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A Story

OF

PLANTING LIFE IN INDIA.

By "SHIKAREE."

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CHAPTER XV.

Campbell and Jones, having both been "down" with fever, got leave from Mr. Maitland to go down to the tanks at Heera Junga temple for a change, and to have some duck and teal shooting. Campbell had a tent, and Jones borrowed one from Duncan of Darlapore, and much preparation occupied the time of both before they started. It was a bona-fide expedition for health and ducks; and no big game or antelope would be in their programme at all. Campbell had had a boat, made of tarred canvas stretched on a framework, built; and this was made fast to the top of the cart in which the butler, the chokras and the kit went down. The two started one morning after chota haziri from Campbell's bungalow, and overtook the cart, which had started the night before, just as they began to feel the want of breakfast. The bullocks were unyoked, and while breakfast was being made ready the two friends had a stalk over the dwarf dates and got a few partridges. About 3 in the afternoon the cart started again and reached a traveller's bungalow at a place called Cabbacole, a small village possessing a temple and tank. Campbell and his friend rode in towards evening. Here the two peons that they had asked for from the Government met them. They got one or two teal in the tank, and spent the night at Cabbacole. The next day, the cart having left about 4 in the morning, our friends rode round by a chain of small tanks, and had fairly good sport. They halted under some big trees, left the nags under care of the syces, and separated to meet again round the tank after getting some teal and perhaps a duck. As it was getting late, they got on their nags, and leaving their guns with the syces who had to follow after, they settled down into a steady trot. Cactus and aloë:—this was all the vegetation now except a few straggling bushes. Bare glistening rocks and scattered boulders and burnt up grass and dry beds of streams all formed a perfect wilderness which was the haunt of many a tiger. As they trotted easily together, behind them rose a huge column of dust that proclaimed their progress. Sand grouse and partridges and quail fled and hid among the dry tufts of grass or behind the dwarf date palms. Soon they reached the ridge where the descent commenced, and they pulled up their nags, and enjoyed the view as they paced down the steep road quietly. Huge tanks and rank vegetation were seen on all sides,

which grow thickest where lay the Heera Junga temple and its own special tank. They were soon riding through a populous village, among the inhabitants of which their arrival caused considerable interest and excitement. It was not every day that two sahibs came riding by. They passed through the pettah, and cantered up to the temple that loomed before them. They entered the enclosure and found old Nursa, the butler, salaaming, surrounded by the camp that had sprung up. Heera Junga temple was not "in use." The Jain temples were the only ones kept up in the neighbourhood; and this temple was a Seevite one, abandoned by the priests, but of great interest from its elaborate carvings. The Government kept up the building, and masons were repairing the roof when our friends arrived. Two huge bulls, carved out of a sort of cheese stone, occupied wings at each side of the entrance, and the temple was surrounded by an elevated terrace from which you could look down at the country around, and look up at the wonderful carvings. The wonderful tank, ten miles round, lay close by; and already the cry of the various waterfowl made the two planters anxious to be busy among them. Breakfast was laid in an open wing of the temple, where the heavy roof, supported on huge pillars, kept everything cool, and, while the planters breakfasted, they looked across the tank and felt happy. It was a pretty view. They could hear the quack-quack of the ducks where they sat.

They sent men up to the head of the great tank, starting about 2 in the afternoon so as to reach the top about 4; and these men had to disturb the waterfowl, and so prevent them from settling. The result of this was that they all started for the lower tank beyond the pettah,—so that you could either get them as you walked through the bazaars, or, at the bund of the tank below the temple, you could have chairs down, cheroots and appropriate liquids, and knock them over as they flapped along before sundown. The latter was the plan adopted; and among the heap of dead birds they had a wonderful variety, teal, cotton, canvas back, grey, whistling, painted, and golden-eyed duck and widgeon, with red legs and black legs, dull plumage and bright plumage, not forgetting one or two specimens of the pintailed drake,—a perfect beauty. Jones hit a goose hard, but he went away with all the lead. A double choke is the sort of gun for this sport. Much to their disappointment, they found the boat quite useless, so, leaving the big tank, they spent each day riding round the small tanks with Scamo, a fox terrier, to retrieve. They had very fair bags; but if they had had the boat they would have paved the whole floor of the temple with birds. As it was they enjoyed themselves. One morning they heard of a tank where the game had all gone to after the shooting, so that it was a sort of refuge for all the disturbed flocks. They rode straight through the dates, and, passing one or two small tanks, reached a huge

tree beside the village that lay below the tank. All the villagers were busy beating out gram and raze as they rode up. They dismounted and climbed up the bund, and what a sight met their eye.

Little teal bobbed their heads and elevated their tails; big duck smoothed and plumed their feathers with mobile necks; down would flutter and flap a family of lovely maroon-coloured teal with golden rings round their eyes:—the beautiful golden eyed teal. A big clumsy drake would lazily flap along or settle with a splash among more genial companions quacking out his displeasure with his late surroundings, and satisfaction at the change. Silently the planters chose which side they preferred, and stole round under cover of the bund, and then they climbed up opposite each other. Even this did not disturb the innumerable fowl. Then, each pointing in different directions, they fired at the happy groups bobbing and paddling and quacking. In waterfowl shikar one may have the first shot as the birds rest on the water,—then the second at the rustling mass as they rise like a cloud. Each gun went bang! bang! and dead and dying strewn the water and dived among the reeds; while the un-injured dived the heavens and woke the echoes of the surrounding hills. It was grand to watch the battalions wheeling, and as they wheeled flashing with all their feathered beauty against the sky. Scamp had his work cut out, but the natives came and retrieved beautifully. It was a most enjoyable holiday. One day was so like another, but no other day equalled the bag in what they called the "Camp of Refuge" Tank. After ten days they were at work again on the estate, fully intending to spend another holiday at the Heera Junga tanks.

(To be concluded.)

MISCELLANEOUS MILITARY PAPERS OF FIFTY YEARS AGO.

(Continued from page 13.)

No. 26. Colonial Secretary's Office, Colombo, 18th January, 1840.

The Assistant Military Secretary.

Sir,—I have laid before the Right Hon'ble the Governor your letter No. 26 of the 16th Instant and I am directed to express His Excellency's acknowledgments for the readiness with which the Major-General Commanding the Forces has expressed his desire to meet his wishes so far as the Military service permits.

A General Order is enclosed appointing Captain Lillie to be Acting Aide-de-Camp to the Governor, and as the employment of Captain William Layard in the Deputy Adjutant General's Office is a temporary Arrangement which does not detach that officer from his Regimental duties, His Excellency presumes it will not be necessary to notify the appointment in General Orders, the Auditor General being authorised to pass his salary on the Fixed Abstract of that office.—I have &c.,

(Signed) GEORGE TURNOUR, Actg. Col. Secy.

Copies.

No. 29. Colombo, 18th January, 1840.

Required by the Governor.

The Hon'ble the Acting Colonial Secretary.

Sir,—I have the honor by direction of the Major-General Commanding the Forces, to request you will lay before the Right Hon'ble the Governor, a statement of Services proposed by the Major-General to be executed during the current year and which the Major General trusts will meet with His Excellency's concurrence.

The Major-General will feel obliged by being favoured with as early a reply as may be convenient to His Excellency, in order that no delay may occur in having detailed estimates and plans submitted for the several works.

Colombo.

Building three new Barracks for the Ceylon Rifle Regiment of temporary materials. £ 285

Cleaning shed for No. 7 and two story Barracks. £ 505

Cooking Kitchens for No. 7 and two story Barracks. £ 250

Privy for No. 12 new Barrack. £ 150

Submitted for His Excellency's consideration in Asst. Mil. Secy's letter No. 638 of 11th December 1839.

In the event of the Garrison of the Fort of Colombo being limited for the future to one European Regiment it is intended to occupy No. 7, Two Story, and No. 12 Barracks, for which these conveniences are proposed.

Galle.

Reconstruction of a part of the Native Lines on a New Site viz. mud wall with Pillars of masonry, Cadjan Roofs for about 40 married men, Tiled Roofs considered to be too hot as the Rooms are so low. £ 500

Proposal Submitted in my letter No. 638 of 11th December 1839 that the Barracks for native troops at all the principal stations be constructed in a more permanent manner.

Trincomalee.

Improving, rendering weather tight, flooring with wood and putting interior fittings, such as shelving &c. to two of the most exposed Barracks. £ 1900

Submitted in my letter No. 15 of 10th January 1840.

Kandy.

2 Cleaning Sheds to European Barracks £ 200

Improving the Ventilation of three European Barracks £ 128

Nuwera Ellia.

A Verandah to a part of the new Barrack. £ 100

Considered desirable by the Principal Medical Officer.

I have &c.

(Signed) J. M. WILSON, A. M. S.

No. 37. Colonial Secretary's Office, Colombo, 24th January, 1840.

The Assistant Military Secretary.

Sir,—Having laid your letter No. 29 of the 18th instant before the Right Hon'ble the Governor, I am directed to state for the information of the Major-General Commanding that the several Military works therein mentioned must receive the sanction of the Secretary of State before they can be undertaken.

As soon as detailed Estimates are furnished they will be transmitted to His Lordship.—I have &c.,

(Signed) GEORGE TURNOUR, A. C. S.

No. 75. Colonial Secretary's Office,
Colombo, 19th February 1840.

The Assistant Military Secretary.

Sir,—Having laid before the Right Hon'ble the Governor your letter No. 63 of the 10th instant, I am directed to request that you will communicate to the Hon'ble the Major-General Commanding the Forces His Excellency's surprise at Captain Fisher's relinquishment of the appointment already agreed upon by the Major-General and the Governor, for which Captain Fisher had applied to His Excellency.

The Governor cannot object to the appointment of Lieut. Heyland to succeed Capt. Sargent as Staff Officer at Trincomalie, when the 18th Regiment embarks.

But I am to remark that His Excellency understands the selection of officers to fill the staff appointments to rest with himself subject to the concurrence of the Major-General, that the discipline of the service may not suffer by the selection.

In the present state of the Military Force in Ceylon, the Governor cannot hesitate to prefer to appoint an officer of the 95th Regiment to one of the 90th, the only other European Regiment serving in the Island.

His Excellency thinks it probable that the 18th Regiment will not leave Trincomalie before the end of March.—I have &c.,

(Signed) P. E. WODEHOUSE,
Asst. Col. Secy.

No. 77. Colonial Secretary's Office,
Colombo, 21st February, 1840.

The Assistant Military Secretary.

Sir,—Having laid before the Right Hon'ble the Governor your letter No. 58 of the 6th instant, I am directed to request that you will inform the Hon'ble the Major-General Commanding the Forces that this Government may look for an early answer to the communication made to the Secretary of State in December on the subject of the future Military Force in Ceylon and that His Excellency would therefore not enter at present into the question of the future distribution of the Troops in the Colony until such answer is received, unless D. Stewart's reply to a reference made to him, as to the health of the 90th Light Infantry, compared with that of the 95th Regiment should make it necessary.

When an answer from the Secretary of State has been received, it may also be desirable to revise the arrangements for the future appointment of Staff Officers and Military Officers lent to the Civil Service in the Colony, and to consider how far the Military Stations may not be yet further reduced.—I have &c.,

(Signed) P. E. WODEHOUSE,
Asst. Col. Secy.

No. 1. Colonial Secretary's Office,
Colombo, 21st February 1840.

The Principal Medical Officer.

Sir,—I am directed by the Right Hon'ble the Governor to request that you will report whether you consider it preferable, in regard to the health of the 90th Light Infantry, that two Companies of that Corps should march to Colombo and be embarked for Trincomalie, rather than the same force from the 95th Regiment.—I have &c.,

(Signed) P. E. WODEHOUSE,
Asst. Col. Secy.

No. 101. Colombo, 10th March, 1840.

The Assistant Military Secretary.

Sir,—I have laid before the Right Hon'ble the Governor your letter No. 90 of the 26th ultimo and I am Directed to state for the information of the Major-General Commanding that it is His Excellency's intention to defer all final arrangements as regards the permanent number of European Troops to be stationed in the several Garrisons of this Colony (as they must necessarily depend on the number of Regiments ultimately designed by Her Majesty's Government to compose the Military Establishment of the Island) until an answer is received to the reference made to the Right Hon'ble the Secretary of State. But His Excellency would gladly receive from the Major-General any suggestions on this important subject with which he may honor him, in the meanwhile under the supposition of three Regiments of Six, or two Regiments of Ten Companies each hereafter constituting the European Force in this Colony. In a letter recently addressed direct by the Governor to the Major-General, His Excellency has proposed that for the present two Companies of European Troops should be stationed at Trincomalie and that Galle should be entirely garrisoned by native Troops. It is not his wish to interfere with the Major-General in the selection of those two Companies required at Trincomalie from the two European Regiments serving in Ceylon; nor does his suggestion so interfere with it, under which part of the Troops at present stationed in the Kandyan provinces would be removed, on arrival of the Depot of 150 men for the 90th Regiment now on board the "Rattlesnake" whom the Major-General proposed to march direct to Kandy.

The Governor concurs generally in the remarks made by the Major-General in your letter under acknowledgment, and has directed that the letter addressed to the Principal Medical Officer be recalled.

I would much like to have added: "indeed it was under a misconception of His Excellency's intentions regarding its contents," unless you can show me a direct instruction to write such a letter, but it matters little perhaps now.

Mr. Turnour's Remark.—I have the Governor's Orders dated the 14th and 15th February.

Pray let me see this order.

J. A. S.-M.

Memo.

Colombo, 4th April 1840.

To the Hon'ble the Acting Colonial Secretary,
For the information of the Right Hon'ble the Governor.—By Order,
J. CHARLTON,
D. A. General.

Memorandum.—For the Assistant Military Secretary.

1st Division Ceylon Rifle Regiment.—Lieut. Othigden: Subaltern 1; Serjeants 2; Bugler 1; Rank and file 49; Total 53; Women 30; Children 70. To march from Colombo on the 7th and arrive at Galle on the 12th April 1840.

2nd Division Ceylon Rifle Regiment.—Lieut. Kirk: Subaltern 1; Nat. Officer 1; Serjeants 2; Bugler 1; Rank and file 50; Total 53; Women 31; Children 63. To march from Colombo on the 8th and arrive at Galle on the 13th April 1840.

J. CHARLTON,
D. A. General.

The Assistant Military Secretary.

(To be continued.)

ON GHOSTS.

(BY THE AUTHOR OF "ROUGH AND READY RHYMES.")

(Concluded from page 5.)

SPURIOUS GHOSTS—THE GREATEST BLEMISH IN "HAMLET"—"PHANTASMS OF THE LIVING"—DREAMS—CONCLUSION.

But how, it may be asked, do I account for the many Ghosts which *have* spoken, to say nothing of causing other sounds and affecting other senses as the Ghost of the last century, generally an old lady, whose old-fashioned silk dress rustles audibly; and the mephitic or Tartarean Ghost who affects the sense of smell with a strong impression of brimstone. To this I reply that I do not attempt to account for them at all, but unhesitatingly affirm all such Ghosts to be spurious. They have originated from the erroneous Ghost-Lore of bygone times, and are quite unworthy of the consideration due to the respectable Involuntary, Externalized Subjective Impression of recent years. Modern Ghosts very seldom, if ever, appeal to more than one sense, and the few that do are as spurious as the Ghosts of old.

There are very few really reputable speaking Ghosts. The one which seems to carry most weight—if a Ghost can be said to carry weight at all—is the Ghost of Hamlet's Father. He certainly spoke at great length and with an amount of detail seldom met with in ghosly deliverances—and I cannot but consider that fact to be an everlasting and irremediable blemish in that wonderful Play. And when you come to reflect on the matter, Shakspere, though undoubtedly a great authority on many subjects, can really lay no absolute claim to being an authority on Ghosts, any more than he can to being an authority on the Conservation of Energy or the Atomic theory.

There is a very voluminous and scientifically written work entitled "Phantasms of the Living" by Messrs. Gurney and Myers of the Society for Psychical Research. It is written in support of the hypothesis of Telepathy,—i.e. the influence of one mind over another, independently of the known channels of sense—and consists largely of a series of "Ghost Stories" or accounts of Phantasms, more or less well authenticated. In these stories one thing has struck me forcibly, viz. that the phantasmal impressions when visually perceived very seldom spoke or affected the senses of the percipient in any other way than visually, and that generally speaking a visual, auditory, or tactile impression occurred alone, and the percipient was very seldom, if ever, affected through *more senses than one*. This certainly seems to bear out the view here put forward.

But someone may say; "The persons in a dream are objects called up by the imagination; and you say objects called up by the imagination come under the same rule as Ghosts. If, then, a visible Ghost should not speak, how do you account for the personages of our dreams speaking, as they often do?"

I reply that the visual impression of the dream-personage and the auditory impression of his words have been received by the mind during a dream; but there is no proof that they have been received *simultaneously*. I conceive a dream to be a *rapid succession of impressions* affecting either the same sense or, more generally, different senses—now a visual, now an auditory, now a tactile impression, and so on. And this seems to account for the usual inconsequence

of our dreams. If we could see, hear, feel, taste, or smell simultaneously in a dream, as we can in reality, there seems no reason why a dream should be the conglomeration of absurdities it usually is, for surely the association of ideas would also go on rationally; but if each impression occurred alone, and the dream were a succession of isolated impressions, we can in a measure understand the incongruity. For instance, suppose I dreamt that I saw a man fire at a deer and kill it; and that at the instant he did so his gun turned into a crocodile which rushed at and seized the dead deer, and giving a roar as of a lion, leapt off a cliff into the sea. This, as a sporting incident, would be received with incredulity; but in dreamland would occasion no remark; and we can get some sort of an idea why this is so if we consider the dream as made up of a series of discontinuous impressions of which the mind supplies the connecting links, viz.—1. A man aiming a gun at a deer; 2. The report of a gun; 3. A crocodile rushing at and seizing a dead deer; 4. The roar of a lion; 5. A crocodile leaping off a rock; 6. The sea. Any one of these six impressions is perfectly rational, and contains nothing impossible or absurd; the absurdities result from the connecting links supplied by the mind of the dreamer, viz., that of the gun with the crocodile; the crocodile with the lion's roar; and the rock from which the crocodile leaps in to the sea.

To conclude. All mental impressions may be divided into two classes—those which are explicable as material phenomena and those which are not. All of the former are objective impressions. Of the impressions unexplainable as material phenomena those which arise spontaneously, and appeal to one sense alone, are Involuntary, Externalized Subjective Impressions, or what have been known in past times as "Ghosts"—when the impressions are visual—or phenomena produced by "Ghosts" when the impressions are other than visual. We have only one class of ultra-material phenomena left, viz., the alleged impressions which appeal to more than one sense. What shall we say of these? I think we can say confidently that none such has ever existed. The idea of their existence is due to the erroneous views of ultra-material phenomena held in former times; having probably in the first place arisen from the perception by imaginative minds of uninvestigated and consequently unexplained *material* phenomena—it is not impossible even now a-days for a person to see a white sheet waving in the breeze at night, and to carry through after life the conviction that he had beheld a visitor from the World of Shades.

Thus, according to the view here put forward, and for which certain evidence has been adduced, a "Ghost" which appeals to one sense only, and which is absolutely proved to be not a material phenomenon, is an Involuntary, Externalized Subjective Impression, and is entitled to our respect and confidence; while a "Ghost" which appeals to more than one sense is not a Subjective Impression at all, but is either an Objective Impression or a falsehood, a fiasco, and a fraud.

BUDDHAGHOSA.

The Rev. Thomas Foulkes, whose paper on "The Vicissitudes of the Buddhist Literature of Ceylon," published in the *Indian Antiquary* of April and May 1888, we reviewed some time ago (*L. R.* III, p. 53), has contributed another valuable paper to the same periodical, on "Buddhaghosa," and has

of the former essay, so in this, the author displays great critical acumen in sifting the large number of divergent authorities which he has consulted, and bringing, as far as possible, order out of chaos. He divides his paper under various headings, the first of which is "Introductory," and he opens by saying:—

The famous name of Buddhaghōsa occupies a conspicuous position in Pāli literature, similar in some respects to that of Vēdavyāsa in Sanskrit literature and Dēvaddhigāṇi in the literature of the Jains.* The voluminous works, still in existence, of which he is the author or reputed author, have had a continuous supreme influence upon the religious and intellectual life of the Southern Buddhists for a very long period of time.

His proper or original name is unknown; the name Buddhaghōsa, "the Voice of Buddha," is an honorific title conferred on him upon his conversion to Buddhism,† or perhaps later on in his career when his reputation had been established as an eloquent expounder of the teachings of Buddha. Professor Rhys Davids has suggested‡ that this name may have reference to that "deep, rich, thrilling voice which so many of the successful leaders of men have possessed," and which Buddha himself possessed in an eminent degree. I write his name in its Pāli form, that is to say, with the dental *s*, rather than in its Sanskrit form with the cerebral or lingual *ś*, because he has no known connection with Sanskrit literature, and the name, thus spelt, has come down to us exclusively in Pāli and other cognate books.

The various forms in which the name is found spelt in different books are then given, and also specimens of similar compound names. Mr. Foulkes then says:—

It may be mentioned here at the outset, that although this name occurs in three early inscriptions to be noticed presently, at Mathurā, the Bhelsa topes, and the Kāmēri caves, this eminent Buddhist author is quite unknown to the Northern Buddhists and their Chinese, Japanese and Mongolian congeners, throughout the whole stream of ancient and modern Buddhist history, notwithstanding that as a Māgadha Brāhman he belongs properly to them; the traditions and legends respecting him are found among the Southern Buddhists alone, in Ceylon, Burma, and Siam.

The three inscriptions referred to are then considered; and it is shown that one of these, at least, cannot refer to the subject of this essay; while in the other two cases there are serious chronological difficulties.

In the second part of his paper Mr. Foulkes deals with "The Buddhaghosa Legends," considering first "The Burmese Legend," secondly "The Ceylonese Legend" (the fullest variation of which is found in the *Mahāvamsa*, chap. XXXVII.) and lastly "Combinations of the preceding Legends."

In the third portion of his essay Mr. Foulkes makes a careful and elaborate "Comparison of the preceding Legends," in which the points of agreement and divergence in these several variations of the legend are exhibited under the heads of "Buddhaghosa's early life," "His visit to Ceylon" (which is subdivided into "The object of his visit" and "His literary works there"), and "His later life." In this part we notice that the writer twice speaks of "the Pāli character" and "the Pāli written character." We cannot understand what is referred to, as Pāli has no distinctive written character.

The fourth division of Mr. Foulkes's paper is devoted to "Buddhaghosa's Literary work." His

most important work (if we are to believe the Pāli authorities) was the writing or translating of the voluminous commentaries on the books of the Tripitaka. Among the other works attributed to Buddhaghosa, Mr. Foulkes mentions "a volume of Parables in the Burmese language." This should hardly, however, be classed as a separate work; for the "parables" really form part of the commentary on the *Dhammapada*.

Under the fifth head Mr. Foulkes deals with "The Date of Buddhaghosa," and as an example of the conflict that exists among the various authorities we may mention that a list of 28 dates is here given, ranging from B. C. 543 to A. D. 1266!

The sixth heading is "Conclusions;" and as under this Mr. Foulkes sums up the results arrived at by him on this difficult subject, we quote his remarks in full:—

My aim in the present paper has been to bring together as much as possible of the materials at present available for forming a correct judgment of the true position of Buddhaghosa in the History of Buddhism and Buddhist literature. The position in which he is placed by the Buddhists of Ceylon and Burma is one of the highest eminence and importance; and whether those claims are sound, or in any measure fictitious, the influence which the writings which bear his name still retain upon the Southern section of the Buddhist world is so great that an investigation of the traditions of his career which have been handed down to us, is a matter of much more than curious research both to the Buddhists themselves, and as the unravelling of one of the unsolved problems of oriental history. The legends regarding him abound with paradoxes: and nobody who knows them can be surprised at Mr. Lillie's reflection,* that "the whole story of Buddhaghosa and his compilings is very suspicious." The question now is, whether those suspicions are destined to be removed or are doomed to increasing confirmation. In dealing with these paradoxes, an essential preliminary enquiry has yet to be instituted regarding the trustworthiness of the materials available for their solution, both as regards their genuineness, which is at present open to serious doubt, and particularly regarding their true date. It is not as if those materials presented to us mere minor variations of detail illustrating a consistent common tradition; on the contrary, the two main streams of these traditions are directly antagonistic in the chief elements of their story. Not, on the other hand, is it as if these legends were so obviously the offspring of romancing invention that they might at once be relegated to the great lumber-room of unhistorical fiction; for they have succeeded in obtaining credence with the most eminent European orientalists, who have used them in building up some of the chief supports of the framework of the ancient history of India. Moreover, their mutual contradictions are so direct that it would be quite out of place to attempt to amalgamate them into any common shape; one of these two sets of divergences must absolutely succumb to the other; and the simple question in this part of the inquiry is, which of the two will have to give way? One great step has already been made here; the last edition of the *Pāzawin*, as already mentioned, has relinquished the Burmese claim to Buddhaghosa's nationality; and with that concession, though its full effect may not have been foreseen, the rest of the story of his personal connection with their country loses its consistency, together with much of its probability. That admission also leads on to the further conclusion, that the spread of Buddhism in Burma and Siam was the natural consequence of the intercourse of these countries with Ceylon in early times, rather than the result of the preaching of Buddhaghosa according to the weakly substantiated tradition to that effect. Similarly, a disposition has been shown by the Buddhist scholars of Ceylon to face the difficulties of their records of Buddhaghosa in a liberal

* See Professor Rhys Davids in *Encycl. Brit.* Vol. XIII. p. 544.

† Tarnour's *Mahāvamsa*, p. 251.

‡ *Encycl. Brit.* Vol. IV. p. 428.

* *Jour. R. As. Soc.* (N. S.), Vol. XV. p. 433.

spirit. When consulted on behalf of Mr. Childers* for an explanation of the improbable statement in Buddhaghōsa's writings that a commentary on Buddha's sermons, namely, the commentary brought by Mahinda to Ceylon, existed in Buddha's own lifetime, and that the text of that commentary was settled at the council held immediately after his death, their reply acknowledged the gravity of the question "as affecting the credibility of Buddhaghōsa and the authenticity of all the commentaries on the *Tripitaka*," and it insisted "on the necessity of giving a wider and more extended signification than is generally allowed to the word *Atthakathā* [commentary] as applied by Buddhaghōsa in the passage cited. . . . Taking this wider sense of the word as a basis for the solution of the problem . . . it must be admitted that no actual commentary, in the sense that the Westerns attach to that term, like that which has been handed down to us by Buddhaghōsa, existed either in the lifetime of Buddha or immediately after his death. The reasons adduced by Mr. Childers, apart from others that can easily be added, against such a supposition, are overwhelmingly convincing." And then the solution proposed by them is this;—"Buddhaghōsa only meant to convey the idea that at the various councils held for the purpose of collecting the discourses and sayings of Buddha, the meanings to be attached to different terms . . . were discussed and properly defined." The statement of Buddhaghōsa's commentary, however, to which they proposed to apply this solution is as follows:—"The commentary . . . praised by Buddha and his apostles . . . upon this scripture was at the first council rehearsed by five hundred holy elders, and in later times rehearsed again and yet again. And it was carried by the saintly Mahendra to the island of Ceylon, and for the sake of the dwellers in that isle translated by him into the Sinhalese language. And now, rejecting the Sinhalese tongue, adopting the graceful language that accords so well with the order of scripture, . . . I proceed to expound the meaning of my text, † . . ."

The time has not yet arrived when any final solution of the Buddhaghōsa paradoxes can be properly attempted; it must await a fuller acquaintance with the whole range of the literature of the Buddhists, and a fair critical examination of the words attributed to Buddhaghōsa. It may be that any important additions to the main facts of the Buddhaghōsa legend now in our hands, are not to be expected; but at the same time some important light may naturally be expected to be thrown upon some of the details of the legend from the works in the library of the late king of Burma recently transferred to the India Office, as well as from other sources in Burma which have not hitherto been explored.

It may be that the personality of the legendary Buddhaghōsa is destined to recede from view, gradually dissolving before new facts and under the increasing light of the new criticism. It may be that the name of Buddhaghōsa, when it had once become famous, was attached as a matter of literary policy to the works which have hitherto been regarded as of his own composition, as in the instances referred to above, of the *Burmese Grammar* and the *Burmese Code of Manu*. It may be that one of the old sects of the Southern Buddhists utilized a similar policy as an effective instrument of controversy in building up the orthodoxy of its own school in the face of its adversaries. Or it may even be that, as a counterpart of the Ava'okitēsara of the Northern Buddhists, emanating from the Buddha and manifesting him to the world, † this "voice of Buddha" may have been incorporated by some far-seeing old ascetic of the Mahāvihāra of Anurādhapura in the spirit of the prophecy ascribed to Gautama-Buddha, §—"When I have passed away and am no longer with you, do not think that the Buddha has left you. You have my words, my explanations of the deep things of truth, the

laws which I have laid down for the society; let them be your guide: the Buddha has not left you."

As we said in regard to Mr. Foulkes's former paper, so we repeat in respect of this one, that Ceylon scholars owe him a debt of gratitude for devoting his time to the discussion of subjects connected with the past history of this island; and we hope that we shall see many more essays on knotty points in Sinhalese literature from his pen.

CEYLON IN 1815-16.

(From the "Asiatic Journal," vol. I, Jan.-June 1816.)

(Continued from page 14.)

AN ACCOUNT OF THE LATE CONQUEST OF CANDY.

The island of Ceylon was anciently divided into several petty states, separated from each other by mountains and rivers. In process of time, the whole was subdued by the king of Candi, or Condi, in whose hands it consisted of a few great provinces named Candi, or Condi, Cocon,* Mutura, Dambabar,† and Sitavacca. Candy is in the centre of the island a country full of fastnesses, and secluded from the sea coasts by almost impenetrable forests.

In the year 1505, the Portuguese commander, Almeida, obtained a footing in Ceylon, where he induced the sovereign to pay a tribute in cinnamon, on condition of being protected against the Arabs. Ceylon, however, delivered from the Arabs, found a new set of spoilers in the Portuguese, whose avarice and bigotry led to continual wars. By these sufferings the reigning king was driven into the hands of the Dutch, whom, in 1603, he assisted against the Portuguese, which latter being completely subdued, left the island to what has been called a still heavier oppression, in the yoke of the Dutch.

A new series of wars commenced, and in 1764, the Dutch took the city of Candy, but were soon compelled to retreat, leaving four hundred soldiers to be put to death by the Candians. In 1766, they forced the Rajah to surrender all his possessions on the coast, and to pay tribute for his remaining territory; but honoured him, at the same time, in the title of Emperor of Ceylon, and many other magnificent appellations. Permanent tranquility, however, was not secured by this treaty; the Candians often attempting to recover by force of arms some part of their great losses.

In 1782, the English made their first attempt upon Ceylon, where they captured Trincomalee, which, however, was shortly afterward retaken by the French fleet. The island remained in the possession of the Dutch till 1796, when it was conquered by the English, to whom, at the peace of Amiens, it was finally ceded. In 1802, it was constituted a royal government.

The King of Candy did not live on better terms with the new, than with the old possessors of the coasts. On the 20th of February, 1803, his city, from which he had previously fled, was captured by the English, by whom a garrison was placed in it. The garrison, under Major Davie, remained there till the month of June; but in that interval, sixteen officers and one hundred and seventy-two privates were massacred or otherwise destroyed by the Candians. These, with the number of those who died from the effects of the climate, either at Candy, or after their return to Colombo, made in the whole, a mortality of little short of six hundred persons.‡

The failure of our hostile attempts, says a recent writer on the spot, and the massacre of our troops in 1803, left on the mind of the Candian ruler an impression of superiority, which the feeble incursions that were made by the English during the two or three subsequent years, served rather to augment than

* *Jour. R. As. Soc.* Vol. V. (N. S.), p. 291.

† *Jour. R. As. Soc.*, Vol. V. (N. S.), p. 296.

‡ *Encyc. Brit.*, Vol. IV. p. 432.

§ *Encyc. Brit.*, Vol. IV. p. 438.

* Cotta.—ED. L. R.

† Dumbara.—ED. L. R.

‡ The number was 592.

diminish. Negotiations failed, and were met by demonstrations of persevering and implacable enmity. Still, the natural strength of the territory of Candy, and the insalubrity deterred the government of Colombo from a new appeal to arms.*

In the interior, the tyrannous conduct of the Rajah of Candy towards his subjects, produced frequent insurrections; and the period was thought to be approaching when the people would rise against their sovereign, and solicit the protection of Great Britain; an anticipation which encouraged patience and dictated a cautious line of conduct.†

In the month of March 1814, the first Adigar, a minister and governor of one of the provinces, having fallen under the displeasure of the sovereign and being summoned to the capital, refused to obey the mandate, and raised the standard of rebellion. Having done this, he sent to Colombo, soliciting the assistance of the British, and offering to put the British crown into possession of his province. The offer was resisted by Lieut-General Brownrigg, His Majesty's governor and commander-in-chief, "who waited for a more decided testimony of the feelings of the Candian people," and contented himself with detaching a small force to the frontier, to protect it against invasion by either of the Candian parties.

The Adigar, who was soon routed by the Rajah's troops, fled to the British territories, and implored an asylum, which was not granted him but with the utmost circumspection. A public reception was refused him and he was only admitted to an audience of the governor, at the country-house of the latter.‡

"The detachment which the governor had stationed near the frontiers," says the writer before quoted, "had been withdrawn, as the motive which induced him to send it there no longer existed; and the Court of Candy seeing nothing in this measure but another imaginary indication of our weakness, and flushed with its recent triumph over the Adigar, caused preparations for war to be made throughout the whole of its territories. But while the government was in daily expectation of hearing that the enemy had invaded our frontiers, its indignation and horror were excited by the perpetration of an act of savage barbarity on ten unoffending inhabitants of the British settlements.

"These unfortunate men had resorted to a village within the Candian limits for their usual purposes of traffic, when they were seized and sent to Candy, where, without the imputation of crime or the form of trial, they were mutilated in a most shocking manner: seven died on the spot, and the remaining three arrived in Colombo with their arms, noses, and ears cut off, presenting a spectacle calculated to awaken the most lively feelings of pity and resentment."

"A proclamation," continues this writer, "was issued, which, while it had the effect of restoring the natives of our own territories to the British limits, held out to the people of the Candian country every encouragement to a continuance of friendly and uninterrupted intercourse. It was of primary importance, at the outset of our proceedings, that the King's subjects should know they were not implicated by our government as parties to his aggression, and so guardedly worded was that part of the proclamation which alluded to the conduct of the Court itself, that it would have been difficult to gather from it what were the ultimate intentions of our government."

The British governor, in the mean time, had been preparing for war. He had applied to the Presidency of Madras for assistance, and proposed commencing operations in the month of February. He was, also, employed in cultivating a good understanding with the Candian chiefs. In this state of things, we are

* Narrative of Events which have recently occurred in the island of Ceylon. 8vo. 1815.

† Idem.

‡ For the rebellion of Eheilapola, consequent slaughter of his family, &c. see page 157. "The capital punishments of the Candians," says a writer, are always attended with some aggravating cruelty.

to be the less surprised at the outrage above related, or that hostilities were soon after commenced by an actual incursion of the Candian troops.

The breaking out of the war with Nipal, robbed General Brownrigg of the assistance which he had expected from India; but he had now acquired too strong a confidence of success, and things, perhaps, were too far advanced, to permit him to relinquish the enterprize. On the 10th of January, 1810, his Excellency issued the following proclamation, in which it is observable that the sufferings of the Candians, and not the injuries sustained by the British, appear the principal occasion of the war. "His Excellency" it is said, in the proclamation, "could not hear with indifference the prayers of the inhabitants of five extensive provinces, constituting more than one half of the Candian kingdom, who, with one unanimous voice raised against the tyranny and oppression of their ruler, taking up arms in defence of their lives, or flying from his power, implored the protection of the British government, while the most convincing circumstances indicated corresponding sentiments from the same causes in other provinces less within the reach of direct communication. Neither could his Excellency contemplate without the liveliest emotions of indignation and resentment, the atrocious barbarity recently perpetrated in Candy upon ten innocent subjects of the British government—seven of whom instantly died of their sufferings, and three miserable victims were sent, in defiance, with their mutilated limbs, across the limits, to relate the distressing tale, and exhibit the horrid spectacle in the eyes of an insulted government and an indignant people in the capital of the British settlements.

"In the perpetrator of these acts, his Excellency convincingly recognizes the true author of that implacable animosity, which has constantly been opposed to every approach of friendly intercourse so often attempted on the part of his Majesty's government.

"No shadow of doubt now remains that the rejection of all relations of amity originated and continues with the King alone, and that the people are no otherwise parties to such a policy, than as they are compelled to become so by a coercion alike hostile to the British interests, and intolerable to themselves.

"To him and his advisers is imputable the impossibility, proved by repeated trials, of terminating, by any just or defined conditions, a state of relations unsettled and precarious beyond all precedent—which bears no essential character of a peace, nor has any title to that appellation—which yields no solid tranquility or safe intercourse, but perpetuates the alarms of war without its remedies—and which, to continue any longer after a public unequivocal act of hostility, would be to sanction injury and encourage insult.

"By the irresistible influence of these feelings and considerations, His Excellency had become convinced of the unavoidable necessity of resolving to carry His Majesty's arms into the Candian country. In this, however, he has been anticipated by the irruption of an armed Candian force into the British territory, who, having pursued the fugitive inhabitants across the boundary river of Sitawaka, fired upon them from the opposite bank, and finally, crossing that river in arms into the Hewagam corle, proceeded to commit depredations on his Majesty's subjects.

"This measure therefore supersedes every deliberate consideration, and leaves no choice but that of repelling the hostile forces from the British frontier.

"But it is not against the Candian nation that the arms of His Majesty are directed; his Excellency proclaims hostility against that tyrannical power alone, which has provoked, by aggravated outrages and indignities, the just resentment of the British nation, which has cut off the most ancient and noble families in his kingdom, deluged the land with the blood of his subjects, and, by the violation of every religious and moral law, become an object of abhorrence to mankind.

"For securing the permanent tranquility of these settlements, and in vindication of the honour of the British name; for the deliverance of the Candian people from their oppressions: in fine, for the subversion of that Malabar dominion which during

three generations has tyrannized over the country, His Excellency has resolved to employ the powerful resources placed at his disposal.

"His Excellency hereby proffers to every individual of the Candian nation the benign protection of the British government; exhorts them to remain without fear in their dwellings, to regard the armed forces who pass through their villages as protectors and friends, and to co-operate with them for the accomplishment of these beneficial objects.

"In their march through the country, the most rigorous discipline will be observed by the British troops; the peaceable inhabitants will be protected from all injury in their persons and property, and payment will scrupulously be made for every article of provisions which they furnish. Their religion shall be held sacred, and their temples respected. The power of His Majesty's arms will be exerted only against those, who, deserting the cause of their country, oppose the progress of His Majesty's troops, and of their own countrymen united in arms for their deliverance.

"Lastly, his Excellency promises, in the name of His Majesty the King of Great Britain, to the chiefs, the continuance of their respective ranks and dignities; to the people, relief from all arbitrary severities and oppressions, with the fullest protection of their persons and property; and to all classes, the inviolate maintenance of their religion and the preservation of their ancient laws and institutions, which the extension of the blessings resulting from the establishment of justice, security and peace, which are enjoyed by the most favoured nations living under the safeguard of the British crown."

On the 11th of January, 1815, the first division, under Major Hook, crossed the boundary river of Sitivacca, and marched the same day to Ruanwelle, the first fortified post within the Candian country, which was carried after a very trifling opposition from the King's troops, and without any loss on either side.

The people of the three corles which had lately erected the popular standard, who had sustained constant defeats, were elated to the greatest degree on seeing the British detachment actually on its march. At Ruanwelle the detachment was joined by His Excellency.

The progress of the several divisions toward the surrounding heights of Candy, where it was intended they should all concentrate, was but partially interrupted by the enemy. The passage of the Maha Oya river, which lay in the route of Major Hook's division, was unsuccessfully disputed by a small body of the King's troops; but they were soon dislodged from their position by the advanced guard, under Lieutenant Foulkstone, who forded the stream with great gallantry; but the opportunity for bringing the enemy to action was not allowed him, as the post was deserted on his approach.

The most important and tenable positions in Candy are the passes of the Balani mountains and those of Gallegederah and Geriagamma, and it was at these places that the greatest stand was expected to be made.

Lieutenant-Colonel O'Connell, commanding the second division, having on the 2d February pursued a body of the enemy to the foot of the Balani mountain, found himself within a mile of the principal battery, which he determined on attacking without waiting for any additional force. This was successfully done by the advance, under Major Moffat.*

(To be continued.)

MASKS FROM NEW GUINEA AND THE BISMARCK ARCHIPELAGO.

Masken von Neu Guinea und dem Bismarck Archipel.
By A. B. Meyer. *Königliches Ethnographisches Museum zu Dresden.* Band VII. Folio, pp. 15, Plates 15. (Dresden: Stengel and Markt, 1889.)

Dr A. B. Meyer has written the seventh of the series of fine publications of the Royal Ethnographical Museum of Dresden which are brought out under his direction. He has selected for description and illustration the masks from New Guinea and the Bismarck Archipelago which are to be found in the

collection under his care. The descriptions are as a rule very brief, but they are to the point, and indicate the zoological training of the author. The latter is shown not only by the precision of the descriptions, but also by the addition of the generic name to the animals represented by the masks or used in their adornment. Of the 83 specimens in the Dresden Museum, 61 have been illustrated in this memoir in a most admirable manner by a photographic process the excellence of which leaves little to be desired. On comparing these photographs with woodcuts of similar objects, the advantage of the former is at once apparent, as the texture of the various substances used in the manufacture of the masks is faithfully rendered, and the quaintness of the original design or pattern is not glossed over by an engraver. It is a great pity that the magnificent collections in the British Museum cannot be rendered available for home study by the publication of similar photographs.

It is to be regretted that Dr. Meyer confined his account of the masks to those contained in the Dresden Museum, and has not compared these with the specimens which are to be found in other museums.

A good opportunity for a thorough treatment of the subject has thus been lost. For example, allusion is made to the occurrence of masks in the Eloma districts of the Papuan Gulf, but no description or figure is given of them, although numerous specimens of these have found their way into museums. Of the eight masks which are figured from Torres Straits, one of the most characteristic varieties is unrepresented—that one which represents a crocodile's head surmounted by a human face. A fret pattern occurs on a mask from Jarvis Island. This is alluded to by Dr. Meyer, and is compared with somewhat similar patterns, of which woodcuts are given, on two masks from German New Guinea, and with two patterns on arrows from Dutch Guinea. The Torres Straits pattern, unlike the others, is precisely similar to the common form of the pattern and as it does not occur on other objects from that district we can only conclude, contrary to Dr. Meyer, that it was directly copied from some introduced object; the same mask is further ornamented with some imported red woven material. Dr. Meyer suggests that the helmet masks from New Ireland, and the feather helmets and masks from the Sandwich Islands, are reminiscences of the helmets of the Spanish voyagers of the sixteenth or seventeenth century. He also considers it probable that the use of masks in this part of the world originated in New Ireland, and extended through the New Hebrides to the northern portion of the German territory of New Guinea, and thence by an overland route to the head of the Papuan Gulf and Torres Straits. Other routes were northward to the Caroline Island, Morilock and south-east to New Caledonia. Dr. Meyer has been able to discover very little concerning the uses of masks; all that he can say is that they are used in "masquerades, festivals, general feasts, secular, religious, and war dances." It is, however, very probable that particular kinds of masks are used for definite occasions, and that the masks which are worn say during initiation ceremonies could not be put on at a seasonal festival. There is no evidence, so far as British New Guinea is concerned, that masks are ever worn at the festive or secular dance, or at the war dance; they appear to have a definite sacred or religious significance.

This valuable memoir concludes with an interesting quotation from Weisser's paper on masks from New Ireland. Early in May the men of one village repair to another village with which they have a feud. Each man then puts on the mask which he has been secretly preparing during the previous year, and the men of the one village dance opposite to those from the other. After this they have a feast, and exchange sago cakes, which they eat with caution, fearing poison; criticism of the masks of the opposite faction affords ample opportunity for the continuance of the animosity.

A. C. H.

—*Nature*, July 17th.