears, and cry out in a hideous Manner, *Alas, Alas aquebar*,²² that is, *Great God*, and add something concerning *Mahomet*.

The King goes last to the Mosque, his Head cover'd with a white Veil over his Turbant, led by the *Moudins* and attended by all the Nobility and Soldiers. Then the *Catibe*,²³ or Curate, mounts a Place rais'd some few Steps at the End of the Mosque, and holding a naked Sword, recites the Prayers. During that Time the People put themselves into a thousand ridiculous Postures, lay down their Weapons and Knives, and keep nothing about them but their Cloaths.

Harris.

They celebrate several Festivals in the Course of the Year, particularly every Friday¹⁷ with them is a Day of Feasting, at which all the Males above fifteen Years of Age are present, but no Females. On the preceding Eve they pray in their Houses,¹⁸ some for their Health, others for the dead, and for that end send for the Priests to their Houses,¹⁹ where an Entertainment is provided; and as the Priests have no Stomach for eating they choose rather to absent, for if they come they must eat, though against their Appetite.

On Friday Morning the public Crier goes round the Island, with a sort of Bell²⁰ in his Hand, and a Hammer of Wood to beat it withal: He is assisted by three Trumpeters,²¹ who sound often to give the People notice of their Duty. Upon this Warning the People throw aside all Work for that Day, and after washing and bathing, and putting on their best Cloaths, repair to the Temple.

In the mean time the King's Musicians play before his Palace on divers Instruments; and soon after the King's four Priests [*Moudins*] who are Men of Quality and Learning, and never assist but at publick Solemnities, ascend an high Stone Edifice adjoining to the Temple, where they clap their Hands upon their Ears, and with a loud and fearful Voice cry thrice *Alla, Alla, Aquebar*!²² i.e. Great God, and then they add something of Mohammed.

This done, they repair to the King's Palace, and pronounce the same Words after the same manner. Upon which, if the King has a Mind to be seen, as he commonly is, he sends a Carpet of Silk to be spread on the Place where he means to sit. Then the *Moudins* do the like at the *Catibe's* House, and he comes and waits upon the King, who walks in great Magnificence to the Temple his Head being covered with a white Veil above a great Turban, so that he cannot see, but is led by one of the *Moudins*.

The King comes last to the Church, and immediately says his Prayers; after which the *Catibe*²³ being mounted on a raised Place at one end of the Temple, takes a naked Sword in his Hand with the Point downward, and flourishing it about recites his Prayers. In the mean time the People pray without ceasing, putting themselves in various Postures, and observing several apish Gestures.

17. Pyrard: "Ils s'appellent cette feste, *Oucou. ou*, et en Arabe *awé matil*. Ar: *juma*."

18. Pyrard: "qu'ils s'appellent *sahat*. M. *saldit*; Ar. *salah*."

19. Pyrard: "Si non ils les font reuir prier en leur maisons. (ils appellent cette priere *Pastia*.)" Ar: *Fâtâhâh*."

20. Pyrard: "vne maniere de cloche de fonte nommée *Coly*."

21. Pyrard calls their trumpet "*Tarapilly*." M. *tâta fili*."

22. Pyrard: "Ils mettent les mains à leurs oreilles, et ils crient par trois fois de toute leur force, d'une voix effroyable tous ensemble, ces paroles en langue Arabesque. *Alas alas aquebar*, c'est à dire, *grand Dieu*." Ar. *Allahu Akbar*! "God is great."

23. Pyrard says there were two *Catibes* at Male, who relieved one another in turn for the weekly festival.

Symson.

The *Catibe* changes the Prayers every Friday, 'till the Year ends, and then he begins again. He says all by Heart; but one of the *Moudins* holds the Book, and if the *Catibe* should happen to mistake one Syllable, or so much as a Letter, the *Moudin* would reprove him aloud; because they say if one Tittle were wrong, the whole Service would be void. I have seen them very full of Scruples, and in great Contests upon that Occasion. This Service lasts about two Hours. Sometimes the great *Pandiare*, who is the Head of their Religion throughout all the Islands, makes a Sermon, and either prays for the Health of some Person, or for the Destruction of their Enemies, as Occasion requires.

When all is ended, the People salute each other, shaking Hands, [and saying *Salan à lescon*] and so depart.

Every new Moon throughout the Year, is also a great Festival; and then they clean their Houses, Courts, and Streets, and place at their Doors, both within and without, on both Sides, Coco-Nut Shells cut in two, like little Bowls, fill'd with Sand, and lighted Coals on it, where they continually burn sweet Woods and Gums, and the same in the Corners of their Houses, and about their Beds.

There are four new Moons which are greater Festivals than all the rest.

The one is that they call *Ramadan*,²⁴ being about our December or January, for it varies, their Year not being Solar as ours is; all which Moon they fast, [and when the next begins, then is their great Feast, like our Easter.]

During this whole Moon, they fast so strictly from Morning 'till Night, that they dare not so much as wash their Mouths, for fear any Water should slip down, or even to swallow their own Spittle; and yet they commonly spend all the Night in revelling, feasting, and treating one another; so that this Moon is more expensive to them, than six others.

Harris.

The *Catibe* has a new Prayer for every Friday in the Year, and when that Year is expired, makes use of the same Prayers for the next. He repeats all without Book, and if he happens to be out in one Word, Syllable, or Letter, the *Moudins* reprimand him publicly, and the Feast is thought to be ineffectual.

This Service lasts about two Hours, and after it is over, the people saluting one another, and the King returning in great State to his Palace, entertains 'em at his Own Expence.

They observe the like Solemnity on the Day of every new Moon, and rejoice when they see it. Upon this Occasion they clean their Houses, Courts and Streets, garnishing the Entries of the Churches, and the Gates of their Houses with Cocoa Shells cut in the middle, and filled with white Sand, and burning Coals, upon which they burn almost all Night sweet-scented Gums and Woods, at the same time the Insides of their Houses, their Beds, etc., are perfumed after the same manner.

Though the Maldivans celebrate every new Moon yet they observe four beyond the rest.

Particularly in December, or thereabouts, they have a Fast called *Ramedan*,²⁴ which commences at the new Moon, and lasts till the next new Moon. They take their Measures not from the real Change, but from the Appearance of the new Moon; by which means it so falls out, that some Islands begin the Fast sooner than others.

The first Night of the *Ramedan* Feast the Men and Women visit one another apart, and divert themselves with Feasting, Dancing, etc., till 'tis near Day, having prepared themselves for eating by fasting the preceding Day, in which Custom they are so superstitious, that for that Day they will not only avoid the tasting of any, but even the washing of their Mouths, or putting their Fingers therein, or swallowing their Spittle.

The Prohibition of swallowing their Spittle puts them to a great Inconvenience when they are in the Church, because it is not allowed to spit there, and so upon every Turn they are forced to go out of Doors. Nay, such is their Superstition upon the Feast-day, that the Men, who are allowed to bathe, are prohibited to plunge their Heads in the Water, lest some Drop of it should enter their Mouth or Ears; and the Women are forbid to bathe at all.

24. Pyrard: "en Arabe *Ramedan* e ten leur langue, *Rodet*." M. *Ródd*: Pers, *Róza* "fast."

Symson.

Harris.

Half an Hour before Sun-set, all above fifteen Years of Age repair to the Temple, and in the Space of that half Hour cleanse their Mouths, and pick their Teeth very nicely, being furnished by the *Moudins* with Pick-tooths, and other cleansing Instruments made of Cocoa-wood. This done, the *Moudin* makes his Cry three times, and enters the Temple at the Head of the People who then say their Prayers, the Women at the same, time being employed in saying theirs at home.

When that Service is over they feast and make merry with one another.

During the *Ramedan* the King entertains all the People at several times, inviting only Persons of the same Quality at a Time; for they are such religious Observers of their Quality, that they will not eat with any Person of a different Rank. The Nobles, etc., entertain their Friends in like manner;²⁵ and thus do the Men and Boys feast; but the Women, who are not allowed to go to these Feasts, send only Presents at Night one to another. The Women bathe themselves in the Evening, at which Time the Men are enjoined to avoid Bathing.

During the whole Course of the *Ramedan* they fast after the above-mentioned manner in the Day-time, and avoid Sin and Polution as much as they can. If any one breaks any one of the Fast-days, he is obliged to fast as many more after the End of the *Ramedan*.

In this Month no body will work be they ever so poor. The *Pandiare* preaches every Day at Three in the Afternoon in the King's Palace, or in the Church, or in his own House. After the Sermon is over they divert themselves with the Exercise of Arms, and several sorts of Plays, particularly at Foot-ball. At the same time the Women and Girls visit one another, and have particular sorts of Plays and Diversions suitable to their Sex.

Intrigues run higher in this Month than in any other, and the Courtship consists in sending to one another Songs and Verses, inscribed with Bodkins on Cocoa Leaves, which are as white as Paper.

The Youths likewise present their Mistresses with Garlands of sweet smelling Flowers, and receive in return Presents of *Betel* nicely dressed. In fine, they take all possible Measures to heighten their Mirth and Diversions.

They seldom work during this Month, but spend their Time in exercising their Weapons, and several Sorts of Sports; and the Women have their Games and Diversions among themselves.

This Month also the young Men and Maids entertain one another, and make Love more than at other Times. They send one another Songs, and little Copies of Verses writ on the Leaves of the Coco-Trees, which are as white as Paper, and they engrave them with Bodkins.

The young Men gather and make curious Garlands of the choicest Flowers, to present their Mistresses, and they in Return send them *Betele* neatly prepar'd and order'd. Thus they make Love, and must not marry in the Day-Time, during that Month, but in the Night. In short, this fasting Month is spent as merrily as they are able.

The Women are oblig'd to fast eight Days longer than the Men, which they say is on Account of their Courses.

25. Pyrard: "On appelle ce souper *Rodet pillauay*." M. *Róda villán*, to keep the Feast.

Symson.

Three Days before the End of the *Ramadan*, the Bell above spoken of, and the Trumpets, go about the Island, to give Notice to the People from the *Pandiare*, whom the *Arabs* call *Cadi*, to send in their Names to be register'd, throughout all the Islands, Men, Women, and Children. At the Time of doing whereof, they are to lay down for each Person half a *Larin*, which is about four Pence in Money, or the Value of it in Goods: this is done by all very freely, as believing their Fast would be of no Value without it, and reckoning it a Duty paid to God and Mahomet; ²⁶ and those who have it not, either ask it of the Rich, or promise to pay after the Festival; the King and all the great Ones being most ready to pay for the Poor, and Parents pay for all their Children, tho' but new-born, 'till they are out of their Power.

The Profit arising hereof, is divided into three Parts, the first for the *Pandiare*, *Naybes*, *Catibes*, *Moudins*, *Devantis*, ²⁷ and other Men belonging to the Mosques; the second for such as have newly embrac'd their Religion; and the third for the Poor.

When the Time of Fasting is over, they celebrate one of the greatest Festivals, by them call'd *Idu*, [and by the *Arabs* *Beiram*; of which, and the *Ramadan*, enough has been writ by all that treat of *Mahometanism*.] ²⁸

The [third] Festival is about our June, and observ'd in Memory of the Dead, ²⁹ with much Ceremony. That Day the King, and all his Wives, who never go Abroad but that Day, visit the Graves of their Ancestors, and those of some other Persons that have gain'd the Reputation of Sanctity, where they burn Perfumes, ³⁰ and offer as many Dishes of Provisions, as they have near Relations bury'd. Those Provisions are kept by the *Moudins* of the next Mosques, who say as many Prayers as there are Dishes. All the Graves of those who have any Friends living, are visited and refresh'd with white Sand that Day, and they burn Perfumes whilst they pray.

Harris.

Three Days before it ends the Bellman and the Trumpeters go round the Island, requiring all the Inhabitants, whether Men or Boys, Women or Girls, to send their Names in Writing [at *Male* to the *Pandiare*, at other Islands] to the *Naybe* of their respective *Attollon* and to pay an Offering of half a *Larrin* a Head, which the People pay very willingly as a Tribute to God and Mohammed. ²⁶ For they imagine that without the paying of that Tribute their Fasting would not avail them. In this Tax the Parents pay for the unmarried Children, and for their Servants and Slaves; and if any poor Person has not the Money to lay down, the King, or any rich Person, pays for them very willingly.

The Money arising from this Tax is lodged in the Hands of four Receivers, one on the Behalf of the King, a second for the Clergy, a third for the new Converts, and a fourth for the Poor. One-third of it goes to Ecclesiastical Persons, another to the Proselytes, and the remaining third to the Poor.

26. Pyrard: "Ils l'appellent *Pitourou*." *M. fituru*; *Ar*; *al fitr* "the breaking of the fast. The alms portion was $2\frac{1}{2}$ seers of fruit or grain, payable by all save married women and adult sons (*Quanoon e Islam*).

27. Pyrard: "*Devantis*." *M. Devani*.

28. Symson inserts the words in brackets. The festival closing *Ramedan* is the *Idu-l-fitr* or *Idu-s-saghir*, the minor festival.

Pyrard rightly specifies the *Mas yau* as the next festival. *Ar*; *Idu-l-Kur-ban* or *Idu-l-aghā* "the feast of the sacrifice," or the greater *Beiram*, which follows *Idu-l-fitr* shortly. It is generally regarded as in commemoration of the sacrifice of Ishmeel whom the Moslems substitute for Isaac. The festival lasts three or four days. Pilgrims perform the "sacrifice" on the 10th of the month Zul Hijjah (see *Lane*, *Burton*, *Sale*, etc.)

Pyrard then describes a festival called *Poyecan*, that is to say, "full moon," which occurs about the months of April or May, at the full moon,—a day before and a day after. It is more of a rejoicing than a (religious) festival. *M. Poi Kakkan*. Cf: *Sin pōya*, change of moon, *kakā* (pret. of *kanāwa* to eat. The festival is not Muslim, but seems to be the equivalent of the *Sinhalese New Year*, or of the *Vesak pōya*, when Gautama Buddha attained his *Parinirvāna*. The indecent behaviour countenanced at the *Maldives*, according to Pyrard, finds no place in the observance of the two *Sinhalese* festivals.

29. Both Symson and Harris make no reference to the *Idu-l-aghā* and *Poi Kakkan* festivals. Symson, therefore numbers this festival of "about our June" "as the third." Harris omits even it.

30. Pyrard adds: "et y present des *Dida*, comme nous faisons des chandelles." *M. dida*; *Sin. dada* "flag."

Symson.

The next Day there is a general Alms at the King's Palace, which he delivers with his own Hand to all the Poor; who knowing it, resort thither from the remotest Islands. Enquiry is first made of what Persons are really needy: for such as are not so, and come, have only a little Silver Ring given them; for which purpose the King has a vast Number of them made against that Day, to bestow on the meaner Sort of People, who bring all their Children to receive the said Rings of the King. The Rings are worth half a *Larin*, being about four Pence. The same Day all Housekeepers give Alms, all such as are worth 100 *Larins*, being oblig'd to bestow the fifth Part of what they have in Charity; but those who are not worth so much, are not oblig'd to give Alms.

About August or September, for two Days successively, the King causes a great Quantity of Rice to be boil'd very thin, putting in half the Quantity of Coco-Nut, Honey, and Milk, which is carry'd about all the Island in large Vessels, those who carry it having Porringers to deal it out to all they meet; and all Persons, from the poorest to the greatest, receive it. All the People practise this in some Measure, and the poorest must boil, and send some among themselves. They told me, it was done in Memory of a Miracle Mahomet wrought on that Day.³¹

In October, or about that Time, is the [fourth] Festival, in the Night, call'd *Maulude*;³² and they say that was the Night on which their Prophet Mahomet dy'd.

It is solemniz'd as follows. A Month before it, they chuse about 50 Persons, all Men of Note, to prepare all Things against the Day. These go from House to House to collect what each is tax'd at, according to their Ability; they also got to invite, or order all Points, tho' all others are assisting to them, this Festival being celebrated throughout all the Islands: I saw it at *Malé*, in six several Places. The King is at the Expence in one Place, at his Palace. It is perform'd by the People at the four Corners of the Island, by those of each Quarter; and there is one general [celebration] of all the People in the Middle of the Island, before the Gate of the chief Mosque. It is alike in all those six Places.

In each of them is purposely built a Wooden House about 60 Paces long, and 40 in Breadth, cover'd with Coco-Tree Leaves. The Timber it is made of must never have been put to any other Use before; nor is it to serve after, not even to the same Purpose the next Year. The Ground is cover'd half a Foot in Thickness with fine white Sand. Under the Roof, in the Nature of a Canopy, are extended the richest Silks and Calicoes that can be had, and fine white Calicoes hanging down about them. That Canopy is supported by Columns of Cotton dy'd black, extended from one End of the House to the other, and crossing lozangewise, at equal

Harris.

About August and September they have a Solemnity of two Days, in which they send about to one another boiled Wine,³¹ with Honey and Cocoa Milk. This Festival is said to take its Rise from a Miracle that Mohammed wrought on that Day.³²

There remains yet another very solemn Night-Festival called *Maulude*,³³ which happens about the Month of October, being the Night on which Mohammed died.

Upon this Occasion they have a large House, or Hall of Wood, in several Parts of the Island, which is hung within with the finest and richest Tapestry. The Floor of which is covered with white Sand, and Mats above it, and the Ceiling adorned with white Cotton Cloth supported with black Strings, that run along it like Stripes. In this great Hall hang up so many Lamps, that 'tis as light as Day, and the Smell and Smoke of the Perfumes that they burn, fills the Air.

31. *Sic*, Harris' for "rice." Pyrard: "une grande quantité de ris forte liquide."

32. Pyrard: "Ils me disoient qu'on faisoit cette feste pour vn miracle que fit Mahomet à pareil iour, estant à la guerre, et ils l'appellent *Candis cacan*." M. *Kandi Kakkan* "kanji-eating"; Sin. *kenda* "kanji (rice gruel)" and *kaka* (pret. of) *kanawa* "to eat."

33. Pyrard: "*Maulude*." M. *Mauludu*. These "Molids" are great periodical festivals on the anniversaries of saints (*Lane*.)

Symson.

Harris.

Distances ; so that the white appears the more graceful.³⁴ The Sand on the Floor is cover'd with fine new Mats, on which all the Company sits, there being no other Seats. There are Copper Lamps all about, as far as 30 in Number, with each 12 Wicks ; so that the Place is as light as the Day. Several Sorts of Perfumes are convey'd into the Place by Funnels, the Fires they burn in being without, because there would be no enduring of them within, and only the Smoke and Scene come in. There are also Pipes to bring in Water, which is very needful to wash their Mouths, by reason they are chewing *Betele* all the Night.

In the midst of that Hall is a Table, about the Height of a Man's Knee, and on it several little Baskets, and varnish'd Dishes,³⁵ with divers Sorts of Food made of the Flower of Rice, with the Sugar of the Coco-Nut, about the Thickness of a Man's Thumb, very neatly order'd, with all Sorts of Fruit: the whole is cover'd with very fine sweet Flowers ; and round about stand Pots full of various Liquors season'd several Ways, and particularly with Musk and Amber-Greece ; and over all is spread a Piece of fine painted Calicoe. The People put on their best Apparel ; but only the Men go thither. Persons of Quality, who are not of the Quarter where that is done, do not go ; for it would be a Dishonour to them ; but only the common Sort. They meet at Eight in the Morning,³⁶ and sit down in Order, as rang'd by the Officers who understand that Affair.

All the Night, the *Pandiare*, the *Catibes*, the *Moudins*, the *Naybes*, and all those who belong to the Mosque, sing alternatively, as is usual in Choirs. Their Song is regular, and taught by Masters ; so that there is Harmony in it, and it is call'd *Zicourou*.³⁷ They say they are David's Psalms.³⁸ About Midnight, all the Company, great and small, prostrate themselves at full Length, hitting their Foreheads against the Ground, and so continue for some Time. After which, the *Pandiare*, or *Catibes*, rise first, and then all the rest who leap upon one another, as if they were quite distracted, crying as loud as they are able, *Aly Alas Mahomedin*, for some Time. I have ask'd them why they did so ; and they asking me, What ? I said, Why they danc'd and skipp'd like Madmen ? They answer'd, They did not know that they had danc'd or done any such Thing, but that they remember'd, they had been some Time in a Rapture, and made Partakers of Heaven, and of the Joys of their Paradise. Sometimes the *Pandiare* lies for an Hour as if he was dead, and then they say he is rapp'd into Heaven, and that it is a Sign he is a good Man.

In the midst of the Hall there is a Table covered with several sorts of Meat and mixed Liquors. The Women do not assist at this Solemnity, but the Men repair thither about eight o'Clock at Night, and sit down in Order, according to their respective Stations, there being Officers appointed to rank them.

All the Night long the Priests and other Ecclesiastical Persons sing what they call the Psalms of David.³⁶ When Midnight approaches, the whole Assembly fall down flat upon the Ground, as in an Extasy, and continue in that Posture for some time ; after which the *Pandiare* and the *Catibes* start up of a sudden, and all the rest following their Examples, skip about, and leap upon each other as if they were mad.

34. Pyrard : "de costé et d'autre en quarré et en biais si proprement, que le blanc qui est au dessus paroist distingué en petits quarez et lozanges, qui sont de pareille proportion l'une que l'autre."

35. Pyrard ; "des vases lacrez et vernis." The lacquer work of the Maldive Islands is specially choice. It is applied *inter alia* to round boxes and cases which hold plates and tumblers—the lids fitting closely to exclude ants Colours : black base picked out with neat ornamentation in red and yellow.

36. Symson is wrong ; Pyrard has "du soir."

37. Ar. *Zikr*. These performances consist of chorus chanting at night, the name of God being perpetually repeated, accompanied by motions of the head, hands, and whole body. The Munshids at intervals sing religious odes or love songs to the accompaniment of a kind of flute. (*Lane*)

38. Mungo Park (*Travels*) mentions knowledge of the Psalms of David by remote Muhammadans Lancaster (*Voyage*) and his companions joined in singing Psalms with the Sultan of Achin before leaving. (*Hak, Pyrard*, I, 148 note 2).

Symson.

Harris.

The King seldom stays all the Time at this Festival ; but comes to see what is done for an Hour or two, and then goes away. I have seen it several Times wth him.

Fifty Persons are chosen to serve the rest, which is a great Honour ; and there is no Man but what is proud of that Employment ; for none are put upon it, but Persons of Note, and well born. These Men, every now and then, serve all the Company that is sitting, with Plates of *Betele* and *Areca*, cut and prepar'd after another Manner than that which is generally chew'd by the common Sort ; for the King and the Great Ones always have it this Way. They give every Person twelve Plates of it, as much to the least as to the biggest. They also give all those who desire to drink, several Sorts of Liquors, made after their Fashion, in Copper Cups curiously wrought, with Covers to them ; and they often bring them in the same Cups Water to wash their Mouths and Hands, as also Basons ; and for the World they would not let one Drop of Water fall to the Ground, not any other Thing. The People being orderly plac'd in Rows, there are Intervals left to pass between them.

Towards Morning the Singing ceases, and the *Pandiare*, and *Catibes*, recite some Prayers ; then they go into the Middle of the House, where the Table I mention'd before is cover'd, uncover it, mix all together, and give every Man a Plate ; which they highly value, and carry Home, to shew they have been at the Feast. They also take the Aromatick Liquors, which are in Vessels on the same Table, pour out some on their Hands, and touch the Bodies of all there present, which they look upon as a signal Blessing.

After all this, they must eat, for there is no Solemnity without it. In order to it, those who serve, bring Basons and Water for them to wash their Hands and Mouths, because they have been chewing *Betele* all the Night. Then they gather, by ten or twelve together ³⁹ in a Ring, all of equal Quality, and take their Places as directed ; when they bring them to eat in large Dishes, very heavy, because they contain several small ones, in which there are divers Sorts of Meat. This is plac'd in the Midst of them and they are very well serv'd. Three Men carry each a Dish, and when they have done eating, they go Home to Bed.

The People are served with *Betel* well dressed, and Drink, by fifty Persons chosen into that Office, which is reckoned very honourable.

When the Night is almost over the Priests give over singing, and say Prayers ; after which they all go to the Middle of the Hall, where the Table stands, and every one takes a Plate of Meat, and some aromatick Liquors, which they carry home with them, and esteem very much.

39. Pyrard ; " neuf on dix ensemble tous en rond."

