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The design of the Society is to institute and promote inquiries into the History, Religions, Languages, Literature, Arts, Sciences and Social Condition of the present and former inhabitants of the Island of Ceylon

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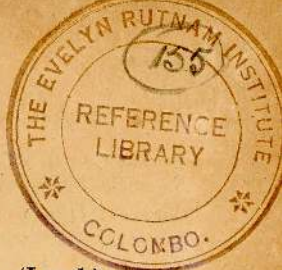
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N. B.—Members are requested to note that through the courtesy of the Director of Museums the Society's Office and Library are now housed in a building within the grounds of the Colombo Museum. Entrance by the main gate.

THE MAGA SALAKUNA

By

RT. REV. DR. EDMUND PEIRIS, O.M.I., D.D., B.A. (Lond.)



In the Hugh Nevill Collection of the Oriental section of the British Museum, there is a palm-leaf manuscript of 17 folia which contains a Sinhalese poem of 203 verses (Or. 6607 (28)). It is written in a well formed hand, five to seven verses to a page. In 1936 during my stay in England, I obtained a photostat copy of this manuscript in the hope of discovering other copies of the work in the land of its birth. But all my efforts failed, in spite of the goodwill of many friends, among whom I must mention the late Sir Baron Jayatilaka and Rev. Rambukvelle Siddhartha. So far, I have not come across any person or writing to supply me with information about the poem. I had, therefore, no choice but to settle down to work with this single copy.

The verses are not numbered, but the pages are indicated in the traditional way, by Sinhalese letters. The confused lettering shows that the copyist had misplaced the leaves of his original. The opening verses are actually on the page marked *kū* (කු), and the sheet marked *svastika* (සවස්තික) contains the progress of a *jala kriḍāva* or water sport. The task of rearranging the verses was considerably simplified by the fact that the poem describes a definite route. By age and defective treatment of the leaves, the writing was in several places indistinct, and had to be got over by appealing to other poetical works of the same type.

There is no clear evidence, either internal or external, to determine the author of the poem; but I dare say, that when fuller information about the poetry and literary men of the 17th century is available it will be possible to venture a guess. It is, however, certain that the author was a scholar, well read in Sinhalese classical poetry and a master of his craft, with a first-hand knowledge of the route he described. I shall deal with the date of composition later.

The title of the poem is given in verse one, which is not an ascription to the *tun ruwan* (the three gems), but an invocation to the deities honoured in the poetry of India and its imitations in Ceylon.

සිරි සඳ	සරසවතී බමි ශුරා හර නඳ	න
පඳ වැඳ	වර රැගෙන ලෙස නැණැසට පෙනේ	න
මනනඳ	ලකර සතරින් පඳුරැත් රැගෙන	න
පඳ බැඳ	කියමි මග සලකුණ යස කවි	න

Worshipping the feet of Lakṣmī, Sarasvatī,
Of Brāhma, Guru, Vināyaka, their favour invoked,
With rhyme and reason from rhetoric, soul's cheer,
Weaving skilled verses for the mind's discernment,
I sing the MAGA SALAKUṆA. (vs. 1).

Maga Salakuna means an itinerary or road-guide.

The idea of writing a poem to describe a route, is familiar to us from the *Sandēsa* or Messenger poems, which draws their inspiration from Kālidāsa's *Meghadūta* (cloud messenger). The message is dispatched generally through a bird, and the places over which it wings its flight are described. Every *Sandēsa* poem takes its name from its messenger: the *Mayura Sandēśaya* from the peacock, the *Salalihini S°* from the *maina* (*gracula religiosa*), the *Haṁsa* and the *Tisara S°* from the swan, the *Girā S°* from the parrot, the *Paravi S°* from the pigeon, the *Kōkila S°* from the cuckoo, the *Nilakobō S°* from the green pigeon, the *Sāvul S°* from the common cock, the *Diyasāvul S°* from the water-fowl etc.

The *Maga Salakuna* however eschews the messenger-device and adopts the prosaic form of telling the way to a pious friend, who wishes to make a pilgrimage from Badulla to the *Daḷadā Māligāva*.

සැපයුක්	දෙක උවද එකලෙසම පිහිට	නා
වෙනසක්	තොව බසකර මෙන දවසරි	නා
මතුමොක්	සිරි ලබන ලෙස නෙක පින්කර	නා
මිතුරෙක්	ඉටු වසනුය මෙපුර මනමෙ	නා
සවන්	දෙසු සදහම් කරමින් සව	න
තොසින්	පදවිනිභාරය පින් හැඳි	න
පසන්	වන තෙසිත මමිතුරු සද විසි	න
උතුන්	දකුණු දලද, වඳිතට රිසි	න
උතුන්	කලණ සබඳිනි, අසවසි වද	න
නිතින්	දෙවෙනි පණමෙන් එකතුව වස	න
සවන්	දකුණු දලද හිමි වැඩ වස	න
එසෙන්	කබගලට මහ පිලිවිසි සොබ	න
එබසඅසා	එමිතුරු සද සිත තොසි	න
සබදතොසා	වම විසු රන රස ලෙසි	න
එමහලසා	තොව කියනෙමි ලෙස දුනෙ	න
අසවමුසා	නැත යොමුකර යුග සව	න

A friend in joy and sorrow a helper alike
Like sound and letter united all our days,
In hope of heavenly bliss, full of good deeds,
So firm a friend lives happy in this city. (*vs.* 20).

In deference to doctrine uttered by the sage
And gladly admitting the merits of pilgrimage,
My noble friend, his triple mind enlightened
And longing to venerate the dexter tooth relic; (*vs.* 21).

“ Oh, friend devoted ” quoth he, “ who lives,
 United with me as my twin-soul, give ear. ”
 Then asked me the way to the city prosperous, Senkaḍagala
 Where the Sage’s dexter tooth relic lay enshrined. (vs. 22).

Having heard my friend’s request with joy of mind,
 “ My pal ”, said I, “ linked with me like gold and mercury,
 I’ll tell you then without delay as best I wist.
 The truth it is, oh, hearken now with ears intent. ” (vs. 23).

The pilgrim’s progress is from Badulla to Kandy—a route not covered by any of our Sandēsa poems—through the following places: Mādavela, Alutvela, Mahagalkaḍa, Alugolla, the stream of Kohōvila, Kahaṭagaharuppe, Galpotta, Millagasruppe, Bōgoḍa, the Ūmā Ōya, Salātota, Dambēruppē, Tuppiṭiya, Sihilpānkandura, Koṭṭāgoda, Mānāvela, Vāvagedera, Hapugolla, Hāltoṭa, Paraṇagama, Doḍanvatukapalla, Kāḍavata, Valahamārūpatana, the Hālgarana Ōya, Elamalpatana, the little and the great Nānbā hills, Dandubendiruppē, the Kurundu Ōya, Ratmalkarāna, Oluvāmankaḍa, Balagaharuppe, Kuḍammākalaviṭa, Maturata, the Belihul Ōya, Padiyapālālla, Kosruppē, Māṭivala, Valuganhinna, Rikillagaskaḍa, Mādanvala, Diyatilakapura, Ratmāṭiya, the Mā Ōya, Milala, Miruppē, Mārassana, Bōlāpē, the bridge over the Kivulinda, the Talāvatu Ōya, Ampīṭiya, Sihilpānkandura, Migonarambavela, and Pallēvāhala aṭuva. Of these place names some are yet on the map, some have disappeared altogether and some can be traced and identified from past writings.

In 1630, when the Portuguese under Constantine de Sa, were threatening Badulla, the Kandyan army set out to meet them from Hanguranketa (or Diyatilakapura, as it was then called), and crossing over the Belihul Ōya and the Hālgarana Ōya, passed through Paraṇagama and Tuppiṭiya to Alugolla. (Port. Era, II, ix, p. 184). Dr. John Davy, who tramped this road from Badulla to Kandy in 1819, gives details which have a bearing on the route of our poem. On the 28th of March he left Badulla and after exploring Lower Ūva and Velassa came up to Fort M’Donald at the lower bend of the road before one comes to the Hālgarana Ōya, and continued his journey. “ On the 17th of April ” he says, “ I ascended the Dodanvatukapella and proceeded over the mountains to Maturata, at the distance of 16 miles.....The ascent of the pass commences immediately on quitting Fort M’Donald and continues with very little interruption, very steep up to its summit, about 2 miles distant, where there are the remains of a Kadavettē at the entrance of a forest.....The views that present themselves from different points of the ascent of this lofty green mountain, thus far almost entirely free from jungle, are various and magnificent, particularly of Upper Ūva, almost the whole of which is visible, and in the direction of Weyaloowa the summits of whose mountains rising above a stratum of silver vapour, had a very singular and beautiful effect. Beyond the Kadavettē, for at least ten miles, there is a constant succession of ascents and descents, the general level of the road rather increasing than diminishing in altitude.....The most beautiful part of the way, and the most interesting, is between two mountains, about a mile and a half on each side of the Halgaran Ōya.....The hills over which we passed, were of the liveliest verdure, ornamented with a profusion of rare and flowering shrubs.....An interest was given to this wild and beautiful

scenery by traces of ancient works on a hill to the right, not far from a remarkably bold facade of rock, projecting from the sides of the mountain like a promontory.....The ancient works consist of trenches and low stone walls, both as if intended, not for fortification but as simple enclosures. They are attributed to a prince, who, according to tradition, being banished here, stopped passing travellers, and compelled them to labour for him..... The forests, between which the country just mentioned is situated, have a very peculiar character, especially that nearest Maturata. It is the most gloomy one I ever entered; indeed its gloom exceeds imagination..... From Maturata I proceeded to Marasena and from thence to Kandy..... Hanguranketty, through which we passed (16 miles from Kandy), for a long period was a royal residence....." (Interior of Ceylon II, viii, pp. 434-6, 440-I).

In the above description, the following topics should be noted: the pass of Doḍanvatukapalla, the view of Uva, the Kaḍavata on the verge of the forest, the two mountains on either side of the Hālgarana Oya, the remarkable boulder of rock, the trenches and the low stone walls.

Our poem has something to say of every one of them.

අවලක්	ගොන් නොහැර අල්ලා බැඳ මොහො	ර
පවලක්	කර නතුටු බිඳ පටවමින් බ	ර
පවලක්	ලුණු කරවල විකුණන නිත	ර
තව ලම්	පළ යොනුන් දැක යවි දුටු මතු	ර

Notice, my comrade, before proceeding
The Moors at the caravan halting place.
They seize stray oxen, muzzle them fast,
Twisting their tails load them heavily
And draw down sin. Their merchandize is
In pots and pans, and salt and dry fish. (*vs.* 67).

The caravan halted to gather strength before ascending the pass of Doḍanvatukapalla.

ක සී න්	කඩ තිබෙන හිරිකුළු මත පත	ර
වි සී න්	විඳ රහන සෙබඩුන් මැඳ මොන	ර
ඉ ඩ න්	නැත බලා ඉඳිතට මහ වතු	ර
දෙ ඩ න්	වතු කපල්ලෙන් යාකර මතු	ර

There is no time to tarry at the great swamp,
Viewing peacocks dance oft among their hens
On the broad summits of serried rocky ridges;
But haste over, friend, the Doḍanvatukapalla. (*vs.* 68).

The Rājāvaliya narrates how a clash between Rājasimha II, who had become King of Kandy after Senerat's death in 1635, and his brother Vijayapāla, the prince of Matalē, was averted at 'Doḍanvatukapolla of Uva'. (Rai. p 73)

මෙ නේ තොසින් ගොඩනැග කරකි එව්	○
මී හේ ඉඳු අසුරු දෙනෙතින් බැලී කල	○
අ නේ චතු ගෙ චතු වෙල්යා සැදි අච	○
පෙ නේ උච තුන් කිඳු අතැමුල ලෙස	○

Mount the top gladly and survey the country,
 With sapphire-like eyes. There appear clearly
 Many orchards and gardens, fields on every side
 Of the three divisions of the province of Uva. (vs. 69).

The Kaḍavata is noticed in verse 70, and the next 32 verses are devoted to a most realistic description of the gorgeous forest scene, which struck Dr. Davy as 'sublime'. The two mountains on either side of the Hāl-garana Oya are alluded to in our poem as 'kuḍā Nānbā hela' and 'nābala Nānbā hela' (vs. 107, 109). Between the hills were the trenches and the low stone walls :

කොට මාපා නමැති වස සෙබලෙක් පොර	ණ
පි ට වානට උසින් දිය ගෙනයන අච්ච	න
කොට මාලු අගල් දිග හරහට පත	න
තුටමා සිතින් දැක යාගන් සකි සඳි	න

A fierce warrior of old named Kotamāpā
 Dug trenches the length and breadth of the plain,
 Intent to lead the stream o'er the upper channel.
 Survey them, friend, with joy as you go. (vs. 108).

Although names like Āpā, Yāpā and Māpā were common in the Uva, it is not possible to fix the identity of this "fierce warrior" who spent his exile in irrigation works. There is a tradition in Uḍukinda of Uva, that in the brave days of old a claimant to the throne had taken refuge in a place called Māpāgala, to the north of Uḷugala in Dehivinipalāta kōrle. (Uva Ithihāsaya p. 105). A certain Kotamāpānē Raṭērāla featured in the rebellion of Uva in 1818. (Dispatch No. 278, Brownrigg to Bathurst, 12th Apl. 1818). From these few facts, we can safely presume that our poet wrote of a real person.

The strange looking 'rock projecting from the mountain like a promontory' is perhaps alluded to in verse 113.

ද න් න සරම ඇති පුහුණුව සිට බා	○
උ න් න තැනම සිට කිසිවක් නොව කෝ	○
ම න් න කියා අත වැසියට පුරු පෑ	○
පෑන් න ගල බලා යව කුරුවිට රා	○

Trained from youth to martial drill,
 Kuruvīṭa Rāla did it here ;
 "Look" he said and as he stood
 With one bold leap cleared the rock.
 Thus his prowess to bondmen showed.
 On your way regard the spot. (vs. 113).

Kuruviṭṭa Rāla, the Prince of Uva in Senerat's time, had such a reputation for valour and intrepidity, that history and tradition have attributed to him deeds almost incredible and even uncanny. Fr. Fernão de Queyroz says: "His people considered him immortal, and neither in the one (Portuguese) nor in the other (Kandyan) territory would they believe that he was killed, till they saw his head in Candia whither the General sent it, which being recognized by all, they considered it a great marvel." (Queyroz, IV, xvii, p. 731).

Kivullindē pālama referred to in *vs.* 175, was the bridge over the Kivullindē Oya, four miles from Kandy, mentioned in a road-guide of 1855 (Ceyl. Almanac 1855 p. 276). Between this stream and Kandy was Sihilpānkandura, which flowed into the lake. "It supplied a spout reserved for the King's use, the masonry of which was discovered in 1887." (Lawrie's Gazetteer, *sub* Ampitiya; JCBRAS, No. 36, pp. 120—3). Migonarambavela in *verse* 180, is often mentioned in D'Oyly's Diary. It was near the Malvatu Vihāra and on the upper side of the lake, not far from the Pōya Malu Vihāra and not more than half a mile from the Palace itself. The name survived in Haramby house, until the Hotel Suisse superseded it. (D'Oyly's Diary, pp. 67, 118, 168, 169; C.A.L.R., IV, ii, p. 78).

The Maga Salakuṇa describes at some length the three most important cities of the hill country, at the time: Badulupura, Diyatilakapura and Senkaḍagala or Sirivardhanapura (*vs.* 22 & 201). The colourful picture drawn of their palaces and mansions, temples and fances, nobles and commons, men and women, parks and gardens, troops of armed men, elephants, horses and chariots, streets and their bazaars, gives one the impression that they were at the zenith of their glory. Even if we make an allowance for poetical convention and exaggeration, there yet remains a good deal of truth.

In Badulla are mentioned, Mutiyangana Vihāra, Pallē Vidiya, the throne of Kumārasinḥa, the temple of Mahasēna, Pallē Vāhala aṭṭuva, Handagala Vidiya and Naikanda Pihilla.

බදුනලොස නොබා	කිදි මට ර න්	සි	නය
මු නි දු දු	ත බා කල	පුරමින්	පි
දු ත හි ස	ත බා තොස	වඩමින්	ම
පසහ බි ම	ම බා වැද	මුණියන්	ග

Placing your hands upon your head, with heart replete with joy,
On your face and hands and knees, worship the Mutiyangana,
Where the ascetic's relics are laid, with merits accumulated
To rear undaunted a golden ladder, reaching upto the skies. (*vs.* 27)

The Mutiyangana vihāra in Badulla, situated in a district which formed part of the ancient Malaya raṭa, is an important place in the history of Buddhism in Ceylon. The tradition is that the Buddha on his third visit entered into the high state of comtemplation, known as *nirōdha samāpatti*, on the spot where the *cētiya* stands. According to the Papancasūdanī the Thēra Maliyadēva preached the Chachakka sutta here. (Adikaram vii, p. 115). The Pūjāvaliya says that Deṭṭutissa I built the Baduluvehera

(Puj. xxxiv, p. 727), which is the same as the Mutiyangana (Uva Itihasaya, II, iii, 100—1). It is also counted among the *siddhasthāna* of Ruhunu raṭa (Mārambē p. 25). In 1630, when the Portuguese entered Badulla, they rested in the vihāra for the night and left it intact, though they destroyed other buildings of the town including the Kataragama dēvālē (Expedition pp. 22, 23). Knox says: "The Portugals in time of war burnt Badulla to the ground. The Palace here is quite ruined; the Pagodas only remain in good repair." (Knox I, i, pp. 8& 9). "When Dr. Davy visited Badulla in 1819", the devale dedicated to the Kataragama god, and a wiharé, the dagoba attached to which is of large size were intact. (Interior of Ceylon, II, iii, p. 408). Hoffmeister writes in 1848 that the summit of the dagoba "appears to have been of old completely gilded and the base must have been very elegant and finely fluted". (Travels, p. 151).

The temple of Mahasēna, the war god of Kataragama, (*vs.* 34, 35) is said to have been erected by Vimaladharmasūriya I, in thanksgiving for his victory over the Portuguese at Danturē, in 1594, which brought him fame as well as the heiress to the Kandyan throne, Dona Catherina. It suffered damage during the wars of 1615 and 1630 but it was later repaired. The name of Pallē Vidiya (*vs.* 28) survives in Lower Street and in the same street must have stood the royal balcony of Pallē Vāhala and the throne of Kumārasimha (*vs.* 38, 33). The Manual of the Province of Uva says: "Continuing along the Batticaloa road one sees in Lower Street opposite the entrance to Kataragama dewale a curious little structure called the Sinhasana or King's seat, an appendage of the dewale to which it stands in much the same relation as the octagon to the Daḷadā Māligawa in Kandy." (Manual X, pp. 131, 132).

Our poem refers to the throne of Kumārasimha in these words :

කරපු තොසින් කුමාර සිංහා	සනඨ
එසැණ කෙළින් සඳ වන සිංහා	සනඨ
අසුර මත වරණ මැනී සිංහා	සනඨ
තරඹ දකුණ බරතොන සිංහා	සනඨ

Lo, to your right is Skanda's throne
 Set up with pleasure by Kumārasimha.
 'Tis the royal seat at army parades
 Like the lion's perch to irate elephant assuras. (*vs.* 33).

Kumārasimha Asthāna was the son of Vimaladharmasūriya I and Dona Catherina, the brother of Vijayapāla and step-brother of Rājasimha II (Raj. p. 70). In 1613 Senerat believing his end was near, settled his kingdom on Kumārasimha with Kuruviṭa Rāla, the Prince of Uva, and Migomuvē Rāla, as regents, during the prince's minority. (Baldeus xiv pp. 693—5). Fifteen years later, when Senerat partitioned his domain, Kumārasimha received the kingdom of Uva. (Mahavansa xcv, 19—24). In 1630 when the Portuguese attacked Badulla, he led the Sinhalese army with his brothers against the enemy. (Expedition p. 22; Raj. p. 72). He was poisoned by Rājasimha before Senerat's death, which took place in 1635. (Mahavansa xcvi, 4).

Another interesting topographical detail given by our poem, is about Naikanda Pihilla. An old Sinhalese verse celebrates it as the ancient and ever-flowing fountain of water in Badulla.* (Uva Itihasaya, III, iii, p. 103). According to Tenent this is the folklore about it: "About 400 yards from the Fort is the tepid spring, called by the natives 'the smoke-mouthed well' which is held in great veneration by Buddhists, Hindus and Mahometans. The Hindus believe that two chank shells still preserved in an adjacent devalé, which is dependent on the great temple of Kataram, were obtained from two cobra de capellos, which rose from the depths of this well. The Mahometans have a tradition that a devout Santoo on his pilgrimage to Adam's peak, died and was buried near the spring." (Ceylon Vol. 2, part II, ch. vii, pp. 266—7). The Manual of the Uva Province remarks: "Of the public bathing places of which there are two or three in the town, only one deserves mention. It is situated above the Fort on the Lower Badulla Road, and is called 'Nayakaṭa Pihilla'". (Manual p. 132). The fountain is still there and supplies water to a part of the town. It goes under the name of Naikāṭa Pihilla and not Naikanda Pihilla, as in our poem.

The second great city described in our poem, is Diyatilakapura, with Diyatālā kanda to the right of one proceeding to Kandy. (vs. 129—143, 140).

දිය නිල කේ	වන පෙර නිරිඳුන් පිසි	නි
දිය නිල කේ	කර කරවූ පහ පෙළි	නි
දිය නිල කේ	යුරු සෙසු පුර දළ රම	නි
දිය නිල කේ	පුරවර වළුව සබඳි	නි

Enter famous Diyatilaka, the diadem of cities in splendour ;
 The rows of mansions there, were reared by kings of yore,
 Who were like the *tilaka* on the noble brow of earth,
 After conquests attained in Lanka's three divisions. (vs. 129).

Diyatilaka was one of the *gabadāgam* set apart for the personal use of the King of Kandy (Queyroz, I, ix, p. 70 ; Expedition p. 20). In Senerat's reign it became the royal residence in times of anxiety. Hither he summoned his States General in 1612 when he wished to settle his kingdom, and the decree of settlement is dated 18th August from 'Digelege'. (Baldeus xiv, pp. 693, 695). In 1629 when the Portuguese burnt Kandy, he fled to Diyatilakapura for safety. (Raj. P. 72). Here too the Portuguese prisoners were detained after their defeat at Randenivela in 1630. (Expedition p. 56). When some Dissāvas and Appuhamies raised the standard of rebellion at Nilamba in 1644, Rajasimha II went hither for shelter after killing some of the rebels. (Knox I, i, p. 9 ; Beknopte Historie p. 63). The *Ātpaldākava*, a poem said to have been written in 1679 by a certain Nandana, makes it the royal residence of Rajasimha. (Sinhala Sahitiya Vamsaya pp. 36—38) :

*ප ක ත ර ව ව	ගුගුරුකරන්මල	ඇල්ලා
දෙනුවර දෙකව	දුනු මඩලා	පිල්ලා
ඉංව නුන් කිඳුම	නසි කව	පිල්ලා
කොන් මලේ ව	පර සිඳු ගැරඹි	ඇල්ලා

රැහුණු රජයට සො	ද
ඇතුළත්ව තුබූ මනන	ද
දිය නිලක පුර හි	ද
එරජ අණ සක පැතිරී න	ද

(The King's decree went forth from his seat in Diyatilakapura, the pleasant city included in the prosperous kingdom of Ruhuna).

Beyond Diyatilakapura on the rocky plateau of Mādamahanuvāra, was the city of refuge, or *rahas nuvara* built by Senerat ; it was inaccessible save by a narrow defile which was kept rigorously guarded. (JCBRAS, No. 36, p. 321 ; Port. Era. I, xv, p. 327).

During the peace that prevailed in the reign of Vimaladharmā Sūriyā II, the successor of Rajasimha, Diyatilakapura seems to have lost its prestige ; and when Narēndrasimha took up his residence there it had given place to the new name of Hanguranketa. The Oratorian Records inform us that already in 1712 the King was residing in " the new city " of Hanguranketa and that he remained there till 1728, when probably he shifted to Kundasāla, of which he became so enamoured as to earn the eponym of ' Kundasāla Rajjuruvo '. (Oratorian Miss. D, 16, p. 102 ; D. 19, p. 124 ; D. 37, p. 173.)

It is commonly held that Diyatilakapura is identical with Hanguranketa (rf. Port. Era II, x, p. 196, note 33). Dr. Davy states that " Diyatilaka is more generally called Hanguranketa ". (Interior of Ceylon, I, x, p. 306). The place where Rājasimha sought safety during the rebellion of 1644, is given as Diyatilaka by Knox, who wrote in 1680, but as Hanguranketa by the ' Beknopte Historie ', written about the year 1760. (Knox I, ii, p. 9 ; Beknopte Hist. p. 63). On the other hand, it must be pointed out that in the map of Ceylon by Nicholas Visscher, dated 1682,* and in the Nouvelle Carte de L'Île de Ceylon†, dated 1764, Diyatilaka and Hanguranketa are indicated as two different places, whereas the maps attached to the works of Knox and Baldeus as well as de L'Isle's map*, dated 1722, give only Diyatilaka ; and the map of Isaak Thirion*, dated 1754, and of some later authors, give only Hanguranketa. I am inclined to think that they were two distinct places, one close to the other, Diyatilaka being the more ancient, and that " the hedge-sparrow fed the cuckoo so long, that it had its head bit off by its young." Nevertheless, the old name survives in Diyatilaka Kōraḷē. (rf. Mandaram Puvata 19).‡

The last 23 verses of the poem are devoted to a description of Sirivardhana pura (vss. 181—203). The pilgrim proceeds from Migonarambavela towards the city. To his left is Pallēvāhalaṭuva, where the heads of familiēs (mahakula detuvō) deal out wages generously (vs. 181). He watches the wrestlers at Angammādilla (vs. 182) and after a good look at

* In the Government Archives

† In the Kandy Museum

‡ දිය නිලකය ගන්නාවූ කොහොඳ ය	න
මෙහෙව භිජේ අත් කෝරළයක් ම ව	න
මහමය ඉදල කුඳ දිය කල පව් මුදු	න
මැදිරව දිය නිලක කෝරළ බව දන්	න

the Paragahamula court, decked with a myriad banners (*vs.* 183), goes down for a wash to the Daḷadā Pihilla (*vs.* 184). The flight of stone steps takes him to the Maha Maluva (185); the Nātha devale is in front of him and an iron-smith's forge to his left. (*vs.* 186—7). There to his right is the stately portal of the Maha Vāsala, with its Makara Torana and its posse of footmen keeping their watches (*vs.* 188). From the vantage ground of the Court, he views the panorama of the illuminated metropolis (*vs.* 189): the ramparts begirding it "like a conch bracelet on mother earth's right arm" (*vs.* 190), the moat full of flowers (*vs.* 191), bazaars glittering with coral, pearls and precious stones, like a gem pit laid bare (*vs.* 196), the sheen issuing from the gem-studded minarets of mansions and temples (*vs.* 200). Fair maids appear on the balconies and peals of merry laughter burst forth as they amuse themselves at 'mal pandu' (*vs.* 192). In the streets he sees elephants striding solemnly, horses moving swiftly with gaily decked chariots, and soldiers, victorious in many a war, marching with steady step (*vs.* 193, 195, 197, 199). The poet sums up his encomium of Sirivardhanapura in *vs.* 201:

රූපු මදදන	කරමින් දළ දප පසි	ද
බැඳි වදදන	මහ බල සෙන් පිරි නොම	ද
ජය වදදන	මහ මැතිඳුන් රදන න	ද
සිරි වදදන	පුරවර මෙය දනු සබ	ද

Know you now that this is Sirivardhanapura
Where conquering ministers dwell, great and gracious,
And many stout warriors who subdued foes,
Crushing their pride, drove them to the wilds.

The traveller is now at the end of his journey; he pays his respects to the four devales, Nātha, Viṣṇu, Skanda and Pattini, and enters the Daḷadā Māligāva (*vs.* 202, 203).

නොම ද	මිණි රැසින් නුබනල වන් ගිහි	නි
ප බ ද	රිච් කුලග නිරිඳුන් විසු නිති	නි
පැ හැ ද	මෙපුර සිරි තරඹා යළි නොසි	නි
ද ල ද	මාලිගාවට වදුව සබඳි	නි

After contemplating this city's splendour with joy
Where the sky is flooded with rays of many gems,
Where noble kings of the famous solar race e'er dwelt,
With satisfaction, enter, my friend, the Daḷadā Māligāva. (*vs.* 203).

Here the poem ends. But it is necessary to discuss places and persons mentioned in these verses.

From Queyroz and Knox, both of them writers of the XVIIth century, and the Mahavansa, an idea can be formed of Kandy of this period. There was a massive wall built by Vimaladharmasūriya I surrounding the city with 18 tower-structures at intervals, where sentries were posted (Mahav. xciv 7, 8). The Metropolis had well built houses and streets, cleaned and adorned. The buildings were of masonry, thatched with leaves of

bamboo, and rattan, though the temples, and the Palace of the King were, according to report, covered with copper, silver and gold. There were about 2500 inhabitants, because they were not obliged to live there, except the Arachies and the Mudaliyars, and even those who governed the Provinces resided in other places. The greatest part of the inhabitants were merchants, Moors and Paravers, from the coast of India, who to sell their goods, had there a large street, which served as a bazaar. There were four temples which were the most sumptuous ever seen. (Queyroz, I viii, pp. 59, 60; III, ix, p. 614). In 1594 the City was left half-destroyed when Vimaladharmā Sūriya I retreated before the advancing Portuguese army, under Pedro Lopez de Souza. It was again burnt down by the Portuguese in 1611, 1629 and 1638, but gradually rebuilt. (Queyroz III xiii, p. 482; IV. xxvii, p. 804). For about 20 years, Rajasimha II, lived away from the City and it was neglected much during this period (Knox, I, ii, pp. 7—8).

When the tooth relic was brought from Delgamuwa to Kandy, Vimaladharmā Sūriya erected "a superb two-storeyed relic temple on an exquisitely beautiful piece of ground in the neighbourhood of the royal palace," to shelter it. (Mahav. xciv, 12—14).

From later writers, further details are available, of special interest to our subject. An account of the embassy of Capt. Joan Wilhelm Schnee to the Kandyan Court in 1731—32, tells us how the Ambassador with the letters patent of his Government upon his head, went up the stone steps and crossing the *maluva* of the Māligāva approached the Hall of Audience. (JCBRAS, No. 62, p. 205). Johann Wolfgang Heydt, who accompanied Daniel Agreen's embassy to Kandy in 1736 says: "We were escorted to the entrance of the Palace round which several elephants of gigantic size were standing.....The presents were all brought up, even the horses had to climb up the stone steps, which were about 19 in number.....This entrance is provided in front with a beautiful thick wall built of square stones, carved.....After we had passed through this entrance and building in the interior resting on wooden pillars in front of which, as I could see, the King's men kept watch, we came to a beautiful square or forecourt in the middle of which was a stone gateway which led from the entrance to another building." (JCBRAS, No. 71, pp. 38, 39). The construction at the entrance, resting on wooden pillars, is no doubt, the *makara torana* (Port. Era I, ii, p. 40). The makara design in our architecture is mentioned as early as the days of Parakrama Bahu I, 1153—86, though earlier instances do exist (Mahav. lxxiii, 92).

Pallāvāhala, or lower palace, was the residence of the Queens and Princes in contrast to the Mahavāsala or the King's palace. (D'Oyly pp. 31, 106, 147; CALR, IV, ii, p. 81). The smiths' forge was the workshop of the men of the *kottal badda*, who provided for the king's armoury (JCBRAS., No. 62, pp. 221 ff.); and *aṅgam-mādilla* the wrestling ground where prize-fighters oftentimes entertained royalty (cf. ib. No. 90, pp. 103, ff.). The *para* tree, which gave the name to Paragahamula aṭuva, existed even in the days of Sri Vikrama Raja Simha, who is said to have been told in a dream not to cut it down. (CALR, IV, ii, p. 81).

From the details given about Badulupura, Diyatilakapura and Sirivardhanapura, it is possible to fix the date of the composition of the poem with some degree of certainty. At the time of our poem, Badulupura was

at the zenith of its splendour with Kumārasimha Asthāna as its princely ruler. Now, Badulupura was destroyed in 1630 and it never afterwards regained its past glory. Kumārasimha ended his days about the year 1635. On the other hand, Diyatilaka sprang into fame in the days of Senerat; and already in 1612 it was his city of refuge and rest. Sirivardhanapura lost nothing of its importance in his time until 1629 when Kandy was burnt by Constantine de Sa. The date may, therefore, be placed somewhere between 1612 and 1629. There is nothing either in the style or in the vocabulary of the poem to demand a later date.

In diction and style, the Maga Salakūṇa has much in common with the classical poetry of the XVth century and of Alagiyavanna. At times not only the metaphors and similes, but even the words and expressions of these works are repeated. For instance:—

1 Maga Salakūṇa vs. 6

මෙ පු ර	වර සරණ වරගත මුව කම	උ
අ ඹ ර	නිති සරණ සිදු කැල දුක පැකි	උ
ත ඹ ර	කර කරින් වෙගෙසව වී තැවු	උ
නොහැර	සැතපු වැනි ලෙල නොමද දද පෙ	උ

Kavyasekaraya I. 33

පුරගත මුව කම	උ
තරඹා පැකිලි සිදු කැ	උ
නුඹ රිපි තෙද තැව	උ
පැමිණ සැතපුණු සදිසි දද වැ	උ

2 Maga S° vs. 7

දොර දොර	මෙපුර වර රැඳී රතමිණි තොර	ණ
නොමහැර	කැලුම් කඳ නුඹ තල වැද නොමි	න
ම න හ ර	සඳ රතුව සත හට සෙද පෙණේ	න
ස ස ව ර	එසත් සර ගිනි මැදට පැනි මෙ	න

Kusa Jatakaya 26

පහග කොත් මිණි රු	ස
මැද රත්තරිදු මැද ස	ස
බෝසත් සස දව	ස
රුපැහි ගිනි රුස් මැදට පැනිලෙ	ස

3 Maga S° vs. 12

නි ම ලේ	පොරදු විදු කොක වැලි දළ පත	ර
උ දු ලේ	කොපු සිලින් ගිලි මද පොද විසි	ර
තු මු ලේ	මේ කුලෙච්චි ගජ සෙනගින් නිත	ර
නොකල්	ගත වහර කල් විශ බදුලු පු	ර

Kōkila Sandesaya vs. 17

ද ලී-වි ද ලී	සැරනු ගනරන් පොරො	ද
කියුණු උලී	දල දල කොක වැල විසි	ද
කකත ගැලී	ගිලි මද වැසි පොද සිනි	ද
ස ර න බ ලී	ගජ මුළු මේ කුලෙච්ච රෑ	ද

But even in these instances, the poet is his own architect and artist. He is accurate in his topography, as it was shown before. His elaborate word-painting of the forest scene between Doḍanvatukapalla and Hālgarana Oya, is perhaps the most realistic we have in the whole range of our poetry. After naming the trees commonly found in Ceylon jungles (vss. 74, 84), he describes the men, women, animals, birds and insects that are a feature there, and sometimes even their attitudes: Veddahs, fishing in muddy pools, while their women, with matted locks and bulging bellies, squat by trees and gaze with their babes (vss. 71, 90); hermits mumbling their prayers to the descant of mosquitoes and peacocks (vs. 75) women with bright eyes and scarlet lips, leisurely roaming the woods (vss. 77, 78, 79), Kindura maids, with hair decked with peacock feathers, blowing their reedy flutes (vs. 89). The elephant, the deer, the elk, the tiger, the bear, the boar, the buffalo, the hare, the monkey and the python, all receive the poet's attention (vss. 92, 76, 87, 96, 83, 82, 72, 98, 112, 94). He describes the birds and the places and postures, in which we are accustomed to see them (vss. 86, 91, 93, 88, 97). Even the rocky cave, with the burnt ashes is not omitted (vs. 99). The most graphic description is of the uncanny little cricket, which blown about by every gust of wind, settles upon branches of trees and breaks the stillness of the deep forest, with its shrill unending chirp, (vs. 95).

වෘසි වෘසි	කිය නෙවු නොමු	උෘසි
විසි විසි	වම තුරගට	උෘසි
කිසි කිසි	කියමින් එක	උෘසි
රූසි රූසි	නද දෙත් එක	රූසි

Swarms of crickets, flung hither and thither,
Settle as often on the twigs of trees,
With cries that sound, " Luck, luck, indeed "
Then chirp in chorus, " kisi, kisi ".

The metrical device of the Maga Salakuna is very simple. Sinhalese prosody admits three kinds of verse, *Gī*, *Sivupada* and *Sāhāli*. The first is generally blank verse of uneven lines, as in Kavsiḷumina, Sasadāvata, Muvadevdāvata and Siyabasalakara; the second always rhymed lines of equal length, as in Subhāsita and Lōvēdasamgarāva; the third is a mixture of the two others, as in the second verse of a Sandēsa poem. The Maga Salakuna is written in Sivupada. There are several varieties of Sivupada, determined by the number of instants (*mātrā*) in a line, the position of the caesura (*yati*) the foot-scheme (*ganaya*) and the end rhyme scheme (*elisama*). The commonest variety used in our poem is the Samudragōṣa, (the ocean roar), of which the orthodox form has 18 instants with the caesura at the 10th. (Elu San. Lak. p. 60, 37); 17 and 19

instants without the caesura are also possible. Although the strict form is adhered to in some verses (*vss.* 176, 191), 17 instants with or without the caesura are most commonly found in our poem. The form, 17 instants with the caesura at the 9th, sometimes found here, is not given in the Eḷu Sandās Lakūṇa, the standard work on Sinhalese prosody; the closest form given is Kinduru Keli (sirens' dance), which has 18 instants with the caesura at the long syllable immediately after the 8th instant (Eḷu. San. Lak. p. 59, 36).

Besides the Samudragōṣa, two other types are found in our poem, the *Padaka* and the *Tōḷaka vṛitta*; the first has 16 instants with a caesura after every fourth (*vss.* 74, 75, etc.), and the second four anapaests or *sagana* (Eḷu San. Lak. p. 55, 30). The best example of this is in verse 80.

ර	ච	නා	බ	ම	නා	ද	ච	නා	නී	නී	නා
ලො	බි	නා	ර	ගෙ	නා	ස	ර	රො	න්	ස	රී
බි	භූ	නා	සී	ලී	නා	සො	බ	නා	ඵ	ඵ	නා
ද	කී	නා	තො	සී	නා	ග	ම	නා	ගෙ	ගෙ	නා

In poetry of form, such as ours, figures of speech (*alaṃkāra*) play a very important part. What grammar is to language, that *alaṃkāra* is to oriental poetry, in the sense that good poetry cannot be written without a clear understanding of the *alaṃkāras*. They are of two classes, the *śabdhālaṃkāra* or sound-embellishments and *arthālaṃkāra* or sense-embellishments. The former include such figures as alliteration (*anuprāsa*), the repetition of the same letter at the beginning or (less frequently) in the body of different words in more or less close juxtaposition to each other; and assonance (*yamaka*), an imperfect form of rhyme which counts only the vowel sound of the chief rhyming syllable. Sense-embellishments are numerous and frequent, being either natural (*svabhāvōkti*) or artificial (*vakrōkti*). Under the latter class are many varieties, which have no label in Western rhetoric. This poem uses at least 21 different kinds of *alaṃkāra*, some of which are indicated here: *upamā* (simile), *rūpaka* (metaphor) *atisayōkti* (hyperbole), *ākṣēpa* (paraleipsis or the denial of one thing to imply another), *pariyayōkti* (periphrasis), *utprēksa* (poetical exaggeration or fancy), *sasandēha* (implied doubt), *udātta* (where the figure is drawn from something noble or elevated), *hētu* (cause), *nidarsanā* (illustration, reference to a like result), *bhrāntimat* (confusion of qualities) etc., (cf. Keith, pp. 374, 380 *passim*; Diwekar chs. VII, VIII etc.)

The poem, however, has some blemishes which can be excused by appealing to poetic license, but cannot be overlooked. (i) Words are sometimes contracted by the omission of a letter or syllable to suit the metre: e.g. *nomīn* for *novamin* (*vss.* 47d, 55a, 60c, 125b, 144c), *vaskulā* for *vaskulal* (*vs.* 89), *koṇu* for *koṇul* (*vs.* 12); (ii) the particle 'ma' is sometimes tagged on to a word more for metrical purposes than for emphasis (*vss.* 144b, 73, 157b, 159a, 176c, 178b). There are three words of special interest in this poem: (i) *lāgaya* (*vss.* 62, 148), which, the late Mudaliyar W. F. Goonawardhana asserted, (cf. Gut. Kav. Varn. p. xlii) was found in three places only, Guttilla Kavyaya *vs.* 308, Girā Sandēṣaya *vs.* 54 and Kāvya Śēkharaya VI, *vs.* 20; but actually it is found here in two places (*vss.* 62, 148) and at least in three places in the

Vēda Kavyaya of Fr. Jacome Goncalvez (vss. 408, 434, 451), in the sense of 'manner'; (ii) *nāvara*, used among common folk in the sense of 'dirt' or 'grime'; (iii) *tappa*, meaning 'flattened', sometimes occurring as 'cappa', in common parlance.

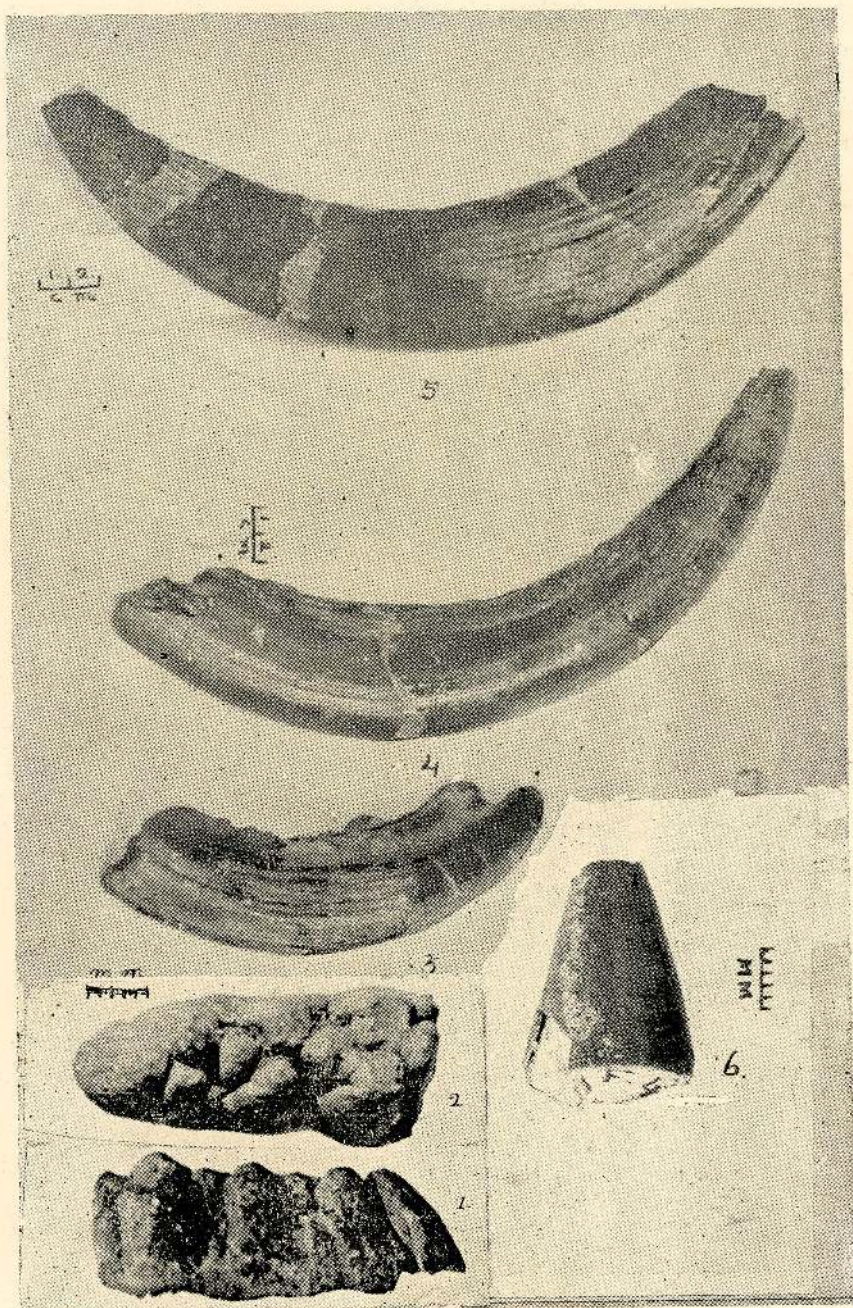
The Maga Salakuna has not the literary merits of great poems like Kavsiḷumiṇa, Muvadevdāvata, Sasadāvata and Mayura Sandēśaya; nor can it be considered the equal, in all respects, of the poems of the XVth century. But it can be placed in the category of classical poetry, to which the Sāvul Sandesa of Alagiyavanne belongs. For one thing, its topography is more definite and accurate, and its descriptions more realistic than in many of our sandēśa poems; for another, there is in it sufficient originality to provide a relief from the monotony of others of its kind and hold the attention of the reader.

A critical edition of the poem, done with the collaboration of the well known Oriental scholar, Mr. M. E. Fernando, of St. Aloysius' College, Galle, is now ready for the printers. I should be much obliged to any one, who would give me any information either about other manuscripts or details of this poem.

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figs. 1. 2. 'type' molar of *Sus sinhaleyus*
 fig. 3. upper canine of *Hexaprotodon sinhaleyus*
 figs. 4. 5. lower canine of *Hexaprotodon sinhaleyus*
 fig. 6. canine of *Panthera leo sinhaleyus*

SOME FOSSIL ANIMALS FROM CEYLON

PART V

By

P. E. P. DERANIYAGALA, M.A. (Cantab) ; A.M. (Harvard) :
F.C.P.S. ; F.L.S. ; F.Z.S.

(With one plate and two text figures)

THIS the fifth contribution to the series describes the *first fossil pig* to be discovered in Ceylon and reviews the genera of the family Hippopotamidae revealing the presence of a *new genus* therein. This paper also records new facts regarding the extinct Felidae, Rhinocerotidae, Suidae and Hippopotamidae of Ceylon. Those desirous of studying the subject further are referred to the earlier papers in this series, to the two more detailed papers in *Spolia Zeylanica* Vol. 24, and to "Some Phases of the Evolution of Ceylon," the presidential address in 1946 to the Natural Sciences Section (D) of the Ceylon Association of Science.

Some of the work in the section on Hippopotamidae was made possible when the writer visited East Africa in 1946 as Ceylon's official delegate to the Pan-African Congress on Pre-history and he takes this opportunity to express his appreciation of the fine work done by Dr. and Mrs. L. S. B. Leakey in the field of pre-history by naming the new hippopotamid genus in their honour; he also expresses his grateful thanks to the following:—Sir Gilbert and Lady Rennie, Mr. and Mrs. C. G. Richards, the Hon'ble Mrs. H. Grant and Mr. and Mrs. Chunilal Kirparam for their hospitality during his stay in East Africa, to Dr. and Mrs. L. S. B. Leakey, Dr. Donald C. Mc' Innes of the Coryndon Memorial Museum and to Mr. Hugh Copley of the Game Warden's Department of Kenya, both for their hospitality and for making available for examination several valuable specimens, to Miss D. M. A. Bate of the British Museum of Natural History, for her kindness in providing information from literature inaccessible to the writer, and to Dr. W. Fernando of Ceylon University for permitting him to examine the skulls there.

The lion's carnassial and hippopotamus canines depicted in this paper are part of the Deraniyagala collection in the British Museum, the other fossils are in the Colombo and Ratnapura Museums. The depths at which they were discovered and other details of stratigraphy are from the reports of the collectors.

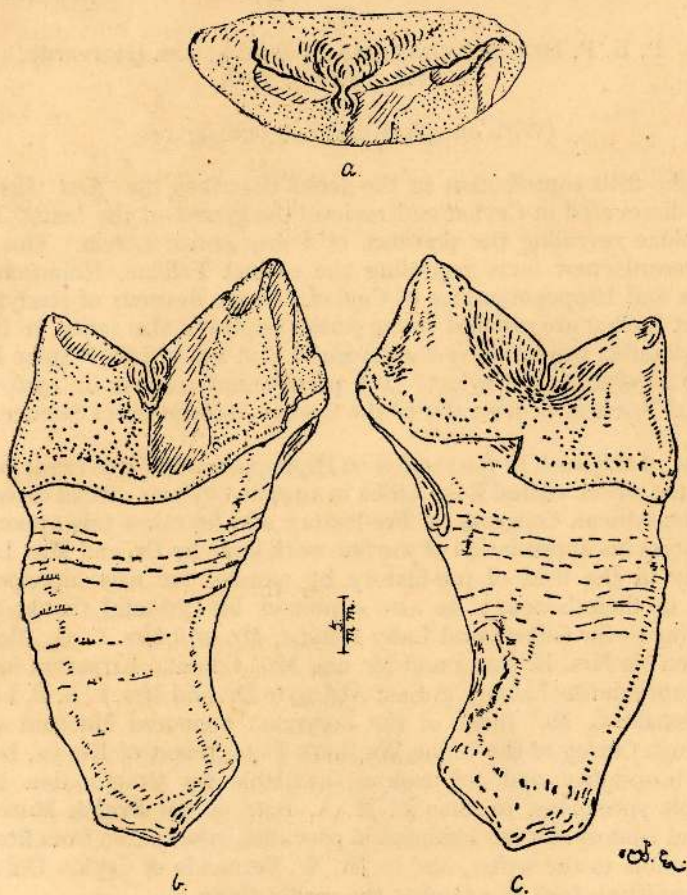
Family Felidae

Genus PANTHERA Oken

Panthera Oken 1816 Lehrb. Zool 2nd Abth. Genotype *Felis pardus* Linné 1758, Horizon, Pinjor to Recent.

***Panthera leo sinhaleyus* Deraniyagala (Plate I. Fig. 6)**

Panthera leo sinhaleyus Deraniyagala 1939. Journal Roy. Asiat. Soc. (C.B.) pp. 237, 238, Fig. 3. Deraniyagala 1941, Science and Culture Vol. VII, p. 67, Fig. 2. Deraniyagala 1944, Spolia Zeylanica Vol. 24, pp. 25, 26. Holotype in British Museum.



P. Deraniyagala del.

Fig. 1—Holotype of *Panthera leo sinhaleyus* secured in 1936 and presented to the British Museum; details are given in the earlier articles. The figure is 1.6 times natural size. (a) crown, (b) labial view, (c) lingual view; a 5 mm scale attached.

The extinct lion of Ceylon is known from two teeth from the Kuruvita area. The holotype discovered in 1936 is entire except for the loss of its posterior root (fig. 1). This fossil lay on top of the gem sand at Pan vila, Adande vala, Kuruvita at a depth of 19 feet. *Metatype* Ratnapura Museum No. F 43 A. It is the terminal part of the crown of a canine (Pl. I, Fig. 6) Its unfluted surface suggests that it is a lower canine and the position of its posterior ridge further suggests that it is from the right side. The fragment is from above the pulp cavity of a

right lower canine, which has broken off well above the basal part of the crown where there is pronounced curvature and swelling. The apical two or three millimetres of the specimen are missing thereby rendering the fossil a truncate cone. The apical cross section of this cone is 6.5 millimetres long, 6 millimetres wide, the depth of the cone is 20 millimetres. A leopard's lower canine only measures 6.5 millimetres at a point below the upper third of its length, displaying curvature in this area and a point 20 millimetres below this will be enclosed by the jaw and show the pulp cavity. It will thus be seen that the fossil is far too large for a leopard, but if regarded as conspecific with the holotype (Fig. 1) both agree in shape and size with the carnassial and lower canine of a lion. The fossil canine fragment suggests that this tooth is somewhat narrower than in the living species and in this respect also it agrees with the carnassial found in 1936.

TABLE I

Measurement	<i>Fossil lion</i>	<i>Recent lion</i>
<i>Length along apical fracture</i>	6.5 mm.	6.5 mm.
<i>Width across apical fracture</i>	6 mm.	6.5 mm.
<i>Basal length 20 mm. below apical fracture</i>	16. mm.	16 mm.
<i>Basal width 20 mm. below apical fracture</i>	13.5 mm.	14 mm.

Size—As large as or somewhat larger than the living lion.

Horizon—Probably upper Pleistocene to subrecent. Found on gem sand at a depth of 20 feet, at Pahala vela, Galēdandē mandiya, Gonapitiya, Kuruvita, Sabaragamuva province about four miles from the pit which yielded the holotype. Gem pits two or three yards away from the present pit yielded fossils of hippopotamus and *Elephas maximus sinhaleyus* as did those near the one which yielded the holotype. These fossils suggest an upper Pleistocene age. The following data however suggest that the lion persisted in Ceylon into historic times.

(a) A manuscript list of Sinhala words by Dr. P. Hermann (1670—1677) in the British Museum, states :—“foveam esse (loco scilicet quem Kukul Korale vocant) in Ceylonia in qua leo natus est.”

(b) The same tradition that it once inhabited the rain forest of Sinha Raja Adaviya (the Royal Lion Forest) of Kukul Korale in Sabaragamuva province is recorded by Gunn (1873).

(c) It figures prominently in Sinhala legend, folk lore and sculpture, whereas the tiger is practically unknown.

(d) The earlier sculptures are more realistic than the later ones which become highly stylized when the artists no longer remembered the shape of the animal they attempted to depict.

(e) As most of these earlier sculptures depict a maneless lion, and since Sinhala tradition affirms that there was the common Balu-Sinhaya, or dog-like (maneless) lion, the rare Kesvara-Sinhaya or maned lion, and other varieties,¹ it is probable that the Ceylon lion was generally maneless. Many of the lions depicted by medieval Indian artists are also maneless, and the Ceylon animal was doubtless a local race closely allied to the Indian.

Family Rhinocerotidae
Genus **Rhinoceros** Linné

Rhinoceros unicornis Linné 1758, Systema Naturae ed. X. Horizon Pinjor to Recent.

Ceylon possesses two extinct species of rhinoceros, namely the common *Rhinoceros sinhaleyus* Deraniyagala 1944, and a local race of the Javanese species named *Rhinoceros sondaicus simplisinus* Deraniyagala 1946. The upper teeth of the latter differ from those of the former in lacking the crista while the cingulum is also lacking from the basal aspect of the protocone. The forma typica of Java possesses a more pronounced parastyle buttress and paracone and differs in dimensions. The type locality for its Ceylon race is Nivitigala; and the 'types' are in the Ratnapura Museum. This form was doubtless one horned as is its living relative; its companion *Rhinoceros sinhaleyus* probably also possessed only one horn.

Size—The teeth suggest that both Ceylon species were as large as the living Javanese one.

Horizon—The gem sand of Sabaragamuva province. The degree of specialization of the teeth of *Rhinoceros sinhaleyus* suggests an upper Pleistocene age. (Deraniyagala 1944). The other species might be immediately prior to or subsequent to this animal.

The presence of an extinct race of the Javanese Rhinoceros in Ceylon when coupled with the fact that there are several living animals such as the fish *Belontia* and the tree lizard *Cophotis*, which only occur in Ceylon, Java and Sumatra, add interest to the problem of their discontinuous distribution.

Family Suidae
Genus **Sus** Linné

Sus Linné 1758 Systema Naturae ed. X. (partim).

Sus sinhaleyus sp. nov. (Pl. I. Figs. 1, 2)

This is the first extinct pig to be recorded from Ceylon. It is known from two mineralized teeth of which only the enamel remains. They reveal certain resemblances to *Sus falconeri* Lydekker on the one hand and to the recent species *Sus cristatus* Wagner on the other.

Type—Colombo Museum No. F. 194, a last, lower, right molar with the two anterior cusps slightly worn. Three median cusps; their bases hidden by the labial and lingual ones. The enamel on the cusps is smooth and uncrenulated. The cusps are simple, with two median ones anteriorly, and one median one posteriorly on the talon, which latter is as long

¹e.g. Color varieties such as Kalu sinheya=black lion, Trina=blue (ashy), Pandu=yellow, and that the Kesvara sinheya is reddish are mentioned in an ancient palm leaf manuscript the "Ath vibāgaya" which Hugh Nevill (1885) regarded as three centuries old. This information is from his unpublished notes.

2. The similarity of the Proto-Aryan name *Simha* and the African *Simba* suggest that the lion spread to one of these areas from the other, in protohistoric times.

as the remainder of the tooth (Pl. I, Fig. 2). This anterior part of the fossil tooth is not very different to that of *Sus cristatus* but the talon of the former is less complex than in the latter. The fossil is less hypsodont and the talon possesses only a single middle cusp instead of two, and terminates posteriorly in one strong cusp instead of several small ones. Compare Pl. I, Fig. 2 with Fig. 1194 in Nicholson and Lydekker (1889). A comparison of the last, lower, right molars of the two species is as follows:—

TABLE II

Measurement	<i>Sus sinhaleyus</i>	<i>Sus cristatus</i>
Basal length	32 mm.	45 mm.
Greatest width	15 mm.	18 mm.
Depth	12 mm.	18 mm.
Length of talon	16 mm.	21 mm.

Locality—From the gem sand at Gōnapitiya, Kuruvita, at a depth of 15 feet below the surface.

Paratype—Colombo Museum No. 174 b, an unworn last, upper, left molar, from which the talon area is missing; the width, depth and shape of the cusps with uncrenulated enamel indicate that this tooth is co-specific with the one already described. The unworn cusps are less prominent and less differentiated from one another than in *Sus cristatus* and there are fewer accessory ones. The tooth is less hypsodont than in the living species.

TABLE III

Measurement	Fossil	<i>Sus cristatus</i>
Length	21+? mm.	29 mm.
Width	20 mm.	21 mm.
Depth	15 mm.	19 mm.

Locality—From the gem sand at Sannasgama, near Pālmādulla from a depth of 9 feet.

Size—The size of the teeth suggest that the animal was considerably smaller than the living wild boar *Sus cristatus* Wagner.

Horizon—The age of the gem sand is variable according to the district.

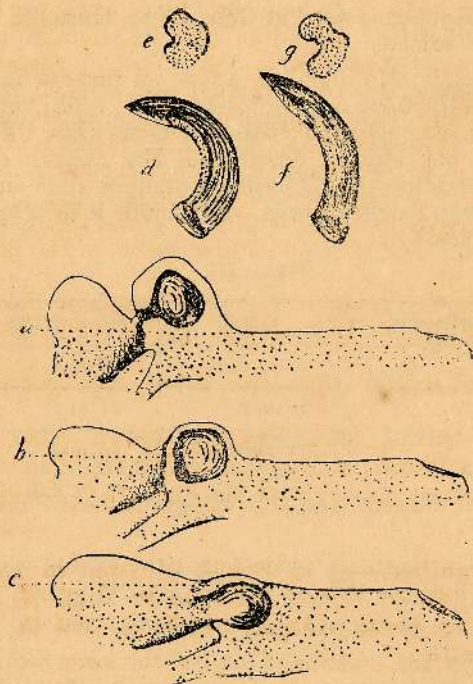
Although the elongate, constricted talon of the lower molar (Pl. I, Fig. 2) places this species in the genus *Sus*, its low crown (Pl. I, Fig. 1) suggests affinity to early Indian species of middle Pleistocene or basal upper Pleistocene age.

Family Hippopotamidae

The scarcity of vertebrate fossils in Ceylon is well illustrated by the material hitherto collected of one of its commoner extinct mammals, namely the hippopotamus. The total collection accumulated between 1935 and 1947 comprises about 25 isolated molars, 8 canines and fragments, 5 incisors and fragments, two femurs, parts of two humeri, and a few

other pieces of bone. These although furnishing some idea of the animal, enable only very incomplete reconstruction.

The family Hippopotamidae is restricted to Eurasia and Africa and is subdivisible into four genera, two of which are monotypic. All possess extinct species, and two lack living representatives. The most primitive genus is essentially South Asian; first occurring in the lower Pliocene, but it possesses a single species each in Africa and in Europe respectively, which are of somewhat younger age. In its original range this genus evolved tardily, but after wandering outside this area new forms appear to have been evolved. Some of them retained unaltered, certain characters which underwent varying degrees of specialization in others. Especially noteworthy are changes in the canines, the reduction in the number of incisors, the change from a state of separation of the lacrymal bone from the nasal to a condition where they meet, the elongation of the muzzle coupled with the shortening and elevation of the cranium and elevation of the orbit, and the closure of the posterior gap in the orbit.



P. Deraniyagala del.

Fig. 2—The horizontal plane along the top of the snout in the Hippopotamidae (semidiagrammatic)

(a) *Hippoleaius* gen. nov. (b) *Hippopotamus* (c) *Hexaprotodon* (d) Lower canine of *Hippopotamus* (e) Transverse section across upper canine of *Hippopotamus* (f) Lower canine of *Hexaprotodon*. (g) Transverse section across upper canine of *Hexaprotodon*.

Key to Genera of Hippopotamidae

Horizontal plane along top of snout passes,

- (1) through top of orbit; incisors $3+3/3+3$ —*Hexaprotodon*.
- (2) below base of orbit; incisors? $2+2/2+2$ —*Hippoleakius* gen. nov.
- (3) through middle of orbit; incisors $2+2/2+2$ —*Hippopotamus*.
- (4) over orbit; incisors $2+2/1+1$ —*Choeropsis*.

(Pl. I. Figs 3, 4, 5.)

(Text Fig. 2 c, f, g.)

Genus *Hexaprotodon* Falconer et Cautley

Hippopotamus (Hexaprotodon) sivalensis Falconer et Cautley 1836 Asiatic Researches Vol. XIX page 40.

Length of postorbital part of skull contained about two and three quarter times in the total skull length. Lacrymal separated from nasal by frontal touching maxillary. In skull, horizontal plane along top of snout passes through top of orbit, the postorbital part of cranium being somewhat elevated above this plane. Orbit wide open posteriorly; length of orbit less than half length of postorbital part of skull and shorter than jugosquamosal arch. The jugosquamosal suture enters orbit posteriorly. Six upper and six lower incisors; fluting, curvature and compression of canines usually feeble; external curvature of the lower canine frequently about one third of the circumference of a circle (Fig. 2, f). Upper canine with a strong longitudinal groove (Fig. 2, g and Pl. I, Fig. 3) last two molars suborbital. The least specialized genus in the family. Extinct.

Genotype—*Hippopotamus (Hexaprotodon) sivalensis* Falconer et Cautley 1836. From the Sivalik Hills, India. Lectotype in British Museum.

Size—Slightly smaller than the living *Hippopotamus amphibius*.

Distribution—About seven species known from the Pliocene, Pleistocene and subrecent of Southern Asia and its islands such as Ceylon and Java. A solitary species from the Pliocene of Europe, and another from Africa.

Material examined—(a) at British Museum in 1938, (b) Dublin University in 1938, (c) Nagpur Museum in 1943, (d) illustrations in Colbert (1935), in *Fauna Antiqua Sivalensis*, and in Hooijer (1946). (e) Ceylon material;

The descriptions of the upper and lower canines of the Ceylon hippopotamus (vide Deraniyagala 1939, 1940—1944) show that it belongs to the genus *Hexaprotodon*. The highly mineralized condition of the fossils of *Hippoleakius gorgops* and of *Hexaprotodon sivalensis* when compared with the practically unmineralized condition of the majority of such fossils from Ceylon suggest that the latter animal persisted well into Holocene times. The following measurements of a thigh bone (Ratnapura Mus. No. F. 46) of this animal secured from Kuruvita, show that it equalled the Indian *sivalensis* in size.

Total length 444 mm., circumference at midshaft 194 mm., diameter at midshaft 65 mm., thickness of bone at midshaft 22 to 24 mm.

Hippoleakius genus novus

(Fig. 2 a.)

Named in honor of Dr. L. S. B. Leakey, Curator of the Coryndon Memorial Museum, Nairobi, Kenya, East Africa, and Mrs. Leakey.

Length of postorbital part of skull contained four and a half times in total skull length. Lacrymal at times separated from nasal by frontal touching maxillary. Horizontal plane along top of snout passes below base of orbit, the postorbital part of cranium being strongly elevated above this plane. Orbit open posteriorly, its length subequal to that of postorbital part of cranium, and also to that of jugosquamosal arch, jugosquamosal suture suborbital, but does not enter orbit; muzzle constricted. (?) Four upper and (?) four lower incisors. Canines strongly fluted and widely flared, the upper one relatively elongate. The last molar suborbital. A monotypic genus.

Genotype—*Hippopotamus gorgops* Dietrich 1928, Rest. Wiss. Erg. Oldoway Exp. n.s. 3. Leipzig. Type collected at Olduvai, Tanganyika, East Africa by Professor H. Reck, (Berlin).

Size—The largest member of the family and although highly specialized in many respects, retains several primitive characters.

Distribution—From the middle and? upper Pleistocene of Tanganyika and East Africa. A single extinct species.

Material—(a) A skull, with the teeth mostly damaged and the lower jaw missing, in the Coryndon Museum, (b) A section of a lower canine collected by the writer from the Olduvai Gorge during the Pan-African Pre-historic Congress in January, 1947. (c) The photograph published by Dr. L. S. B. Leakey in *Stone Age Africa*, 1936, Pl. III.

Genus **Hippopotamus** Linné

(Fig. 2, b, d, e)

Hippopotamus Linné 1758 Syst. Nat. (ed. X)

Hippopotamus (Tetraprotodon) amphibius Falconer et Cautley 1836 Asiatic Researches Vol. XIX, page 51.

Length of postorbital part of skull contained about three and a half times in total skull length. Lacrymal touches nasal, separating frontal from maxillary. Horizontal plane along top of snout passes through middle of orbit, the postorbital part of cranium being feebly elevated above this plane. Orbit usually completely closed, its length is considerably shorter than that of either the postorbital part of the cranium or the jugosquamosal arch. Jugosquamosal suture postorbital, and does not enter orbit. Four upper and four lower incisors. Canines strongly fluted, lower curvature of each lower one forming a semicircle (Fig. 2, d). Upper canine relatively short and with an ill defined longitudinal groove (Fig. 2, e). The last two molars suborbital.

*Some of the extinct European species assigned to this genus appear to have the orbit open posteriorly (vide Nicholson and Lydekker, 1889, Fig. 1187).

Genotype—*Hippopotamus amphibius* Linné 1758, Syst. Nat. ed. X Type locality, Nile Valley, Africa.

Size—Only inferior to *Hippoleakius gorgops*.

Distribution—One living species in Africa and about twelve extinct ones from the Pleistocene of Europe, Africa and Madagascar.

Material—(a) Living specimens at Mysore (India), and at Cairo, Government Zoological Gardens. (b) Skulls at Coryndon Museum and at the Ceylon University.

Genus *Chaeropsis* Leidy

Diprotodon Duvernoy 1849 C.R. Ac. Sci. Paris Vol. XXIX.

Choerodes Leidy 1852 Proc. Ac. Sci. Phila.

Chaeropsis Leidy 1853 Proc. Ac. Sci. Phila. (ser. 2) Vol. II.

Length of postorbital part of skull contained about two and three-quarter times in total skull length. Lacrymal separated from nasal by frontal touching maxillary. Horizontal plane along top of snout passes over orbit and postorbital part of cranium. Orbit open posteriorly, its length considerably shorter than postorbital part of cranium. Four upper and two lower incisors; curvature, compression and fluting of canines not as advanced as in *Hippopotamus*. Upper canine with a strong longitudinal groove.

Genotype—*Hippopotamus liberiensis* Morton 1849, J. Ac. Sci. Phila. ser. 2, Vol. I, page 232. Type locality Paul's river, Liberia, West Africa, type in Museum of Academy of Natural Sciences, Philadelphia.

Size—The smallest living member of the family.

Distribution—Survives in West Africa, also known as a Pleistocene fossil.

Material—Living specimens seen at Whippsnade Zoological Gardens, London.

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EXPLANATION OF PLATE I

FIGS. 1 & 2—Third, lower, right molar of *Sus sinhaleyus* sp. nov. Colombo Museum No. F. 194. Side view (1), Crown view (2); A five millimetre scale attached X $1\frac{1}{2}$ times natural size.

FIG. 3—An upper canine of *Hexaprotodon sinhaleyus* from Tunhiriypitiyé vila, Gonapitiya, Kuruvita, from a gem pit 15 feet deep. A two centimetre scale attached X $\frac{1}{3}$ times natural size (In British Museum).

FIGS. 4 & 5—A lower canine of *Hexaprotodon sinhaleyus* Deraniyagala from Adandevala, Kuruvita. A two centimetre scale attached. X $2\frac{1}{5}$ times natural size (In British Museum).

FIG. 6—The upper third of a lower canine of the lion *Panthera leo sinhaleyus* Deraniyagala, from Gōnapitiya, Kuruvita (Ratnapura Museum F. 43a). A five millimetre scale attached X $1\frac{1}{2}$ times natural size.

PILIMA TALAUVA AND GENERAL MACDOWALL, 1800

By

P. E. PIERIS

THE accompanying Plate V is from an ink drawing, 8 inches by 6½ inches, purchased from Miss Grace Vandort, who found it among the papers of her late father, J. L. K. Vandort (a gifted artist) who had made some pencil sketches of "Kandyan" architectural details on its back. The drawing contains the artist's notes for future working up, and it can hardly be doubted that on it is based Tennent's illustration with the title "Interview between General Macdowall and the Adigar." Vol. ii. p. 80. Tennent has omitted the talpat carrier on the left, the hat on the right corner, the two palanquins, and the engraver has changed the expression on the Adigar's face into a simper, improperly elaborated the second Chief's dress, lengthened the General's sword, and flattened the tops of the Chief's headdress, in ignorance of the significance of the shape.

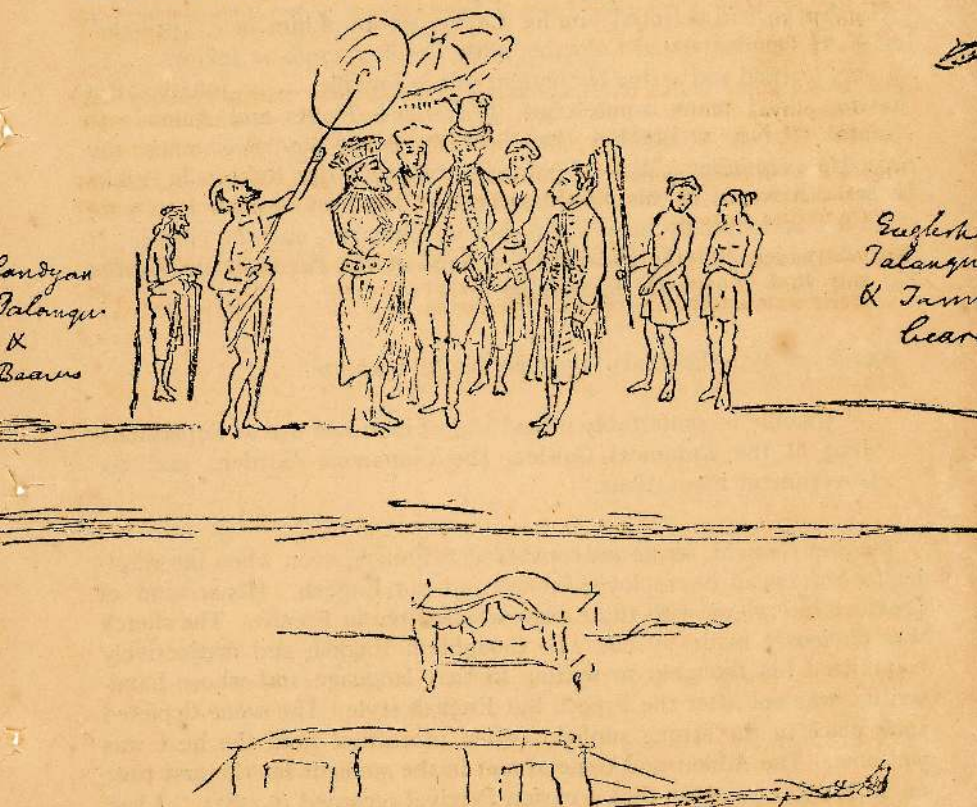


Plate V.

Who was the author of the sketch? Miss Vandort believes it was her grandfather Johannes Vandort, who was employed in the Public Works; but on the available evidence this cannot be supported. Tennent introduces his illustration with these words: "There is also an interesting account of it (*i.e.* Macdowall's "embassy") in the Mss. of M. Jonville, who accompanied the expedition in the capacity of Naturalist and Draughtsman; and in it he has introduced the following characteristic sketch of the Ambassador and the Adigar." The word "characteristic" is ambiguous; if it refers to the artist, the present writer after years of research cannot remember any other similar drawing by Jonville. If the word refers to the subject matter of the drawing, it is correctly employed. Jonville drew or painted scenery, *e.g.* "Temple of Buddha at Arandera" printed by Cordiner. Macpherson's Diary for 22nd March 1800 has the entry "The view at the ford is very beautiful and drawings of it were made by Messrs. Jonville and Moreau." Cordiner, p. 291. He also did some amateurish Map-making, but portraiture, which was not essential for a Naturalist and Draughtsman, does not appear to have been among his accomplishments.

North who had selected him for Ceylon wrote of him in a "private" letter to Dundas dated Colombo, 28th October 1798, as follows..... "a very learned and active Naturalist, who is Jonville..... Jonville after having added many nondescript Butterflies, Plants and Animals to Natural History at Bombay, has been employed here ever since my arrival in examining a Mine of Quicksilver which Major Robertson thinks he has discovered in this Neighbourhood. Much quicksilver in a pure state has undoubtedly been found, but no Cinnabar, and the chymic (?) analysis which Jonville has made of some of the circumjacent Earths has not proved entirely favourable."

Again on 27th February 1797 he wrote "private".

"Jonville is comfortably placed and of immense use as Superintendent of the Botanical Garden, the Cinnamon Gardens and the Government Plantations."

Jonville thought, wrote and conversed in French; even when interpreting for Macdowall, he employed French and not English. His account of previous interviews with the Adikar was written in French. The sketch was obviously made by one who thought in English and instinctively committed his thoughts to writing in that language and whose handwriting was not after the French but English style. The scene depicted took place in the strong sunlight, when protection from the heat was welcome. The Adikar and General met in the sunlight for the first time on 22 March 1800. On that occasion Percival recorded (p. 384) "I had the opportunity of conversing with some of the principal Candians....."

They were not a little surprised on Captain Vilant of the 19th Regiment sketching off a likeness in a few minutes of one of their chiefs, and presenting it to him."

The present sketch was by one familiar with representing the human figure by a few rapid strokes, though not a trained artist; it is not unreasonable to conclude that it was done by Captain Vilant at Sitavaka in the forenoon of 22nd March 1800.

Addendum.....

Nine months after writing the above Note, I received from Mr. Martin Russell, of Mottisfont Abbey, Romsey, Hampshire, the original Mss. of Jonville's account of the Embassy; it is in French, on paper without a watermark, and accompanied by a series of ink drawings on paper with the watermark 1810, cut into sections of various sizes. Jonville left Ceylon in 1805. One of these drawings is printed in Tennent, I. p. 471 as of a Sinhalese tom-tom beater. Another is beyond doubt the original of his illustration, General Macdowall and Pilame Talawe, and is added to this Note for convenience of reference. This (J) and what is ascribed to Vilant (V) should be compared. J is



Plate J.

on a larger scale than V, and was first outlined in pencil, and finished with ink. In J the sunshade and umbrella have details not found in V; the sunshade handle is carried behind the Adikar's body, but is clear of it in V; the left arm of the carrier is partly concealed but is fully shown in V; the handle projects below the right hand but not in V; The Chiefs' headdresses are flat topped, but arched in V: The talpat rests on the ground, but not in V; the Adikar's ruff is carefully detailed in J but has no bottom edging in V. All the variations in J appear in Tennent. The penmanship of J is laboured and coarse, and of a class very different from the light touch which characterises V.

The whole series is obviously by one hand. Some of them bear Jonville's descriptive notes in French. The conclusion seems inevitable that J which Tennent followed, was copied by Jonville from V, and annexed to his Mss.

The translation of the French Mss, with the illustrations, will be published in the next Part of the Journal.

THE SEAL OF THE BRITISH SETTLEMENTS, 1810

By

P. E. PIERIS

ON the 2nd of May 1810 at the Court at the Queen's Palace, the King in Council approved the Draft of a Seal for use in the Settlements in Ceylon, as follows :

Obverse—a view of the Town and Harbour of Trincomalie and a ship entering with this legend underneath

Usque Auroram et Gamgem

and this inscription round the circumference

Sigillum Regionis nostrae in Taprobane

Reverse—His Majesty's Arms, Crown, Garter, Supporters and motto, with this inscription round the circumference

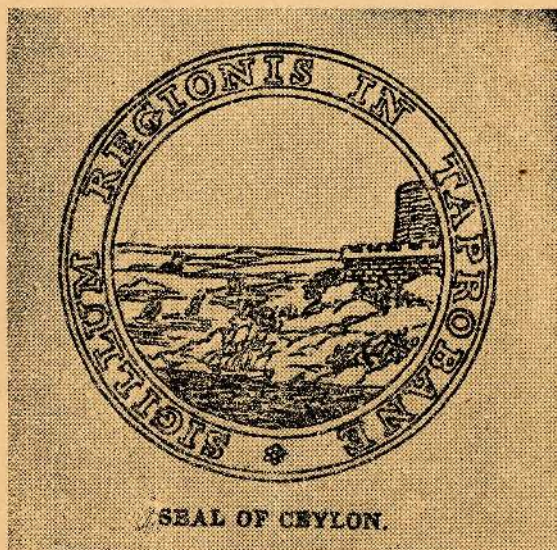
Georgius Tertius Dei Gratia Britanniarum

Rex, Fidei Defensor.

This seal when prepared was entrusted to Sir Alexander Johnstone, the Chief Justice, to be taken to Ceylon, and on 29th March 1812 the Governor, General Brownrigg, reported that he had received it and handed it over to the custody of the Chief Secretary.

The above is from the Footnote in Pieris : Tri Sinhala, the last Phase p. 115, first ed.

Impressions from this Seal are not known to the present writer, and it is desirable that one should be obtained for the National Museum ; but in the title page of a small book published in London in 1837 under the Name " History of the British Possessions in the Indian and Atlantic Oceans " by R. Montgomery Martin F. S. S. appears the following :



It will be noted that the Town is not included in the view, and that the authorised legend is absent, as well as the adjective *nostrae*, intended to emphasize the applicability of the Seal to the Settlements only in the Island.

Samuel Daniell (for whom see Note 3, p. 116. Pieris : Letters to Ceylon. Cambridge 1938) had made a drawing of Trincomalie and this was published in London on 1st March 1807 as No. 1 in a series of engravings ; there can be little question that the view on the seal was based on this.

The photograph is by Mr. Moses, of the Museum.

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BOOK NOTES

THE Stupa in Ceylon, by S. Paranavitana (Memoirs of the Archaeological Survey of Ceylon, Vol. v. 1947) 105 pp. 22 Plates. This scholarly work is highly commended to all interested in Ceylon culture.

SIMHALA THUPAVAMSAYA, Edited by D. E. HETTIARATCHI, B.A. (Lond.), M.A., Ph.D. (Cal.), (Lecturer in Sinhalese in the University of Ceylon, Cr. 8vo., pp. vi, xv, 175, 55, Printers and Stationers Ltd., Maradana, 1947, Rs. 2/50).

The Thūpavamsaya, a popular Bana Book read at religious festivals, is described by the author, Vidyācakravartī Parākrama, as a description of the Ruvanvāli Dāgāba, but about four fifths is devoted to other Thūpas in India and Ceylon, an account of the life of the Buddha, and the achievements of Duṭṭhāgāmuṇi. The Colombo Museum Library possesses nine MS copies of it (four said to be incomplete) a number only exceeded by its copies of the Pūjāvāliya. Probably to meet the urgent demand from educational institutions the second half of the book is being issued before the first.

Dr. Hettiaratchi has collated the text with four manuscripts and three printed editions, all variant readings being given in numbered foot-notes. On a rough calculation to every 18 lines of text there are 17 lines of foot-notes containing 17 variant readings.

The books consulted include, besides the four manuscripts and three printed texts, twelve others such as the Butsarana and the Mahāvamsa. The different versions of the events as found in other books are shown in the foot-notes and in a valuable glossary of 55 pages which would have been of even greater value if references had been fuller. For example, on p. 28, one wonders whose edition of the Amāvatura is meant. In the same page, it is difficult to decide under what name the reader should look for details of Nārivahana in Malalasekara's Dictionary of Proper Names. There

are illustrations of the model Dāgaba on the pavement of Ruvanvālisāya and of the restored Maha Thūpa showing the six different sections of a Dagaba.

In the introduction, written well in good modern Sinhala—the editor supports Geiger's view that the Thūpavamsaya was written in the reign of Parākramabāhu II in the sixth decade of the 13th century A.C., soon after the Pāli Thūpavamsa was composed, thus rejecting (as the late Prof. Wickremasinghe did) the opinion of the late Ven. Vālivitiye Dhammaratana Thero who thought that it was written a century earlier in the reign of Parākramabāhu I, and of Westergaard who described it as a book of the 11th Century.

The editor should be commended for allowing the author's language to stand even where the grammar or the construction is faulty. He rightly rejects the curious spelling *Ruvanmāli* and adheres to *Ruvanvāli*. To the joy of the reader there is no "*Errata et Corrīgenda*," misprints being few. It is hoped that the first part will be published without delay.

P. D. R.

Bulletin of the Sch. of Oriental and African Studies, University of London Vol. xi, Part 4, contains contributions by P. B. F. Wijeratne: Phonology of the Sinhalese Inscriptions up to the end of the Tenth Century. C. E. Godakumbura: The Dravidian Element in Sinhalese.

Jr. Royal Asiatic Society of Great Britain 1946, Parts 1 and 2, contains C. E. Godakumbura: The Ramayana; it is the version of the Sita story recited during the performance of the Kohōmba Yakkama. pp. 14—22.

Spolia Zeylanica, ed. by P. E. P. Deraniyagala, Director of Museums, Ceylon Vol. 24, Part 3. The Editor contributes articles on Some Mammals of the Extinct Ratnapura Fauna, and on Marginal Scutes in races of the Brown red Loggerhead *Caretta caretta* Linne. A. W. C. T. Herre, Stanford University, writes on Fishes collected in Ceylon in April 1934; S. Dillon Ripley, Smithsonian Institution, has Comments on Ceylon Birds, 44 pages; and L. S. Ramaswami, University of Mysore on A Comparative account of the Skull of *Gambusia* etc., and the Caudal Kink of Reptilian Embryos. The numerous illustrations include a good reproduction in colour of a painting from life of *Caretta caretta* gigas, by the Editor.

The Maha Bodhi, Vol. 55, Parts 1—4; contains, amidst much of interest to Buddhists, Mr. C. W. W. Kannangara's Presidential Address at the Asiatic Art and Cultural Conference held at Calcutta University in Jan. 1947, on "Cultural Achievements of the Sinhalese."

Annual Bulletin of the Nagpur University Hist. Soc. 1946, No. 1. This new publication is to be welcomed: Ceylon readers should study Dr. K. S. Lal's article, "The Myth of Rani Padmini" (regarding whom another myth has been started in this Island). It concludes thus "The true facts are that Sultan Alauddin invaded Chittor in the year 1303 A.D. and after a hard fight of about six months captured it. The brave Rajput warriors died fighting the invaders; the brave Rajput women perished in the flames of Jauhar. Among those who perished was perhaps a queen of Ratan Singh whose name was Padmini. Except these bare facts all else is a literary concoction and lacks historical support." In this connection see note on Padmavati in our own Journal, xxvi, No. 70.

PROCEEDINGS

Minutes of a Meeting of the Council

Held at 5 p.m. on Friday, 7th June, 1946 at the Museum Lecture Hall.

Present—Mr. P. E. P. Deraniyagala, Vice President, in the Chair. Dr. P. E. Pieris, Dr. Andreas Nell, Mr. E. W. Kannangara, Mudaliyar P. D. Ratnatunga, Dr. G. P. Malalasekara, Mr. A. H. M. Ismail and Mr. H. H. Basnayake.

Letters of excuse for absence were received from Dr. S. Paranavitana, Major S. A. Pakeman and Mr. E. A. P. Wijeyeratne.

After the Minutes of the last Meeting were confirmed the names of the following Members elected by Circular were announced :—

Mrs. Hilda Obeyesekere Pieris, Nugegola, Pasyala ; Mr. H. L. Caldera, Colombo Museum, Colombo ; Mr. C. H. A. Peiris, 24, Barnes Place, Colombo ; Mr. Charles de Silva, Lecturer, Mahinda College, Galle ; Mr. C. P. M. Abeysekera, Chief Audit Examiner, Auditor General's Dept. ; and Mr. M. S. Hashim, Landed Proprietor and Merchant, Ketawalamulla Lane, Dematagoda.

The offer made by Mrs. P. E. Pieris of Rs. 3000/- for a Society's Medal which had been gratefully accepted after circulating papers was next discussed. It was decided to appoint a Sub-Committee consisting of Drs. A. Nell and G. P. Malalasekara and Mr. A. H. M. Ismail with Dr. G. P. Malalasekara as convener to draft regulations governing the award of the Medal. Another Sub-Committee consisting of Mr. P. E. P. Deraniyagala, Dr. P. E. Pieris and Rt. Rev. Dr. Edmund Peiris was appointed to make a report as to the design of the Medal. Dr. P. E. Pieris was appointed the convener of this Sub-Committee. It was decided that the sum of Rs. 3000/- should be deposited in the Ceylon Savings Bank under a separate account.

The following items of expenditure were passed :—

Table ...	...	...	Rs. 153.50
3 Trellis Doors	...	...	.. 90.70

The Council was informed that subject to its approval this expenditure had been incurred. The Council also approved the expenditure of the sum of Rs. 540/- for fixing shelves round the room at the northern end.

The question of the Index of the first 100 parts of the Society's Journal was taken up. It had been prepared by Mr. Lyn de Fonseka of the Colombo Museum and was offered to the Society in commemoration of its Centenary. The Council decided to allow Mr. Fonseka Rs. 500/- as an Honorarium and to thank him for the valuable work. The Hony. Secretary was authorised to get the Index printed.

The format of the Journal was next discussed and the following Sub-Committee was appointed to report on it :—

Mr. P. E. P. Deraniyagala, Dr. S. Paranavitana and Dr. A. Nell.

Minutes of a General Meeting

Held on 27th November 1946, at the Museum Lecture Room, His Excellency Sir J. C. Howard, Officer Administering the Government occupied the Chair.

Present—Mr. C. H. Collins, C.M.G., President, Mr. P. E. P. Deraniyagala and Dr. S. Paranavitana, Vice Presidents, and a large gathering of Members and Visitors.

After the Minutes of the General Meeting held on 7th June, 1946, had been read and confirmed, Dr. S. Paranavitana delivered his lecture on the recent excavations of the Archaeological Department at Madhirigiriya, which was illustrated. Comments were offered by Messrs. M. D. Raghavan, H. H. Basnayake, P. E. P. Deraniyagala, the President and the Hony. Secretary.

His Excellency thanked the Lecturer on behalf of the Society.

An account of the work at Madhirigiriya appears in the Department's Report for 1940—1945.

Discussion

Mr. M. D. Raghavan :—We have listened to a very interesting exposition of the excavations carried on by the Archaeological Commissioner in two of the very interesting sites in Ceylon. Abounding as Ceylon is in antiquities, it is remarkable that the Island in general has greatly benefited by the exposition of the early culture of the Island by the Archaeological Dept.

When we compare these excavations and these antiquities with those carried out in certain parts of India, we find a marked difference in that these excavations are most noteworthy for the large number of miniature bronzes that have been discovered at these sites. In fact, the bronze art of Ceylon has had a very early development unlike that of South India. Though in South India the bronze art has been very highly developed from about the 12th century, earlier bronzes are almost non-existent. In a study of the evolution of the art of bronze casting, these figures will go a great way and be of great help to Archaeologists and to art in general. These small bronze votive offerings, though very much rubbed and worn out, are very scarce and are of great interest indeed. Another note worthy feature in these antiquities is the great diversity of the objects found. You have some pieces of pottery which are not of the ordinary type but appear to be Chinese in nature. Then you have a good series of beads; beads are a great favourite with all early civilization, and all over the Asiatic and African continents wherever any archaeological site is dug, you are bound to come across a very large and diverse series of beads. These beads from different regions show also a very great similarity in design and in material, though some of those that I have seen from the Anuradhapura site are distinct to Ceylon. Perhaps the animal figurines have yet another interest of their own. Though in South Indian pre-historic sites you have a vast lot of terra-cotta figurines, we have almost none in metal. The little figure of an elephant that forms one of these specimens is full of character and so is the group of lions that Dr. Paranavitane showed us.

Speaking about the fish, the fish has always been a symbol with all ancient cultures, and particularly as a fertility rite, and as a symbol of fecundity the fish has been very largely in use. It is especially a symbol in marriages. In fact, among the highest type of castes in South India, the Nambadiri Brahmins, you have a very quaint custom of the bride and bridegroom playing at catching fish. A bowl of fresh-water fish is placed before them and they indulge in catching fish. The fish figure stuck up on a small metallic rod is one of the most valuable of the antiquities that have been today shown to us.

I need not elaborate further on these objects, except for another feature of comparison with the South-Indian Buddhist sites. As is widely known, the Andhra Districts of South India have been very largely a Buddhist area in former days. But there the antiquities are largely of marble. Numerous are the scenes from the life of Buddha, scenes depicting different aspects of the life of Buddha, very artistically sculptured in the marbles of Amaravati. The marble is almost non-existent in Ceylon. That accounts for absolutely nothing almost of indigenous work in marble that you find in any of these Buddhist antiquities.

To my mind, the most intriguing thing of the lot is the Kurma of gold which figures in these antiquities. I really do not know the significance of Kurma in Buddhist culture, so I am unable to make any special remarks on it. Perhaps, Dr. Paranavitane will enlighten us on that aspect.

Speaking about the chank. The chank is a very sacred object among primitive cultures. The chank is very much found in many of the archaeological sites, and from the way this chank has been cut, I am very much disposed to agree with Dr. Paranavitane that it may possibly have been used as a vessel for making offerings to the Deity.

Mudaliyar Wichramaratne :—When Fr. Heras came from Bombay, some years ago I took him to Trincomalee and there he found a symbol of fishes at the entrance to Fort Frederick. He said that he had heard that the emblem of the two fishes existed during the occupation of Trincomalee by the Pandyan Kings.

Mr. Collins :—We have listened to a very interesting lecture on Dr. Paranavitane's findings. I would ask two questions. One is with regard to the small objects. I may be mistaken, but I think in no other place has such a large number of small

objects been found in ruins. I would also like to ask him with regard to the bronzes whether he thinks they are of Ceylon manufacture or whether they come from India. These are fairly early bronzes and it is possible that they may have their origin in this country.

The other point is that he stated that in the foundations of the Dagaba certain bricks were discovered with inscriptions on them. Some of them were about the 2nd Century before Christ. Such inscriptions have been found in the caves in Sabaragamuwa. I wonder whether inscriptions on bricks have been found in other places in Ceylon. If not it might be said that the building now excavated is the oldest in Ceylon.

H. E. then called upon Dr. Paul Pieris.

Dr. Pieris...A heavily gold-plated Vajira was brought to me about eight years ago and it differs in several points from what was shown today. As for the articles from the stone receptacle, a similar receptacle in copper, of a very small size, was found by me at Pelenda about 1905 with the contents intact, and was sent on to the Colombo Museum. Those small carved squares of marble are brought by curio dealers from time to time, and are of Indian origin. There is I believe at South Kensington a chank used in the King's abhiseka. The beads are very fascinating; it is not possible yet to say which were made in Ceylon, but glass beads were so made from early times; and they were also cut from amethysts and inferior precious stones. Some of those found by me at Kantarodai were identified in England as probably Egyptian. The collection at the Colombo Museum is still insufficient for a full study by an expert, but there are other important collections in private hands.

I remember, 30 years ago, speaking on the same subject, I was pressing the importance of bringing it home to every man and woman in the village that every person who found a piece of interest was a potential contributor to the archaeological knowledge of this country. I hope that the Govt. Printer will make Dr. Paranavitane's publication available to the general public very soon.

Just a personal touch. As Dr. Nell is not here to contradict me, I can speak as probably the oldest member of this Society, and throwing my mind back 50 years, I cannot recall the Chief Justice of this country occupying that Chair. It is a great pleasure to see that the Chief Justice of this country today is here to occupy that Chair. We would like the judiciary to remember how much this country owes to their legal ancestors.

It is a tragedy that while we are told every year that 'we have eaten more this year' or 'we have drunk more this year', we are not told that we have contributed to the stock of human knowledge.

Mr. Basnayake :—Some years ago I remember at the Kataragama Temple, the holy water was offered from a chank. Why this chank was put in a separate compartment I cannot say. I hope Dr. Paranavitane will tell us.

Mr. Devaniyagala :—Those lions that Dr. Paranavitane showed—the further away you get from modern times the closer we get to nature. Looking at them they are more realistic than those of the 10th century, when the Sinhalese lions came into being. The ordinary Sinhalese villagers speak of two types of lions; the dog-like lion and the rarer maneless lion. Those on the marble slabs were all of the maneless variety.

Dr. Paranavitane :—The Trincomalee inscription dates from about the 14th century and has no connection with the chank exhibited here.

With regard to the question whether the fish symbols are of Ceylon manufacture or Indian, there are as Mr. Raghavan has pointed out very few objects of this type found in India and there is no reason to assume that they are of Indian origin. The Polonnaruwa bronzes are of South Indian origin; but the bronze or copper figures found at Madirigiriya may be taken to be of local manufacture.

The letters on the bricks cannot be referred to as inscriptions. There is only one letter on each brick to serve as a mason's mark. Such bricks containing mason's marks have also been found at numerous other ancient sites and are therefore not unique at Madirigiriya.

About the *Vajra*, there may be a difference in form between the specimens from Nepal and that from Madirigiriya. The Nepalese *Vajra* is more elaborate and often forms a separate object in itself. But the basic idea which the *Vajra* symbolises is the same everywhere.

His Excellency :—I feel you will all want to join with me in passing a vote of thanks to Dr. Paranavitane for his interesting lecture. I do not know if you will agree with me that that vote of thanks should be coupled with a vote of censure on Dr. Pieris for mentioning what is very irrelevant matter. As far as I am concerned, I am not competent to offer any material or valuable comments on the lecture to which we have listened. That, no doubt, is due to the fact that I am lacking in the culture spoken of by Dr. Paul Pieris. I agree with him that we should do all we can in our power to encourage culture in Ceylon. I do not think there can be two opinions about that. I think the other day, in opening an exhibition of pictures, I said that the measure of a country's greatness could be judged by the standard in art.

I think also that Dr. Paranavitane and his Dept. are to be congratulated most heartily on the progress they have made with these excavations, considering all the difficulties which they have experienced since the outbreak of War. I have no doubt that everybody will not be haunted by the fear of wild beasts and the difficulties of approaching the scene and will make a firm resolution to go there at the earliest possible opportunity. I am not really in a position to give an opinion but surely the relics he discovered here must be in a greater state of preservation than those found in any other part of Ceylon. Although I have been in the country 11 years, I feel I have not paid as many visits to the buried cities as I should have done. There again, that is probably due to enjoying the material things of life and listening to State Councillors and others who have been devoting their time to improving my mind.

On behalf of you all I thank Dr. Paranavitane for his most interesting lecture.

Minutes of a Council Meeting

Held at 5-30 p.m. on Wednesday, 30th April, 1947, at "Four Furlongs", Bullers Road.

Present—Mr. C. H. Collins, President, in the Chair. Mr. P. E. P. Deraniyagala, Vice-President; Rt. Rev. Dr. Edmund Peiris, O.M.I.; Dr. A. Nell, Messrs. R. L. Brohier and A. H. M. Ismail and the two Honorary Secretaries.

Letters of excuse from Dr. S. Paranavitane, Mr. J. H. O. Paulusz and the Honorary Treasurer were tabled.

The Minutes of the Council Meeting of 7th June, 1946, which had been previously circulated, were confirmed.

The names of the following, elected by circular since the last Council Meeting was tabled :—

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| 1. Dr. E. W. P. Jayasuriya,
<i>Pro. by</i> : Dr. A. Nell
<i>Sec. by</i> : Mr. E. W. Kannangara | 2. Mr. Ananda Salgado,
<i>Pro. by</i> : Mudlr. P. D. Ratnatunga
<i>Sec. by</i> : Muh. D. P. E. Hettiaratchi |
| 3. Mr. M. D. Raghavan,
<i>Pro. by</i> : Mr. C. M. A. de Silva
<i>Sec. by</i> : Muh. A. E. Jayasinha | 4. Mr. U. D. P. Dharmaratne,
<i>Pro. by</i> : Muh. A. E. Jayasinha
<i>Sec. by</i> : Mr. C. M. A. de Silva |
| 5. Mr. G. S. P. Dahanayake,
<i>Pro. by</i> : Mr. P. E. P. Deraniyagala
<i>Sec. by</i> : Muh. A. E. Jayasinha | 6. Mr. D. C. G. Abeywickrama,
<i>Pro. by</i> : Mr. P. E. P. Deraniyagala
<i>Sec. by</i> : Mr. E. W. Kannangara |
| 7. Mr. A. V. Samaranyake,
<i>Pro. by</i> : Mr. P. E. P. Deraniyagala
<i>Sec. by</i> : Mr. E. W. Kannangara | 8. Mr. B. O. Samaranyake,
<i>Pro. by</i> : Mr. P. E. P. Deraniyagala
<i>Sec. by</i> : Mr. E. W. Kannangara |
| 9. Mr. D. L. Algama,
<i>Pro. by</i> : Mr. P. E. P. Deraniyagala
<i>Sec. by</i> : Mr. E. W. Kannangara | 10. Mr. Walter Molegode
<i>Pro. by</i> : Dr. G. P. Malalasekara
<i>Sec. by</i> : Mrs. Violet Kannangara |
| 11. Mr. R. D. Albert Perera
<i>Pro. by</i> : Mr. E. W. Kannangara,
<i>Sec. by</i> : Muh. A. E. Jayasinha | 12. Mr. T. Muttucumaru,
<i>Pro. by</i> : Mr. K.W.D. A. Wijesinghe
<i>Sec. by</i> : Mudlr. K. Pabanathan |
| 13. Mr. T. Vimalananda,
<i>Pro. by</i> : Mr. C. M. A. de Silva
<i>Sec. by</i> : Muh. A. E. Jayasinha | 14. Mr. S. D. De Lanerolle,
<i>Pro. by</i> : Mr. A. M. Caldera
<i>Sec. by</i> : Muh. A. E. Jayasinha |
| 15. Mr. R. Abeysckara,
<i>Pro. by</i> : Mr. A. M. Caldera,
<i>Sec. by</i> : Mr. E. W. Kannangara | 16. Pandit M. Sri Rammandala
<i>Pro. by</i> : Mr. C. M. A. de Silva,
<i>Sec. by</i> : Muh. A. E. Jayasinha |

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| <p>17. Mr. C. H. L. Sirimanne,
<i>Pro. by:</i> Mr. A. M. Caldera
<i>Sec. by:</i> Mr. H. L. Caldera</p> <p>19. Mr. E. Wijesooriya,
<i>Pro. by:</i> Hon. Dr. C. W. W. Kannangara
<i>Sec. by:</i> Mr. E. W. Kannangara</p> <p>21. Mr. A. H. P. de Zoysa,
<i>Pro. by:</i> Mudlr. A. D. S. Kanakaratne
<i>Sec. by:</i> Rev. Dr. P. Vajiranana</p> <p>23. Mr. M. Somasiri Perera,
<i>Pro. by:</i> Muh. A. E. Jayasinha
<i>Sec. by:</i> Mr. C. M. A. de Silva</p> | <p>18. Mr. K. D. Lewis,
<i>Pro. by:</i> Mr. M. F. S. Goonatilake
<i>Sec. by:</i> Muh. D. P. E. Hettiaratchi</p> <p>20. Mr. A. St. V. Wijemanne,
<i>Pro. by:</i> Hon. Dr. C. W. W. Kannangara
<i>Sec. by:</i> Mr. E. W. Kannangara</p> <p>22. Mr. John T. K. Vellu,
<i>Pro. by:</i> Mr. S. Natesan
<i>Sec. by:</i> Mr. S. V. O. Somanader</p> |
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The Draft Annual Report was adopted.

The Annual Statement of Accounts was adopted.

With reference to the latter, it was decided:—

1. That the Rs. 3000/- presented for endowing a Society's Medal, with accrued interest, should be deposited in the Savings Bank under a separate head.
2. That out of the amount to the credit of the Folk Songs of the Sinhalese Fund Rs. 1500/- should be transferred to the Chinese Records Translations Fund, in settlement of the advance obtained therefrom, with interest; and the balance being profits, credited to the General Account of the Society; and the Folk Songs of the Sinhalese Fund closed.
3. As to the Chalmers Fund from which advances had been made to pay for the printing of the Sinhalese version of the Extended Maha Vansa; Dr. Nell was requested to arrange with the Maha Bodhi Society to take over the sheets already printed on payment of the sum so far spent by the Society, and publish the book at their own expense if Dr. Malalasekara consented. The amount recovered is to be credited to the Chalmers Fund.
4. That Government should be approached to obtain an increased grant of Rs. 2500/-.

Office Bearers

Messrs. E. W. Kannangara, P. E. Pieris and H. H. Basnayake were nominated for re-election as Hony. Treasurer, Hony. Secretary and Co-Hony. Secretary respectively.

Ordinary Members

Messrs. G. C. Mendis and R. L. Brohier ceasing to be members by seniority, and Messrs. E. W. Perera and S. J. C. Kadirgamer by least attendance, the following were nominated to fill the consequent vacancies..... Messrs. R. L. Brohier, S. J. C. Kadirgamer, J. D. de Lanerolle and Mhandiram D. P. E. Hettiaratchi.

The Journal

Part 103 was tabled. Part 104. The material for this was discussed. Father Gnanapragasam's paper on the Common Origin of Dravidian and European languages was referred to Prof. Svami Vipulananda for his observations. A paper on the Rata Sabhava prepared by Kapuruhami Rate Mahatmaya was accepted for printing. Also Notes by the Hony. Secretary on the meeting of Pilima Talauva and Macdowall, 1800; and the Seal of Ceylon, 1810. In view of a suggestion made by Dr. A. Nell, he was invited to submit a note on Dr. A. Coomaraswamy's work, for consideration.

The Society's Medal—This matter was informally discussed and it was decided that designs and arrangements for its award should be considered at a later meeting.

Further decided to arrange for an exchange with the Indian Archaeological Magazine.

Bishop Edmund Peiris' offer of a paper on the British Museum Mss Maga Salakunu was accepted for reading at the Annual General Meeting, the date of which will be fixed in consultation with His Excellency the Governor.

Rs. 50/- was voted to the Hony. Secretary to meet out of pocket expenses.

Mr. M. H. W. Thabrew was confirmed as clerk of the Society, subject to arrangements regarding his salary being further discussed.

Minutes of the Annual General Meeting

Held on Friday 20th June, at the Museum Lecture Hall.

Present—His Excellency Sir H. Monck-Mason Moore, G.C.M.G., in the chair; Sir C. H. Collins, President, the three Vice-Presidents and about 75 Members and Visitors.

After the Minutes of the General Meeting of 27th November, 1946, were read and confirmed, Dr. Andreas Nell briefly expressed the pleasure felt by the Members of the Society at the distinctions recently conferred on two Members of the Council, namely a Knighthood on the President, and the O.B.E. on Mr. R. L. Brohier.

Mr. H. H. Basnayake read the Annual Report, which on the motion of Dr. Ivor Jennings, was adopted.

Mr. E. W. Kannangara presented the statement of Accounts, and emphasised the urgent necessity for improving the Society's finances in view of the liability which it has undertaken to provide accommodation for itself. On Mr. R. L. Brohier's motion the Accounts were adopted.

Mr. S. A. Pakeman moved that Messrs. E. W. Kannangara, P. E. Pieris and H. H. Basnayake be re-elected as Honorary Treasurer, Honorary Secretary and Co-Honorary Secretary respectively. Carried.

Mr. P. E. P. Deraniyagala moved that Messrs. S. J. C. Kadirgamar, R. L. Brohier, J. D. de Lanerolle and Muhandiram D. P. E. Hettiaratchi be elected to fill the vacancies among the Ordinary Members of the Council, created under the rules regarding retirement by seniority and least attendance. Carried.

The Chairman introduced Dr. Edmund Peiris, Bishop of Chilaw, and called on him to read his paper on the *Ms* "Maga Salakuna", which he proceeded to do (The paper is printed in the current number of the Journal).

Comments were offered by Mr. C. M. Austin de Silva, the Hony. Secretary, Mr. J. S. A. Fernando and Mr. J. D. de Lanerolle, to which the Lecturer replied.

His Excellency conveyed to the Lecturer the thanks of the Society for the Paper, and the President thanked the Chairman for his presence.

A fossil hippopotamus femur and lion's canine tooth, both from the Ratnapura district, sent by the Director of Museums, were on view.

Discussion

Mr. C. M. Austin de Silva :—With much admiration for the profound erudition of His Lordship, I wish to make a few comments on this learned paper, this evening. His Lordship had to work on an incomplete manuscript; Five leaves are missing, and it begins with the pagination "ku" (long). There is no ascription to the "Tunu Ruvan" or Triple Gem, and the first stanza is an invocation to the Hindu deities. Practically all our poetical works, with a few exceptions, commence with verses embodying adorations to the "Tunu Ruvan" followed by a versification in honour of the Hindu gods. It is therefore evident that the missing leaves contained the ascription to the "Tunu Ruvan". This becomes more clarified, when it is considered that the poet's theme is a Pilgrim's Progress from Badulla to the Shrine of the Tooth Relic. Further research may bring to light one day, another copy which will help to rectify this serious omission. It is also obvious from several lines that the poet is a devout Buddhist zealously attached to his faith. (Quotes verses).

(Quotes verse) Here he points out to the city of Sirivardhanapura, as the residence of several illustrious ministers, but has failed to eulogize the king or to mention his name. That shows definitely that the poem must have been composed after the fall of the Kandyan Kingdom in 1815. Again in the concluding verse, the poet remarks that the Kingdom of Kandy is magnificent and therein resided kings of the Solar Race. He has not used the present tense of the verb "Vasa" (to live), but the past tense. (Quotes verse) When its poetic diction is surveyed, we feel that the language is definitely of the 19th Century. For example, the poet's description of the pass of Dodanvatukapalla is couched in language that is modern. (Quotes verse) It is interesting to note that in 1863, the Hon. Mr. James de Alwis wrote a similar poem entitled "Mataragamana or A trip to Matara", and therein Mr. de Alwis describes a journey from Maradana to Matara. The language he uses is very much like that of "Maga Salakuna", but the versification of Mr. de Alwis is more mellifluous. (Quotes verse) It is also noted that both, the poet of "Maga Salakuna", and Mr. de Alwis have deviated from the traditional conventions of the Sinhalese

“Dutakavya”, when the style and model of their poems are considered. In traditional “dutakavya”, a bird is detailed to convey the message. Considering the richness and elegance of the poetry of “Maga Salakuna” it is really superior to some of the poetical works written in the 17th and 18th Centuries. The poet has attempted to imitate, but with less elegance the classical dutakavyas, like the “Selalihini Sandesaya” “Hansa Sandesaya” etc.; The verse in “Maga Salakuna” is far superior to the “Savul Sandesaya” of Alagiavanna. A notable feature in Algiavanna’s poetry is his much laboured verse: the “Maga Salakuna” has a very easy flow, and its versification is extremely sweet.

The stanza describing the shrill, incessant, chirping of little crickets is remarkable for its onomatopoeia and rhythmic effect. (Quotes verse).

Dr. P. E. Pieris :—I am intrigued with the Bishop’s description of the twisting of the bulls’ tails. Those animals were the motor lorries of the day and there is a similar account of the treatment to which they were subjected during the British Expedition of 1815. Few realise the important contribution of the Moorman to trade, in fact without them there would have been no trade in Sinhale. No doubt they took those essentials, salt and dried fish; but it is hard to think that tavalam bulls carried pots and pans: they would have been smashed to pieces in a few minutes on the jungle tracks. In 1804 Major Johnstone found that jute bags were less serviceable than the country-made mat bags for transporting rice; the former retained moisture after a shower and there was much wastage from the seams. I am also intrigued with those scarlet lips of the ladies on the roads; obviously they were as advanced as we are today, and used lip-stick. I have always known the steep pass as Dodanatu (orange branches), but the Bishop’s reading—Dodan vatu, orange gardens—seems much more probable. But I would like him to reconsider the translation of the word *ge-vatu*, which is common in old Sannas; what is the distinction between *vatu* and *ge vatu*? gardens and orchards are not sufficiently distinct; *vatu* no doubt means gardens, *gevatu* seems to be gardens where there are houses. Is he sure that the poem represents Kumarasinha as alive at the time? If so, there is no difficulty about fixing the date of the poem. I should like further consideration given to the Sinhasana: the sinhasana is still there, and is connected with the ceremonial of the Badulla Kataragama Devalaya. I do not think Kumarasinha occupied it as a seat. I do hope he will modify the statement, made on the authority of the Mahavansa, that Kumarasinha was poisoned by Raja Sinha. Here is a letter by Vijayapala, written on 10th October 1634...very shortly after Kumarasinha’s death, and addressed to the Viceroy of India (Pieris; Prince Vijayapala of Ceylon, p. 17). There is not a suggestion of any such act of violence; and there are other references in his letters. Vijayapala, incidentally, died in 1654 and not as stated in the paper. He was a pathetically denationalised figure, and as sad as anything is the account of his tragi-comic crowning as Emperador at Goa, an account of which is contained in a rare pamphlet preserved at Evora. His signature (reproduced in Prince Vijayapala) with its astonishing flourishes, seems characteristic of the man’s petty vanity.

The description of Senkadagala is imaginary, I fear. After all it was only a glorified village of 2500 souls. As for pearls and gems, only royal circles were privileged to use them. As to Narendra Sinha being known after Kundasala, it should not be forgotten that Kings were not mentioned by name, but by their place of residence, e.g., Jayavardhana Kotte, Hanguranketa; and then they were described as Maha Vasala, the Great House.

Mr. J. S. A. Fernando :—The name of Rikillagaskada is named after Rikill. The term ‘Badulla’ is so called after a Prince who went by the name of Bangula. There is every reason to believe that the last leaves or verses of this manuscript are missing. I agree with Mr. Silva that those pages are missing for these reasons. There is no mention of the name of the king nor of the friend to whom this pilgrim’s progress is addressed. Their virtues are not extolled nor is there any proof as to the adoration by this pilgrim of the sacred tooth relic. For this reason, I have reason to believe that the last leaves are missing.

As for the name of the author we do not know who it is, but I do not agree with Mr. Silva in his statement that this Magasalakuna belongs to the last century. There is abundant proof in this Magasalakuna as to certain events bearing upon certain historic events of the period the writer deals with. I would believe that the word “gravets” is derived from the word “kadawata”.

As for the term “senkadagala” which His Lordship said has been misspelt “sengadagala”; this is merely a variation in the spelling. It does not make

much of a difference. Properly speaking, it should be "senkadagala", after a king who was called Senkanda.

Mr. J. de Lanerolle :—I feel I should not allow this occasion to pass without expressing our feelings; how we students are grateful to Dr. Edmund Peiris for bringing this very important manuscript to light. It is a very important one and I do not agree that it should be classified as a Sandesa. It is really a guide to travellers, which seems to introduce us to a new literary form in Sinhalese. With regard to its date, which is very important, it seems difficult to say anything at this stage, because the whole book will have to be examined from a linguistic point of view as well. In the few verses quoted there are several words that need consideration, as for instance, the word *māḷigāva* used in connection with the temple of the tooth relic.

In early Kandyan literature you do not find the temple of the tooth referred to as *dālādā-māḷigāvā*. It was always *daḷadā-mādura* or *mandiraya* or something else. That shows that the work is of a rather late date.

There seems to be very useful historical information involved in certain verses. One of them confirms the fact that Moors have always been in charge of the Transport Department in Ceylon. They looked after transport everywhere and incidentally also attended to the marketing of produce. I am inclined to agree with Dr. Paul Pieris that the verse quoted does not contain anything indicating "pots and pans" which these traders brought to Kandyan Districts. There again it is a question that touches the date of the work, because the word used "pavalam" is a later word which has a different meaning. It may mean glass beads which the Moorish traders used to take to Kandyan country for sale. We are indeed very grateful to His Lordship for bringing this very important manuscript to light and I do hope that it will appear in print very soon.

Dr. Paul Pieris :—With His Excellency's permission, I would like to draw attention to Hugh Nevill's *Mss Catalogue* of his collection of *kavi* which I have brought here. It is in three large folio volumes, and deals with 911 poems, each with his comments. Here is a field for a research student, on the lines stated by the Bishop.

His Excellency :—Ladies and Gentlemen. We have heard a most interesting discussion this evening. His Lordship, in his paper, made it clear that he would like to have a little critical appreciation of what he said. We certainly have certain views in evidence as regards the date. I do not know whether he has anything further to say.

Dr. Edmund Peiris :—I do not think the manuscript is incomplete; but owing to a copyist's error the verses have been misplaced. Most probably the confusion occurred in this wise: In a moment of distraction, he arranged the leaves of his original, placing the last five leaves on the top; then he began copying, labelling as the first leaf, with 'svast.ka', what should have been the 13th leaf. All the verses on the obverse and reverse of each leaf are found to be in order; and all the lettering from 'kū', to 'kha' are regular, as well as from 'svast.ka' to 'ku'.

Mr. Austin de Silva said that the first verses are missing because there is no ascription of worship to the 'tunuruvan' in this poem. I am sorry, I cannot agree with him. There are several Sinhalese classical poems which have not this ascription: e.g., the *Kavasilumina*, *Muvadevadavata* and the *Sandesa* poems.

My authority for the statement that Rajasinha II poisoned Kumarasinha, is the *Mahavamsa*; chapter and verse I have given in the paper. If Dr. Paul E. Pieris has proofs to the contrary, we should be happy to see them embodied in a note.

As Mr. Lanerolle pointed out, a correct idea of the poem cannot be formed without seeing the whole work. I shall place before the public a critical edition of the entire work, as soon as the printers do their job.

Sir Charles Collins :—Just before we close we would like to express our gratitude to His Excellency for coming here today. There is a great deal still to be done on this poem. I hope to have another meeting before very long. We all express our thanks to His Excellency the Governor for his presence tonight.

His Excellency :—I need hardly say it has given me the very greatest pleasure to be here. You will all agree that we owe a debt of gratitude to His Lordship for the very scholarly manner in which he has dealt with this manuscript, and I am sure when this work is published it would be a very fascinating subject for those who are interested to find out what the probable date of the poem is. As Sir Charles suggested, the public would go into it. You will all agree that this Society of ours should produce papers which are really scholastic in value which would do credit not only to the Society but would add to general knowledge on this most fascinating subject.

LIST OF MEMBERS

N.B.—The year of election follows the name; the second date is that of Life Membership. Change of address should be promptly communicated to the Secretary.

HONORARY MEMBER

Wadia, D. N., M. A., B. Sc., New Delhi, 1939.

LIFE MEMBERS

- Abeyasinghe, A. N. D. A., Magadalene Wasala Walauwa, Negombo.
 Bett, W. R., M.R.C.S., L.R.C.P., F.R.S.L., 11, "The Avenue", Bedford Park, London, W.4, England, 1945.
 Collins, Sir Charles Henry, C.M.G., C.C.S., "Four Furlongs", Bullers Road, Colombo, 1915, 1936.
 Coomaraswamy, Dr. A. K., D.S.C., F.L.S., F.G.S., Museum of Fine Arts, Boston, Mass., U.S.A. 1903, 1906.
 De Fonseka, J. P., M.A., (Lond.), B.LITT. (Ottawa), Havelock Road, Havelock Town, 1924, 1943.
 De Fonseka, L. E., B.A. (Oxon.), B.L., "Arunathi", De Fonseka Place, Colombo, 1917, 1933.
 De Fonseka, R. E. A., "The Glades", De Fonseka Place, Colombo, 1946.
 De Mel, C. H., "Shirin", Nuwara Eliya, 1925, 1943.
 De Saram, Leslie, Cambridge Place, Colombo, 1906, 1919.
 De Saram, Mrs. F. R., "St. Ives", Ward Place, Colombo, 1920, 1942.
 De Silva, N. J., Dam Street, Colombo, 1926.
 De Silva, Walwin Arnold, B.Sc., C.C.S., Colombo, 1929, 1943.
 Deraniyagala, J.F.P., B.A. (Cantab.), Nugegoda, Pasyala, 1930, 1942.
 Deraniyagala, P. E. P., M.A. (Cantab.), A.M. (Harvard), 59, Castle Street, Colombo, 1925, 1942.
 Deraniyagala, R. St. Louis, P., B.A. (Cantab.), B.L., Mac Carthy Road, Colombo, 1926, 1939.
 Desinghe, H. D., C.C.S. (Retired), 36, Nelson Place, Wellawatte, 1943.
 Dhammananda Thero, Weligoda, Vidyaloka Vidyalaya, Ambalangoda, 1920, 1922.
 Dharmaratne, U. D. P., Notary Public, 23, Colombo Street, Kandy, 1946.
 Dharmasena, J. D., Mount Mary Road, Colombo, 1926.
 Fernando, J. S. A., "Kaurawa Griha", Francisco Place, Moratuwa, 1928, 1943.
 Fernando, K. Carlin, M.A., Ananda College, Colombo 1929, 1937.
 Gomes, A. P., M.Sc. (Lond.), Laxapathiya, Moratuwa, 1930.
 Goonatilaka, M.F.S., General Treasury, Colombo, 1935, 1943.
 Hamid, A. M., 7, China Lane, Colombo, 1908, 1943.
 Hancock, Walter Raleigh, J.P., U.M., Kottegoda Estate, Kadugannawa, 1927, 1943.
 Hassim, W. M., "Newland", Kollupitiya, 1929, 1935.
 Hettiaratchi, D. E., Ph.D., Hendala, Wattala, 1940.
 Hettiaratchi, D. P. E., Muhandiram, 22, Alfred Place, Kollupitiya, 1920, 1935.
 Hussain Hilmy Didi, H. I., Maldivian Government Representative, 28th Lane, Flower Road, Colombo, 1934, 1942.
 Jayasinha, Warnakula, A. E. S., Mudaliyar, Uluambalama Estate, Negombo, 1923, 1930.
 Jayasinghe, D. S., Jayasevana, Minuwangoda, 1926, 1943.
 Kadirgamar, S. J. C., 261, Hulftsdorp Street, Colombo, 1919, 1943.
 Kannangara, Edward Wilmot, O.B.E., C.C.S., "Raheny", Gregory's Road, Colombo, 1916, 1943.
 Kantawala, M. H., M.A. (Cantab.), B.L., Colombo, 1921, 1930.
 Khan, M. F., Colombo, 1907, 1913.
 Khan, P. D., Colombo, 1907, 1913.
 Mamujee, Adamaly, Mamujee Villa, Bambalapitya, 1927, 1943.
 Mohamed, M. A. C., Francis Place, Nugegoda, 1907, 1928.
 Nell, Andreas, M.R.C.S., D.B.U. Club, Reid Avenue, Bambalapitiya, 1887, 1943.
 Obeyesekere, Danton Gemunu, Guildford Crescent, Colombo, 1944.
 Obeyesekere, Sir J. P., Kt., M. A., B.L., J.P., U.M., Maha Mudaliyar, and Extra A.D.C. to the Governor, Batadola, Nittambuwa, 1906, 1928.
 O'Connell, D. B., Capt., R.N. (Retd.), C.B.E., K.M., M.R.I.A., Eire, Non-Resident, 1944.
 Pannalankara Thero, Mapalane, Mirandaramaya, Vine Street, Mutwal, Colombo, 1922

- Pedris, D. L. F., P.O. Box 202, Colombo, 1926, 1944.
 Perera, Edward W., B.L., "The Walauwa", Kotte, 1901, 1928.
 Perera, M. S., Gonnahena Estate, Udugampola, Gampaha, 1945.
 Perera, William Howard, Advocate, "The Walauwa", Kotte, 1914, 1928.
 Peiris, C. H. A., 24, Barnes Place, Colombo, 1946.
 Peiris, Rt. Rev. Dr. Edmund, O.M.I., Bishop of Chilaw, Bishop's House, Chilaw, 1929, 1941.
 Pieris, Paulus Edward, C.M.G., Litt. D., Nugegoda, Pasyala, 1898, 1909.
 Rajasingham, A. M.B., C.M., (Aberd.), St. Kilda's Lane, Kollupitiya, 1925, 1943.
 Rajapaksa, Lalita, A., LL.D. (Lond.), B.A. (Lond.), B.L., Horton Place, Colombo, 1945.
 Ramachandra, H. T., Campbell Place, Colombo, 1924, 1931.
 Ranasinghe, Tudor, J.P., U.M., Katana, 1944.
 Reimers, Edmund, M.B.E., Greenlands Road, Havelock Town, 1921, 1944.
 Rodrigo, J. L. C., M.A. (Oxon.), B.A. (Lond.), B.L., University of Ceylon, Colombo, 1923, 1943.
 Samaranyake, D. S. A., N.P., Horana, 1926.
 Saravanamuttu, P., C.C.S., Pembroke, Horton Place, Colombo, 1928, 1943.
 Southern, Sir Wilfred Thomas, K.B.E., C.M.G., London.
 Sumedha Thero, Kadurupe, Gangaramaya, Urawatte, Ambalangoda, 1916.
 Wagswara, W. T. D. C., Welipenna, Matugama, 1907.
 Wanasundara, D., J.P., C.C.S., Ratnapura, 1929, 1943.
 Wedderburn, Sir Maxwell MacLagan, Mercantile Bank of India, 15, Gracechurch Street, London, E.C. 3, 1937.
 Wickramasinghe, N. K. de S., Dam Street, Colombo, 1926, 1927.
 Wijesinghe, D. L. S., Ayur. Physician, Pamunugama, Alubomulla, Panadura, 1931, 1943.
 Wijesinghe, K. W. D. A., "Sinhagara", Fraser Road, Kolonnawa, Wellampitiya, 1931, 1936.
 Wijewardene, D. R., B.A. (Cantab.), B.L., Braybrooke Place, Colombo, 1913, 1943.

ORDINARY MEMBERS

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 Abeyewickrama, F. A., Advocate, Greenbank", Campbell Place, Colombo, 1945.
 Aluvihare, Richard, C.B.E., C.C.S., Inspector-General of Police, Colombo, 1928.
 Amarasekara, A. C. G. S., Mudaliyar, Non-Resident, 1935.
 Amarasinghe, T. P., B.A. (Hons.), Lond., Wall Street, Colombo, 1944.
 Amarasuriya, Henry Woodward, Galle, 1944.
 Antoninus, Rev. Fr. A. J. B., O.M.I., 30, Park Street, Calcutta, Non-Resident, 1946.
 Arangala, Don David, Homagama, 1944.
 Arumugam, J. N., C.C.S., 98, Cotta Road, Borella, 1944.
 Balendra, Wytilingam, M.R.C.S., L.R.C.P., Ward Place, Colombo, 1929.
 Basnayake, Hema Henry, K.C., "Elibank House", Elibank Road, Havelock Town, 1929.
 Bassett, Ralph Henry, C.C.S., Marketing Commissioner, Colombo, 1929.
 Beling, Christopher, Lorensz, Regent Building, Parsons Road, Colombo, 1942.
 Bencragama, D. C. P., B.A., (Lond.), "Siha Giri", Induruwa, 1945.
 Biddell, W. H., B.Sc. (Eng.), Hons. (Lond.), M.I.C.E., F.R.G.S., Colombo, 1917.
 Brohier, Richard Leslie, O.B.E., 36, Milagiriya Avenue, Bambalapitiya, 1926.
 Caldera, A. M., B.A. (Lond.), Station Road, Bambalapitiya, 1926.
 Caldera, H. Leclananda, "Anoma", Nawala Road, Nugegoda, 1946.
 Chablani, M. B., M.Sc., D.I.C. (Lond.), B.E. (Bom.), Non-Resident, 1944.
 Christoffels, A. E., B.A., C.C.S., Colomba, 1915.
 Cooray, Alan Bertram, B.L., 34, Kynsey Road, Colombo, 1932.
 Dahanayake, G. S. P., C.C.S., The Kachcheri, Matara, 1946.
 D'Alwis, Shirley, Peradeniya, 1944.
 Dassonaike, A. L., Mudaliyar, Mirigama, 1944.
 De Kretser, Oswald Leslie, P. J., "Browns Hill", Matara, 1936.
 De Lanerolle, Julius Duke, 31, Flower Road, Colombo, 1928.
 De Lanerolle, S. D., 183, Galle Road, Bambalapitiya, 1947.
 De Mel, F. B., Horton Place, Colombo, 1923.
 De Silva, Sir A. E., B.A. (Cantab.), B.L., Flower Road, Colombo, 1915.
 De Silva, Charles, Mahinda College, Galle, 1946.
 De Silva, C. M. Austin, B.A. (Lond.), "Getisha Villa", Santiago Street, Kotahena, 1946.

- De Silva, A. J. Wijayanayake, F. B., Messrs. Lakdiva, Main Street, Colombo, 1945.
 De Silva, George E., Halloluwa Road, Kandy, 1944.
 De Silva, K. H., Office of the Divisional Superintendent of Post Offices, Colombo, 1946.
 De Silva, Richard, Boghawila, Pannipitiya, 1931.
 De Silva, S. F., Education Office, Colombo, 1941.
 De Soysa, A. B. C., Proctor, Kurunegala, 1936.
 De Soysa, A. C. H., c.c.s., 11, Charles Place, Colpetty, 1945.
 De Silva, H. K. T., Medical Practitioner, "Sirinikethan", Kurunegala, 1945.
 De Zoysa, A. H. P., "Sea View", Akurala, Ambalangoda, 1947.
 Dissanayake, R. A., Advocate, 178, Wackwella Road, Galle, 1945.
 Donald, J. A., Harbour Engineers Department, Colombo, 1937.
 Eastman, E. G., "West Heath", Gregory's Road, Colombo, 1944.
 Fernando, L. J. D., M.Sc., Dept. of Mineralogy, Havelock Town, 1944
 Fernando, P. E. E., M.A. (Lond.), Pattiya South, Panadura, 1939.
 Fernando, S. C., c.c.s., Co-operative Dept., Horton Place, Colombo, 1944.
 Gammanpila, D. C., Ananda Sastralaya, Kotte, 1930.
 Gardiner, Abraham, Regal Theatre, Colombo, 1944.
 Gibbon, A. R. F., Carolina, Watawala, 1944.
 Godakumbura, C. E., M.A. (Lond.), Ph.D., Non-Resident, 1935.
 Goonatilake, N. B. P., District Medical Officer, Lunugala, 1934.
 Gooneratne, E., c.c.s., Irrigation Department, Colombo 1944.
 Goonetilleke, Sir O. E., K.B.E., C.M.G., Castle Street, Colombo, 1916.
 Gunaratana Thero, K., Sri Punnyarama Pirivena, Karannagoda, Neboda, 1915.
 Gunaratna, W. D., c.c.s., The Residency, Kalutara, 1944.
 Gunasekara, M. W. D., Ayurvedic Physician, Gampola, 1929.
 Gunasekara, S. S. J., District Judge's Bungalow, Kurunegala, 1945.
 Gunatilake, S. D. S., Wevakele Estate, Kumbalgamuwa, 1945.
 Gunawardana, D. C. R., c.c.s., Colombo, 1926.
 Gunawardene, H. R., Proctor, Boraligoda, Waga, 1939.
 Gunawardene, P. T., Pandita, Unawatuna, Galle, 1907.
 Hare, Edward Miles, Galaha Tea Company, Union Place, Colombo, 1925.
 Hashim, M. S., "Nazoon Manzil", 77, Ketawalamulla Lane, Dematagoda, 1946.
 Homer-Vanniasinkam, James, Ridgeway Place, Bambalapitiya, 1944.
 Howard, Sir John Curtois, Chief Justice, Colombo, 1938.
 Ismail, A. H. M., M.A., B.L. 191, San Sebastian Hill, Colombo, 1937.
 Jansz, H. E., C.M.G., Stag Lane, Bambalapitiya, 1937.
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 Jayasekara, John Bede, Mudaliyar, 841, Bloemendhal Road, Mutwal, 1944.
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 Jayawardena, Lt. Col. C. P., O.B.E., E.D., M.A., Colombo, 1927.
 Jayawardene, J. R., Ward Place, Colombo, 1929.
 Jegasothy, W. T., (Retired c.c.s.), 34th Lane, Wellawatte, 1944.
 Jennings, William Ivor, D.LIT., University of Ceylon, Colombo, 1944.
 Jones, Charles Ernest, B.A., c.c.s., Bullers Road, Colombo, 1917.
 Kandiah, V., The Kachcheri, Batticaloa, 1944.
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 Kannangara, C. W. W., LL.D. (Cey.), 29, Alfred Place, Colombo, 1929.
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 Keuneman, Arthur Eric, B.A., LL.B. (Cantab.), B.L., P.J., Vajira Road, Bambalapitiya, 1920.
 Kirimetiyyawa, Herat Banda, Panwilatenna Walauwa, Gampola, 1934.
 Kularatnam, K., B.A. (Hons.), Lond. Dip. in Geo. (Madras), F.R.ECON., S., University of Ceylon, Colombo, 1944.
 Kularatne, P. de S., B.A., LL.B., B.L., 2, Charles Circus, Colpetty, 1928.
 Labrooy, W. J. Frank, 4, Tissa Road, Colombo, 1944.
 Lewis, K. D., Government Boys' School, Panapitiya, Kalutara, 1947.
 Light, Joseph, B.A., c.c.s., Colombo, 1923.
 Liyanage, N. A., A.C.P. (Dip.), Lond., "Gitanjali", Pussellawa, 1946.
 Mahadeva, Arunachalam, B.A., Horton Place, Colombo, 1924.
 Malalasekara, Gunapala Piyasena, M.A., Ph.D., D.LIT., "Samanala", Longden Terrace, Colombo, 1926.
 Malalagoda, J., J.P., U.M., Proctor, Matugama, 1945.

- Malalagoda, Robert, Mudaliyar, Vajira Road, Bambalapitiya, 1944.
 Marasinghe, C. A., Ayur, Physician, Walahapitiya, Nattandiya, 1929.
 Martin, A. J. H., Electrical Engineer, Colombo, 1932.
 Meegama, Mrs. Somie, 37, Charles Place, Colpetty, 1945.
 Moonasinghe, Jacob, Dickman's Road, Bambalapitiya, 1914.
 Moore, W. H., c.c.s., 24, Longden Place, Colombo, 1944.
 Munasinghe, D. M. N., Frederica Road, Wellawatte, 1934.
 Muttucumaru, T., B.A. (Hons.), Lond., Hindu College, Chavakachcheri, 1947.
 Nadarajah, K. P., Land Commissioner's Office, Colombo, 1944.
 Nagalingam, C., "Linkavasa", 5th Lane, Colpetty, 1944.
 Naganther, A., Gate Mudaliyar, and Adikar, Kopay, Jaffna, 1921.
 Natesan, S., B.A., B.L., F.R.E.S., Ramanathan College, Chunnakkam, 1929.
 Obeysekere, Donald, M.B.E., M.A. (Cantab.), B.L., Rajagiriya, 1908.
 O'Regan, J. W. H., c.c.s., Nuwara Eliya, 1936.
 Pakeman, Major S. A., M.C., O.B.E., M.A. (Cantab.), 137, Bullers Road, Colombo, 1921.
 Panabokke, Sir T. B., Elpitiya Walauwa, Gampola, 1942.
 Paranavitana, Senarat, Ph.D., Archaeological Commissioner, Colombo, 1927.
 Paulusz, J. H.O., B.A. (Oxon.), Govt., Archivist, Nuwara Eliya, 1933.
 Perera, Arthur, A., Advocate, Peradeniya, 1914.
 Perera, A. B., Alfred House Gardens, Colpetty, 1944.
 Perera, A. E. H., Advocate, Westwood, Peradeniya, 1944.
 Perera, C. B. P., c.c.s., 69, Green Path, Colombo, 1939.
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 Perera, H. P. O., Mudaliyar, Tangalle, 1945.
 Perera, K. C. D., Medical Officer, Teldeniya, 1944.
 Perera, M. A., Education, Office, Kandy 1943.
 Perera, M. Somasiri, B.A., c.c.s., The Kachcheri, Anuradhapura, 1947.
 Perera, R. D. Albert, Ranmuthugala Villa, Kalapitiya, Pasyala, 1947.
 Perera, Rev. Fr. S. G., S.J., St. Aloysius College, Galle, 1920.
 Perera, T. D., LL.B. (Lond.), c.c.s., Kollupitiya, 1922.
 Perniola, Rev. Fr. V., S.J., St. Aloysius College, Galle, 1945.
 Phillips, W. W. A., Galapitakanda Estate, Namunukula, 1927.
 Pieris, Mrs. P. E., Nugegoda, Pasyala, 1946.
 Pillai, Very Rev. Fr. Peter of Alacantara A., O.M.I., Ph.D., St. Joseph's College, Colombo, 1944.
 Pinto, Rev. Fr. S. Ignatius, O.M.I., M.A. (Oxon.), B.D. (Romé), "Aquinas Hall", Havelock Road, Bambalapitiya, 1944.
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 Rajakarier, Angelo, B.A., Government College, Batticaloa, 1944.
 Rajakaruna, W. D. De Z., "Savathi", Rose Mount Gardens, Mount Lavinia, 1947.
 Rajapaksa, Indor, Gate Mudaliyar, Kynsey, Road, Colombo, 1889.
 Rajendra, A. B., Mudaliyar, Mangalapathy, St. Lucia's Street, Kotahena, 1941.
 Rammandala, Pandit, M. Sri, B.A. (Hons.), Lond., Ananda College, Colombo, 1946.
 Ratnaike, Nalin Rajendra, 46, Dickman's Road, Bambalapitiya, 1944.
 Ratnakaram, Sivaram, Proctor, Hulstsdorp, Colombo, 1940.
 Ratnasekara Y., R., Ayur, Physician, Lagamuwa Medical Hall, Peradeniya, 1945.
 Ratnasuriya, Dr. M. D., University of Ceylon, Colombo, 1945.
 Ratnatunga, Piyadasa Dharmasiri, Mudaliyar, 32, Chapel Lane, Wellawatte, 1945.
 Ratwatte, Barnes Disava, Walauwa, Balangoda, 1944.
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 Richards, Arthur Courtney, Colombo, 1944.
 Rodrigo S. T. P., Gate Mudaliyar, "Wasala Walauwa", Rodrigo Place, Mutwal, 1932.
 Sabanathan, K., Mudaliyar, Education Office, Colombo, 1936.
 Salgadoe, Ananda, Circular Road, Moratuwa, 1946.
 Samaranyake, Arthur V., M.O.H.'s Dept., Town Hall, Colombo, 1946.
 Samaranyake, Bernard O., Nelumpokuna Walauwa, Induruwa, 1946.
 Schrader, F. R. C., Kimbulapitiya, Negombo, 1945.
 Sellahewa, H., Tillyrie Estate, Dickoya, 1945.
 Senanayake, Don Stephen, "Woodland", Kanatte Road, Colombo, 1923.
 Seneviratne, C. S. de S., Proctor, 135 Ferncliffe Road, Mount Lavinia, 1945.
 Sethukavaler, B. V., c.c.s., Trincomalee, 1944.
 Silva, M. S., Kannadeniya Govt. School, Mawatagama, 1937.
 Sirimanne, C. H. L., Dept. of Mineralogy, Torrington Square, Colombo, 1947.
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- Spittel, R. L., O.B.E., F.R.C.S. (Eng.), L.R.C.P. (Lond.), Bullers Road, Colombo, 1919.
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- Tambiah, H. W., Advocate, New Chetty Street, Colombo, 1938.
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- Vaithianathan, Kantiah, C.C.S., Kandy, 1923.
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- Welgama, Don Francis, Archaeological Office, Nawala, Rajagiriya, 1941.
- Wickramaratne, Norbert, Gate Mudaliyar, 490, Galle Road, Colpetty, 1927.
- Wickramasinghe, C.E.L., B.A., (Hons. Hist.), Lond., Advocate, 21, 73rd Lane, A. Havelock Town, 1946.
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- Wijayatunga, Richard Aloysius, Eheliyagoda, 1917.
- Wijayawardana H. D. J., Radawana, Pasyala, 1938.
- Wijesekera, O. H. de A., M.A., Ph.D., Melder Place, Nugegoda 1944.
- Wijesinghe, Harris Chandra, C.C.S., Galle Road, Dehiwala, 1944.
- Wijesinghe, O. P., 55, Jail Road, Galle, 1945.
- Wijeyeratne, E. A. P., Ruhuna, 145, Vajira Road, Bambalapitiya 1937.
- Wimalakirti, N. D. A., Silva, "Winyatts", Gregory's Road, Colombo, 1944.
- Wimalasuriya, Walter, F.S.A.C., "Randombe, Ambalangoda, 1940.

ANNUAL REPORT FOR 1946

At the Annual General Meeting held on 2nd April 1946, with Mr. P. E. P. Deraniyagala, Vice President, in the chair, Mr. C. H. Collins was re-elected President, and Messrs E. W. Kannangara, P. E. Pieris and H. H. Basnayake were re-elected as Honorary Treasurer, Honorary Secretary and Co-Honorary Secretary respectively. Since then there have been two General and one Council Meetings. The Membership on 31st December 1946, stood as follows:—

Honorary	...	...	...	I
Life	...	...	...	71
Ordinary	...	...	...	198

21 new Members were elected in 1946; 4 have resigned. Among those whom we have lost by death, the following should be specially mentioned:—

Sir Solomon Dias Bandaranaike, K.C.M.G.; Lt. Col. T. G. Jayawardenes; Messrs. S. O. Sirimana; P. N. Cooray; E. C. De Fonseka, M.B.E.; M. A. M. Ismail and Rev. Fr. M. J. Le Goc, O.M.I.

With regard to the Journal:—

No. 101—Contained Dr. S. Paranavitana's address on Recent finds at Ruvanvali Dagaba, a subject which is now of engrossing and universal interest, illustrated.

Pieter van Dam's Ceylon, by Mr. J. H. O. Paulusz, which is a contribution towards a true valuation of Raja Sinha.

Two Sinhalese terms of Kinship, Dr. D. E. Hettiaratchi, reviving the long-neglected philological side of the Society's activities.

Millava Disava, by P. E. Pieris, identifying the portrait of this eminent Minister of Sri Vikrama Raja Sinha.

Some Seventeenth Century Notables, by P. E. Pieris, which sheds light on the transition from Portuguese to Dutch, and inter-marriage with Portuguese.

No. 102—Is devoted to a translation by Miss Mary Mackenzie of the available matter regarding the expedition of Ove Giedde, 1620—1621, including his Diary and the Log of his fleet. This forms a first-class contribution to the history of the period.

No. 103—Forms the Index to the first hundred numbers of the Journal, prepared by Mr. Lyn de Fonseka of the Colombo Museum.

The Council regrets that there is no improvement in the number of Papers contributed and urges Members (many of whom, in spite of exacting duties, have unusual opportunities of observing and recording items of value) to assist.

Mrs. P. E. Pieris has presented to the Society Rs. 3000/- in memory of Sir S. C. Obeyesekere, to provide a Royal Asiatic Society, Ceylon Branch, Medal, to be awarded on certain terms, at the Council's discretion.

Finance—The financial situation is causing anxiety. The increased cost of paper and printing is an unavoidable item. The need for supplying our own furniture and fittings, resulting from our separation from the Museum, has involved much expense and further shelves are needed if a large part of the Library is to be saved from destruction by white ants and rats. A Librarian is required to arrange and catalogue the books, which cannot be done till shelves are available. Outside sales of the Journal are encouraging and subscriptions are not in arrear to any considerable extent. It is to be hoped that the Government will see its way to increase the annual allowance of Rs. 500/- to the former figure of Rs. 1,500/-. The Council has decided to transfer Rs. 1,500/- from the amount to the credit of the Folk Songs of the Sinhalese, to the Chinese Records Translation Fund, replacing the loan originally obtained from it with interest, and to credit the balance, representing profits, to the General Fund.

The Society's Library and office continue to be housed in the building which has been made available to it on the Museum grounds, through the kindness of the Director of Museums, and the President has extended the hospitality of his residence to the Council for its meetings.

Mr. S. L. R. Perera, the Clerk, having left, Mr. M. H. W. Thabrew has been placed in charge pending permanent arrangements.

ROYAL ASIATIC SOCIETY (Ceylon Branch)

RECEIPTS AND PAYMENTS ACCOUNT FOR THE YEAR ENDED
31ST DECEMBER, 1946

RECEIPTS

To Balance ...	...	...	Rs.	6,201.55
„ Entrance Fees ...	...	Rs.	94.50	
„ Annual Subscriptions ...	...	Rs.	1,851.00	
„ Life Membership Fees ...	...	Rs.	530.50	
„ Government Grant ...	...	Rs.	500.00	
„ Sale of Publications ...	...	Rs.	686.22	
„ Donation Mrs. H. O. Pieris ...	...	Rs.	3,000.00	
„ Sundry Receipts ...	...	Rs.	34.84	
				6,697.06
				<u>Rs. 12,898.61</u>

PAYMENTS

By Salaries and Wages ...	...	Rs.	2,241.72	
„ Subscription Refunds ...	...	Rs.	10.50	
„ Income Tax ...	...	Rs.	63.40	
„ Honorarium for preparing Index of Royal Asiatic Society Journal ...	...	Rs.	500.00	
„ Audit Fee ...	...	Rs.	200.00	
„ Printing and Advertising ...	...	Rs.	2,697.25	
„ Pension to Peon ...	...	Rs.	50.00	
„ Hire of Furniture ...	...	Rs.	113.00	
„ Repairs and Maintenance of Building ...	...	Rs.	1,173.90	
„ Stationery ...	...	Rs.	94.10	
„ Epidiascope ...	...	Rs.	35.00	
„ Travelling ...	...	Rs.	70.05	
„ Postage ...	...	Rs.	105.39	
„ Sundries ...	...	Rs.	84.71	
				7,439.02
Cash Balance—				
With Imperial Bank of India ...	...	Rs.	990.85	
In Hand ...	...	Rs.	19.24	
With Ceylon Savings Bank ...	...	Rs.	4,449.50	
				<u>5,459.59</u>
				<u>Rs. 12,898.61</u>

REPORT OF THE AUDITORS

The above Receipts and Payments Account, subject to our Report of even date, is in accordance with the books and vouchers produced to us and the explanations received.

(Signed) POPE & CO.

Chartered Accountants

} Auditors

Colombo, 14th March, 1947.

ROYAL ASIATIC SOCIETY (Ceylon Branch)**CHALMERS ORIENTAL TRUST FUND**

By Balance on 1st January 1946	...	... Rs.	395.46
„ Interest for the year ended 31st December 1946		... „	9.87
„ Balance of Trust as at 31st December 1946	...	... Rs.	<u>405.33</u>
To Balance with Ceylon Savings Bank as at 31st December 1946	...	... Rs.	<u>405.33</u>

The above Account is in accordance with the Ceylon Savings Bank Books produced to us.

(Signed) POPE & CO.

Chartered Accountants

} Auditors

CHINESE RECORDS TRANSLATIONS FUND

By Balance on 1st January 1946	...	... Rs.	1,307.41
„ Interest for the year ended 31st December 1946		... „	32.62
„ Balance of Fund as at 31st December 1946	...	... Rs.	<u>1,340.03</u>
„ Balance with Ceylon Savings Bank as at 31st December 1946	...	... Rs.	<u>1,340.03</u>

The above Account is in accordance with the Ceylon Savings Bank Books produced to us.

(Signed) POPE & CO.

Chartered Accountants

} Auditors

FOLK SONGS OF THE SINHALESE FUND

By Balance on 1st January 1946	...	... Rs.	1,936.48
„ Interest for the year ended 31st December 1946		... „	48.37
„ Balance of Fund as at 31st December 1946	...	... Rs.	<u>1,984.85</u>
To Balance with Ceylon Savings Bank as at 31st December 1946	...	... Rs.	<u>1,984.85</u>

The above Account is in accordance with the Ceylon Savings Bank Books produced to us.

(Signed) POPE & CO.

Chartered Accountants

} Auditors

Colombo, 14th March, 1947.



BOOKS by P. E. PIERIS

Tri Sinhala, the Last Phase, 1796—1815, third ed. Rs. 3.50

Ceylon and the Hollanders, 1658—1796, third ed. Rs. 3.50

Ribeiro's Ceilao, fourth ed., Rs. 5.00. (*nearly ready*)

A NEW BOOK IN THE PRESS

SINHALE and the PATRIOTS 1815—1818

This deals with a period the history of which Dr. John Davy thought "had better not be given in detail". Reasons for suppressing facts no longer exist and details all based on original sources will be found here. Approximately 750 pages, with illustrations. Orders can be booked at Rs. 15/- but the price may be raised later.

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Bernard de Silva, for the Royal Asiatic Society, Ceylon Branch, Colombo.*