Ceylon

Literary Register.

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CEYLON FOLK-LORE.*

(Concluded from page 107.)

It is customary for charitably-disposed persons in Ceylon to erect along the high-roads buildings called "ambalams." These are generally sheds with a half-wall round them, where the traveller may spread his mat, cook his food, and rest for the night.

Seven travellers happening to meet at an ambalam agreed that each should put a handful of rice into the pot, and so contribute to a common repast. Each traveller, thinking to feed at the expense of his six comrades, and save his own rice, approached the cooking vessel with an empty hand, and pretended to supply his quotum. The result was a pot of boiling water only, and the proverb is: "Like the 'cunjee' (rice-gruel) that the travellers cooked."

Potters used in former times to carry their brittle ware to market on the back of an elephant. It was, of course, essential that the animal selected for this duty should be an exceedingly docile one. In order to show that the most peaceably disposed person must sometimes manifest his power, there is a saying that "even a potter's elephant must kill a man once a year."

By way of illustrating the desirability of taking a strong foe at a disadvantage, the Singhalese say: "The right time to hit a savage bull is when he is stuck fast in a mud-hole."

Connubial felicity is liable to interruptions in Ceylon as well as elsewhere, as may be gathered from the following tale: "An unfortunate henpecked husband betook himself to a friend's home at a distance to acquaint him of his troubles, and obtain his sympathy and advice. While they were engaged in conversation, the wife of his host rushed into the room in a rage, with a 'chatty'—or earthenware vessel—in her hand, and banged him on the head with it. The result was the inevitable one. The man's head went through the bottom of the vessel, and his neck was encircled by the rim."

"Do you ever see anything like this in your part of the country?" cried the humiliated man.

"Such things do occasionally happen," was the reply. "But I have never seen it quite on this wise."

And he went home thinking that in future he would "rather bear the ills he had, than fly to others that he knew not of."

It sometimes happens in Oriental countries, that daughters are sacrificed by their parents to position and title; "for their good," of course.

The parents of a girl who was thus bestowed in marriage, went to pay her a visit; expecting, naturally, to be entertained with a hospitality corresponding to the husband's rank. Unfortunately, there was nothing in the larder. To express her dissatisfaction at the treatment she had received, the daughter placed an empty pan upon the hearth, and made show of preparing a meal.

The curiosity of the mother being excited, she peeped into the vessel, but saw nothing. "What are you doing, silly girl?" she exclaimed. "I am frying the honour you got for me," was the reply. "There is nothing else!"

A Singhalese blacksmith, who only knew two Tamil words, "namako thereum" (I understand), used them on every possible occasion.

One day, a Tamil man brought him his gun, and requested him to draw the charge of powder and shot, as he was unable to do so himself. The blacksmith understood not one word that was said to him; but, unwilling to betray his ignorance of the language, replied "'namako thereum," and proceeded to make a rod of iron redhot, and to insert it into the barrel. The owner of the gun, divining what he was about, told him most explicitly in Tamil, the nature of the obstruction. To which warning, the foolish blacksmith replied simply, "namako thereum." The next moment he had inserted the iron rod into the muzzle. The result was disastrous. "Namako thereum!"

"As the wild cat ate jungle plantains." A wild cat was so imprudent as to indulge in jungle plantains, which seriously affected his health, and caused him considerable suffering. In his agony he vowed that, if he recovered, he would never touch that fruit again. After a time he did recover, and for a while stuck to his resolution. But one day, going through a different grove of wild plantains, he approached a very tempting bunch, plucked one fruit, and, after looking at it with wistful eyes, threw it away untasted. The next day he found occasion to go the same way. The plantains were still there, and looked even more inviting than on the previous day. He again plucked one, and after eyeing it for some time, ventured to eat it, and proceeded on his way, suffering no ill effects. Next day he ate to his heart's content, remarking that the plantains of that jungle were not unwholesome. Alas, poor cat! His disorder seized him with increased force, and he fell a victim to his appetite.

The sacred precepts of Buddha are called "Pansil," and are communicated orally by the priests to any who may desire to hear and follow them.

A certain woman, having been to the temple for this purpose, asked her husband, who was a very stupid man, why he, too, did not go and hear "Pansil."

"Because I do not know how to do so," he replied.

"Why, all you have to do," said the wife, "is to repeat whatever the priest says to you."

"If that is all, I will go," said the man.

Accordingly the bumpkin set out for the temple.

On arriving there the priest seeing him walk rather unceremoniously into the sacred precincts, cried out:

"Hullo! you fellow; where are you going?"

The man, remembering his wife's instructions, answered:

"Hullo! you fellow; where are you going?" and thought he had learned the first precept of "Pansil," which, after all, was not so difficult as he had anticipated.

* By L. Liesching, Esq., formerly a Ceylon Civil Servant, in *All the Year Round.*

"Are you mad?" said the priest.

"Are you mad?" was the reply.

"Catch that fellow and give him a thrashing!" said the priest to his attendants.

"Catch that fellow, and give him a thrashing!" repeated the man.

The priest's satellites fell upon him, chastised him severely, and turned him out.

On returning home, he told his wife that, considering she heard "Pansil" once a fortnight, he was surprised at her keeping so well. For his part, the first dose was enough, and he wanted no more of it.

It is an opinion, exceedingly prevalent among Orientals, that, to confer unexpected honour on those not accustomed to it, is sure to have the effect of making them ungrateful and disrespectful.

A King observed that whenever he passed a particular tree, a lizard used to descend the trunk and bow his head, as a mark of respect. The King, therefore, ordered that he should be vested with a golden ear-ring he had made for him. The heart of the foolish lizard was inflated with pride at this unexpected distinction. He felt sure that the King was alive to those remarkable qualities he had always felt he possessed, but which the rest of the world had been too ignorant to discern. He had not the least doubt that the King would soon desire to avail himself of his superior wisdom, and while willing to assist him with his sage counsel, he did not think it expedient to make himself too cheap. So, the next time the King came by his tree he turned his back upon him, and paid no attention to him whatsoever.

A certain King was desirous of having a statue of Buddha constructed of pure gold. Accordingly, he summoned the master goldsmith of his court and gave him the necessary instructions, but required him to carry on the work at the royal palace, under close supervision, that there might not be the slightest suspicion that the precious metal had been alloyed. The goldsmith undertook to fulfil the requirements of the King, and then proceeded to his own house to fetch the implements of his trade.

Calling his two sons before him, he told them the commands of the King, and under what strict surveillance his operations would have to be conducted. Then, turning to the younger, he asked him to what extent he thought it would be possible for him to debase the gold with which he would be supplied. He replied that under the circumstances he hardly thought it possible for one to possess himself of more than a fourth part of the metal. He then asked the elder son what he had to say, and he answered that possibly so skilful an artist as his father might be able to appropriate one-half. Their father directed towards them a look of scorn, and, gathering together his tools, left the house without saying a word.

When he arrived at the palace he commenced his work under the direct supervision of one of the most trusted nobles, while every precaution was taken to prevent any fraud.

When the day's labour was over the goldsmith was carefully searched before being allowed to depart.

On reaching home he called his two sons, and with their aid commenced making, of base metal, a statue exactly resembling the one he had begun at the palace.

Day by day the work progressed at the palace, and night after night was the labour continued at home, until the day came when the finishing touch was put to the statue of gold, and it was duly submitted to the King for approval. His Majesty was delighted both with the design and its execution, and bade the goldsmith name what reward he desired in addition to the proper wages. The goldsmith bowed to the ground, and replied that he had only one request to make, which was that he might be permitted the privilege of bearing the image in state to the temple where it was to be deposited. "But," said he, "as I am an unclean man, and this is a sacred thing, I pray that I may be allowed to purify it at the tank near the temple before handing it over to the priests."

The monarch readily acceded to so pious a wish, and an auspicious hour was fixed upon by the royal astrologers, when, to the sound of trumpets, drums, and pipes, the procession should set out from the palace to the shrine. All the arrangements were duly made, and, at the appointed time, with elephants, banners, and yellow robed priests, the goldsmith, carrying the golden image on his head, marched proudly in front; while last of all, surrounded by his guards, came the Rajah himself.

Through the admiring crowd, drawn up on either side of the principal street, the gay procession passed, At length they reached the tank, and halted. Then the goldsmith, descending the steps, stepped into the water, and reverently lowering the image, immersed it for a few moments. After a brief interval he reascended the steps, carefully wiped the moisture from the image, and bore it to the entrance of the temple, where it was solemnly made over to the priests. The goldsmith made his obeisance to the King, and went home. The shrine was carefully secured, and there the statue remained, a thing of beauty and a joy for years to worshippers, none of whom, from the King downwards, doubted for a single instant that the image was the identical one whose fashioning had been conducted under such unusual precautions. And yet the dishonest goldsmith had effected his purpose, and, ere long, the golden image was in the melting pot, while its base counterfeit occupied the place of honour in the temple.

How was this accomplished?

That morning, ere the first streak of dawn had lightened the eastern horizon, the figure of a man might have been seen stealing to the tank, bearing under his arm what, on inspection, would have proved to be an image of Buddha. Noiselessly descending into the water, he placed the image at the bottom of the tank, and returned as secretly as he came. It was this statue and not the golden one that the goldsmith, later on in the day, bore from the tank to the temple, and so cunningly had he copied the original that none for a moment suspected the fraud.

At the dead of the following night the same dusky figure once more crept to the tank, and, taking up the precious image, carried it off to his house, and appropriated the whole of the gold.

Are we to infer from some of these anecdotes that fraud and chicanery are held up for admiration, or rather, that they are intended to warn the unguarded against knavery? Let us hope and believe that the latter is the case. Be that, however, as it may, these tales are here recorded as fair specimens of Oriental humour.

HAAFNER'S ACCOUNT OF CEYLON.

TRANSLATED BY DONALD FERGUSON.

(*Concluded from page 109*)

Among these latter must rightly be placed *Jaffanapatnam*, to which the Portuguese had given the name of *Nossa Senhora de Milagri*, after a miraculous image of the Virgin, the church of which still exists. This town is situated in the fertile district o

Jaffanapatnam, which anciently formed a kingdom governed by its own independent sovereigns. It is said to be sixteen miles in circumference; it is a peninsula, attached to *Ceilan* by a narrow neck of land, and is divided into four provinces: *Welligamme*, *Warmouratie*, *Tinnenour* and *Padshiapalam*. Van Goens captured it from the Portuguese in 1651,* after a siege of about four months, which cost over eighteen hundred men. It is thickly populated and fertile, full of villages many of which even have a church; most of the inhabitants also, with the exception of the *Wanniahs*, are Protestant or Catholic Christians, whose number, in 1782, amounted to more than one hundred and ninety thousand souls.

The town of *Jaffanapatnam*, which is the capital of this kingdom, is situated on the border of the river or strait of *Caitz*, and formed by the two islands of *Caradiva* and *Ounatour*, or *Amsterdam* and *Leiden*. But the strait is so shallow, that it is only with difficulty that small boats when laden can approach the town. In the middle of the strait is an islet the whole extent of which is occupied by a small fort built by the Portuguese, and to which they gave the name of *Reïl* and which the Dutch call *Ham-en-Hiel*, because the island of *Ceilan* has the shape of a ham (*Ham*), and this islet is joined to it like its heel (*Hiel*). The castle of *Jaffanapatam*, which is some hundreds of paces from the town, is regular, surrounded by a ditch, and is capable of making a long defence; which was not however thought desirable when I was there in 1782, for I know, without the slightest doubt that the commanding officer Raket had already drawn up the capitulation, in case the English attempted to make an attack on *Jaffanapatnam*; which they indeed had the intention of doing in a certain manner, by effecting a landing near *Punto Pedro*, and at the same time ascending the strait of *Caitz* by means of *chelingues* and other flat boats, in order to attack the town on both sides at once. The English Government of *Madras*, wishing to make this plan known to their general Monro, who was then with his army near the pagoda of *Chelimbran*, commissioned me, by a singular accident too lengthy to relate here, to carry it to this commanding officer; and Lord Macartney, then governor of *Madras*, promised me on his word of honour to give me a thousand gold pagodas, or about eleven thousand francs, and to insure my fortune afterwards, if I sent to General Monro or the English agent at *Tranquebar* the packet of letters with which he had instructed me, and among which was the plan in question, as I learnt some time afterwards.† This promise however made no impression on my heart, which remained ever attached to my country, without any consideration of interest. It is true that the circumstances in which I found myself during the revolution forced me to turn these sacrifices to account, but I had the chagrin of seeing that they were not taken into consideration at all, and that, in spite of my past services, it was preferred to give to young persons, or men without experience, the places that I had asked for; thus shameless intrigue and foolish patronage are in Europe, as in India, almost the sole means by which one can hope to make his way.

* Read 1658.—Tr.

† The details of this incident are given by Haafner in chaps. VIII *et seq.* of his "Journey from Madras through Tranquebar to Ceylon." He gave the letters into the hands of the French at Pondicherry, learning their contents shortly afterwards when on his voyage to Ceylon. He prided himself on having thus saved Ceylon from the British: for, as he says, the capitulation of Jaffna had already been drafted, and he tells us that he translated it into English for Raket.—Tr.

After *Jaffanapatnam* comes *Trinquemale* or *Tricounmalley*, which means the mountain of *Tricoun*, after the name of a famous pagoda. The place is of the greatest importance in India; as the English know only two well; and it is this that made them refuse so obstinately the restoration of *Ceilan*. This town is at a distance of thirty-five miles from *Jaffanapatnam*, in the most beautiful and fertile part of the whole island; and its harbour is one of the best and most spacious in India; for more than a hundred vessels can anchor therein safely sheltered from every storm. It is surrounded by high mountains and good forts, which make the entrance, naturally narrow, impossible for an enemy's fleet. But economy, on which General Mossel wrote such a tedious memorandum,* and which has generally resulted in more evil than good for the Company, is also the cause of this town's having been insufficiently fortified on the land side. It was this defect that the English profited by in 1781,† in order to take possession with little trouble of this place and the vessels of the Company that were then in its harbour; and Admiral Suffren in like manner took advantage of this a short time afterwards (30th April 1802)† to recapture it, before they had been able to fortify it further, having left only three hundred and eighty men there on their departure.

The English, who are now in possession of *Trinquemale*, will doubtless fortify this place at little cost (I say a little cost, in comparison with the great advantage which they will derive therefrom), and will render it impregnable. Their vessels will no longer be obliged as formerly to go for refuge, on the approach of the bad monsoon, to *Bombai*. They have no longer to fear to be obliged to leave their possessions exposed to being captured or starved out during the absence of their fleets. They can now (especially since the fall of Tippo-Saheb, and as masters of the whole coast of *Orixa* and *Coromandel*) defy, in their refuge at *Trinquemale*, all the attempts of their European enemies, who, having nowhere a fortress or a safe harbour, where they can procure fresh supplies for their troops, or pass the rainy season, will soon be forced to seek shelter at a distance, and consequently to abandon the advantages that

* Du Bois, in his "Vies des Gouverneurs Généraux," in the account of General Mossel says:—"The immoderate Luxury that reigned in its Settlements, especially at Batavia, was another public evil, a stoppage of the excessive progress of which had often been attempted, but always vainly, for more than a Century. Under new and very urgent Orders from the Seventeen, the Governor General caused to be published & posted, on 1st January 1755, a Regulation of sumptuary Laws, comprised in 123 Articles, divided under 12 Titles, of which the first 4 refer solely to the Capital, which was the most affected by this contagious evil. A second Order, not less useful & necessary, is that which Mr. Mossel issued on 29th March of the same year, against illicit & fraudulent Trade, the natural consequence of this immoderate Luxury, to which it furnished its chief substance; but the whole success of these wise measures will always be more to be wished for than to be hoped for, although a constant attention to causing them to be observed as rigorously as possible will for all that be a respectable restraint, at least for the greater part of the subaltern Employees, & the private Inhabitants of those eastern Regions." In the English translation of the Voyages of Stavorinus (vol. I, p. 304) the translator gives in a note some of the curious regulations established by the act, which, he says, "enters into the most minute detail respecting the carriages, horses, chairs, servants, dress &c., of the Company's servants, and exhibits a strange picture of meanness and illiberality in the midst of affected grandeur."—Tr.

† Read 1782. (See *L. R.*, IV, p. 125 *et seq.*)—Tr.

they have succeeded in obtaining. This, among others, is the chief aim that they had in making themselves masters of *Ceilan*, and which they have attained to, to my great regret; for, although they have been our friends, and are so at this moment (in 1802), they will nevertheless always continue, as hitherto, the enemies and the oppressors of our commerce, at least in the East Indies, of which I could produce a large number of proofs.

In addition to the fortresses that I have already named, the Dutch had several others in the island of *Ceilan*, of which I shall mention *Beligamme* which has a very good harbour; *Calitaauw* as well as *Maturé* situated on the river *Melippa**; then *Baticalo* near the river of the same name, in a wonderfully beautiful and fertile region. It was there that in 1682 † the Dutch made their first landing on the island. There is also *Calitour*, near *Gale*. This town is situated in the centre of the cinnamon country on a mountain, at a short distance from the river of *Colombo*, which there falls into the sea.‡ This mountain can be ascended only by one road, and the town, which is defended by five bastions, might be rendered impregnable at very little expense.

These are the towns and fortresses which old Anglebeek handed over all together and without the slightest resistance to the English; fortresses which the Portuguese, with infinitely less means, defended with singular valour. There was only the commanding officer of *Trinquemale* who, refusing to obey the orders of Anglebeek, made a vigorous resistance to the English; but he found himself at last forced to yield to the superiority of their forces. I am sorry at not being able to remember the name of this brave and valiant officer. It would have been well if he had then been governor of *Ceilan*; perhaps we should still possess that precious settlement. There is reason to believe that at any rate his good conduct was not borne in mind. It appears at least certain that he never received the slightest recompense; for I have never heard that those who deserved well of the Company obtained any favour from it; whilst, on the other hand, I can assert that the malversations of which many servants of the Company rendered themselves culpable were rarely punished as they deserved. If this just punishment had taken place, what would have become of its governors and principal men who so shamelessly handed over its settlements to the enemy? what would have become of those who, by a thousand illicit means, gorged themselves with gold to its prejudice, and at the expense of the sweat and blood of the unhappy Indians? and those finally who, through ignorance, pride, or avarice, instigated disastrous wars, destroyed the commerce of the Company, and changed its flourishing factories into burdensome possessions? If, I say, all these offences had been punished according to their deserts, how small would be the number of those who would have escaped from the branding hand of justice.

[The statement on p. 83, that none of Haafner's books have ever been translated into English, is, I find, incorrect. Though Tiele, in his *Nederlandsche Bibiliographie van Land en Volkenkunde*, does not record it, I find in a recently issued English bookseller's catalogue the entry:—"Haafner (J.) Travels on Foot through the Island of Ceylon, trans. from the Dutch, 3 plates, thin 8vo, boards. Sir R. Phillips, 1821." I have never before seen any reference to this translation. With respect to the note on p. 83, I find that Haafner returned to Europe in 1787; so that he was absent therefrom for a period of 21 years,—not 23 as he states, nor 19 as M. Jansen says.—TR.]

* The French translator has evidently misunderstood the original, for by making the verb 'situated' plural he places *Calitaauw* (a fort at the mouth of the Kallairavuaru between Jaffna and Trincomalee) as well as Matara on the *Melippa* (the Nilwalaganga).—TR.

† Read 1602.—TR.

‡ Haafner was evidently never at Kalutara, and seems to have confused the names *Kaluganga* and *Colombo*.—TR.

GALLE:

(A FEW NOTES BY A TRAVELLER.)

"What a different place Galle now is!" I may well exclaim, "*Ichabod*, thy glory is departed!" Where are the great steamers that once bedecked its beautiful harbour? Where are the European passengers that once graced the streets and suburbs of this charming town? Everywhere there is a vacancy which is really depressing. The military buildings and barracks are now occupied as public offices, and not a *redjacket* can be seen anywhere, except the uniform worn by the Volunteers on a field-day. It has been said in the *Ceylon Observer* that Galle is now only a "fishing village;" and so it will become, I fear. Its great attraction is the fish market. Here fish is not only *plentiful* but *cheap*. The Matara coach also brings every day a good quantity of fish which is picked up at Weligama. Vegetables and fruits of the best description can be had here, and very cheap too, especially jak and breadfruit. The probable extension of the railway to Galle is looked upon by the inhabitants as a great desideratum. The change which the *iron horse* is likely to produce there remains, however, to be seen. They say the proposed extension will become an accomplished fact in December 1891. So mote it be!

On the 27th Sept. last I took a walk all round the town, and the first building which attracted my attention was the Clocktower. It bears the following inscription:—"This tower was erected by public subscription to the perpetual memory of Peter Daniel Anthonisz, M. D., born at Galle, in testimony of his skill and benevolence in relieving human suffering. The clock is the gift of Samson D'Abrew Rajepakse, J. P., of Kosgoda, 1883."

The donor of the clock, who was a great benefactor to the colony, is no more in the land of the living, and our worthy old Doctor is now an honorable member of the Legislative Council representing the Burghers of Ceylon. This gentleman's palatial residence is about three miles from the town. It is situated on the top of a hill, and commands a beautiful view. I paid him a visit one morning very early, and strange to say the old man was then hard at work in his own *tea* garden, of which he seems to be very proud. He was there alone, still in the enjoyment of single blessedness!

The sweetest spot for an airing is the Esplanade on which the Club House or Pavilion stands. After a hard day's work how invigorating to enjoy the fresh sea breeze which comes over this nice promenade at all times.

The Pavilion was in a dormant state when I came to Galle. It has since received such an impetus that its completion within another month may be safely predicted. Some of its best supporters believe that the building will soon expand into a Town Hall and Concert Room. May their most sanguine expectations be speedily realized!

The Victoria Park is not what it should be, but they say that if I had seen the ugly waste piece of ground before it became a park, I would

know the improvement and trouble taken in making it what it now is. It is true that there are nice seats and well-kept roads, but why the people do not avail themselves of this park is a question to be solved. Ornamental trees and flower gardens will, I think, soon attract pedestrians to the spot.

I also paid a visit to the Dutch Cemetery. It is kept in very good order and condition. The words "*Memento mori*," at the entrance of the gate, remind us "what shadows we are, and what shadows we are pursuing." It appears that this cemetery was opened in 1786, being now more than a century old.

The other buildings which deserve notice are All Saints' Church and the grand Dutch historical church. Revd. J. Bamforth, M. A., is the Colonial Chaplain, and the Revd. F. C. Salkeld, the Curate of the Anglican Church, while the Revd. H. L. Mitchell, M. A., is the Colonial Chaplain of the Presbyterian Church. The most conspicuous of these is Mr. F. C. Salkeld, who is not only indefatigably engaged every day of his life, at morning and evening prayer in All Saints', but, like St. Luke the Evangelist, he is "the beloved physician" of many a one here. How he finds time to attend to all his patients (in addition to his clerical duties) is a mystery to some! However, it is a question for serious consideration whether other missionary bodies should not adopt a similar course. Why not teach the new labourers coming out to Ceylon the healing art in order to relieve suffering humanity? A son of the Revd. J. D. Palm, who, I believe, is a Baptist missionary, has made himself very useful to the poor as a medical man. We ought to have more of such men in the colony. The Galle Industrial School is another very useful establishment. The Rev. R. Tebb is President and the Rev. A. Triggs is a Committee member of this institution. Shoemaking, tailoring, and other useful trades are taught here. The Rev. J. H. Nathanielsz is its Honorary Secretary. I understand that this school is self-supporting. I was also present at a bruiloft or silver wedding celebrated on the 29th Sept. last. The happy couple, Mr. and Mrs. H. Woutersz, received two or three purses of a substantial nature from their relatives and friends. There was a significant transparency fixed on the wall showing a boat (No. 25) sailing o'er *the* river with the happy pair. They appear to be steering towards the golden sun, just then setting below the horizon (No. 50). It is not a mere complimentary term to wish them "a happy golden wedding." They are so young and so very full of strength and life, that it is not difficult to predict the auspicious event which is looming for them in the future. On the two sides of the river were some beautiful trees representing the olive branches of the family, about *fifteen* in number. There was a couplet at the bottom of the transparency to which I heartily respond:

> "Bless this happy pair we pray,
> Till their *golden* wedding day."

The Lighthouse at Galle, which is on the west side of the harbour, is another attraction. It has an iron tower, and is about 100 feet above the sea. It gives a fine white colour every night. Near this place we have an excellent sea-bath: the water is as clear as crystal. At Wakwella we have a good spout bath coming from the hills: the water is as cold as ice; not far from the town there is a shower bath (a private one) but open to all friendly with the proprietor. These are, I think, some of the luxuries of Galle.

The Public Band plays twice a week, viz., every Monday and Friday. It was on the 30th September at 9 p.m. we went to hear the band by special request. It was a brilliant moonlight night, and everything looked nice and pleasant. A large number of ladies and gentlemen had been promenading the Esplanade at the time. But alas for the instability of all things earthly! After the Band played a few sweet tunes, down came an unexpected shower of rain. I pitied the ladies for none of them had any protection from the pelting rain. So we were completely drenched to the skin that night, and soon beat a hasty retreat homewards. The result was a bad cold the next day.

The Late Kandyan King's Walking Stick.—Mr. Charles E. Cannon, Purveyor to H. R. Highness the Duke of Edinburgh, is an extraordinary man. Some people call him the great gun. In his possession are some things worth seeing. The walking stick of the ex-King of Kandy, who was sent as a State prisoner to Madras on the 24th January 1816, is owned by him. He also owns several gold watches belonging to some eminent people. He commenced life as a mariner, and had he continued in that capacity he would not have risen to any enviable position. But now he is a wealthy man—a self-made man. He has strong reason to recognize the weighty fact that

> "There's a divinity doth shape our ends,
> Rough hew them as we will."

Under a rough and rugged exterior Mr. Cannon possesses a kind and loving heart.

After seven weeks' hard work upcountry, the Rev. H. L. Mitchell came back to Galle, when Mr. C. Dickman, who was acting for Mr. Mitchell, returned to Colombo after having done good service here.

CEYLON IN 1816.

(*From the "Asiatic Journal," vol. II, June-Dec. 1816.**)

Jan. 24.—On Thursday the 18th, being the day appointed for celebrating the anniversary of Her Majesty's birthday, the royal standard was hoisted at sun-rise, a royal salute was fired from the ramparts at one o'clock, and at five in the afternoon, the troops in garrison were drawn up on the south esplanade, and fired a *feu-de-joie*.

Capuwatte, the Second Adigar, who is on his first visit to Colombo, was present at the review, and testified as much surprise and gratification at the imposing and martial appearance of the troops, as the cautious habits of Kandyan reserve would allow him to evince. His manner, however, was a striking contrast to that of his countryman, Eheylepold, who attended the review on the King's birth-day. Capuwattee continued in his palankeen during the whole of the spectacle, but our readers will recollect the surprize with which they witnessed Eheylepold's appearance on the ground, riding boldly along the whole line of troops on a fine Arab, yielding with reluctance to the persuasions of his European friends to dismount before the firing commenced.

In the evening a ball and supper was given by his Excellency the Governor and Lady Brownrigg to the settlement. The ball was opened by Lady Nightingall and Colonel Kerr, and the dancing continued until one, when the company sat down to supper; after supper the company returned to the ball-room, and the dancing was resumed and kept up with unabated spirit until an early hour on Friday morning.

On Saturday, the 20th his Excellency Sir Miles Nightingall, with Lady Nightingall, and Capt. Tucker and Farquarson, aide-de-camps, embarked on board the H. C. cruizer Nearchus, for Bombay.

* From copy in Colombo Museum Library, kindly lent by Mr. F. H. M. Corbet, Librarian.—Ed. *L. R.*

The Chief Justice and Mr. Elphinstone, arrived at Colombo on Friday, and were received with the salutes due to their respective ranks. We understand Mr. and Mrs. Elphinstone are residing at his Excellency's country-house at Mount Lavinia.

On Sunday last, H. M. ship Cornwallis, Capt. O'Brien, came to anchor in these roads,—Mrs. Sewell, his Excellency the Governor's niece, came passenger in the Cornwallis.

This day, the 24th January, the King of Kandy with his family, embarked on board H. M. ship Cornwallis, for Madras—a very great concourse of people assembled to witness this extraordinary embarkation.

It was late in the afternoon when they left the shore in the boats of the Cornwallis, the King with his wives and mother-in-law, under the care of Mr. Granville, in the Captain's barge, and the attendants in another—Col. Kerr, commandant of Colombo, and Mr. Sutherland, secretary for Kandyan affairs, went with Capt. O'Brien, in a third. The master attendant's boat and several others followed to the ship. In conducting the females of the King's family to the boat, and in receiving them on board the ship, due attention was shewn to preserve that decorum which which all Indian women of high rank expect to be treated.

In regard to the King himself every feeling of hostility had ceased from the moment he became a captive, and his wishes had been always indulged as far as they could be gratified with safety and propriety. He was taken to the water side in the governor's own carriage, and his ladies were carried in palankeens. They were closely veiled as they went into the boat, —and during their embarkation which took up some time, the King stood by and assisted by giving orders to his own people, with much composure and presence of mind. He was very handsomely dressed, and his large trousers drawn close together upon his ancles, reminded us very much of the figure of Rajah Singal, as given by Knox. The wind was high and the boats encountered a good deal of sea in their passage to the ship. The women were first taken on board and the King followed. They were all drawn up in a chair, and the whole was managed with the regularity and precision which are so remarkable in everything that is done on board an English man of war. Some of the ladies were of course much alarmed, and some had suffered a great deal from sickness in the boat, but the King shewed no sign of fear and behaved like a man. When the whole circumstances of his situation are taken into consideration, and it is recollected that in addition to his natural feelings, upon leaving an island where he had lived so long in a barbarous state, he was carried through a rough sea, which he had not been upon since his infancy, to an English man of war, which he had never seen before, it must be acknowledged that his whole deportment indicated considerable dignity and firmness of mind. Capt. O'Brien had allotted very spacious accommodations to the Kandyan family, and his behaviour was in all respects so kind and attentive, that we are confident every possible comfort will be given to the royal captives during their voyage. Mr. Granville proceeds to Madras in charge of the King and his family, until they are delivered over to the care of the Madras governments.*

BIRTHS.

At Colombo, the lady of the Rev. Mr. Palm of a son.

The lady of the Rev. Mr. Harward, Missionary, of a son.

The lady of the Rev. Mr. Chater, Missionary, of twins, boy and girl.

Oct. 15, Mrs. Lodewyk Vanderstraaten, of a son.

At Jaffnapatam, the lady of N. Mooyaart, Esq. of a daughter.

Lady Johnston of a son.

Oct. 25, at Trincomalee, the lady of G. Lusignan, Esq. of a son.

Jan. 30, at Colombo, the lady of Dr. Scratchley, Surgeon R. A. of a son.

Oct. 29, at Colombo, the lady of Francis Dickson, Esq. of a son.

MARRIAGES.

Oct. 23, at Colombo, by the Rev. George Bisset, Mr. P. I. J. Brohier, son of the late Capt. Brohier, to Miss Ann Louise Elizabeth, third daughter of A. C. F. Count of Ranjowa.

Nov. 13, by the Hon. and Rev. J. J. Twisleton, Mr. J. O. De Neys to Miss Maria Wond.

DEATHS.

Nov. 13, at Colombo, Lieut. Archibald McCreary, 73 Reg. aged 28 years.

Lately at Colombo, Lieut. Davies, of H. M. 2nd Ceylon Regt.

Lately at Badulla, Lieut. Sackville, H. M. 3rd Ceylon Regt.

(To be continued.)

* Further on, under date Madras, Jan. 27, there is the entry: "The king of Candy and his family have been landed at Madras, and sent to Vellore."—ED. *L. R.*

THE RUBY MINES OF BURMA.

As a gem-producing country Ceylon is interested in the following not very encouraging notice of the Burma ruby mines, evidently by Sir Lepel Griffin from the unworthy but perfectly characteristic attack he makes, in a part we do not quote, on the American missionaries and their Karen converts:—

The country leased to the Ruby Mines Company begins in the neighbourhood of Kyatpyin, but it is of great extent some 800 square miles in area, and is unsurveyed or very imperfectly surveyed. It includes the whole country in which precious stones are known to be found, except one or two outlying mines like Saygin on the Irrawaddy not now worked. The operations of the company have been delayed by the great difficulties of transport and labour and the impossibility of conveying heavy machinery across mountain roads in any but the finest weather. A large amount however, has now reached the head quarters, and is being put up; the stream running through the valley is being diverted, and mining operations on an extended scale are being begun. The labour question however, is one of difficulty. The best labourers are the Mainthas, who come from Chinese territory, and who are strong men and desperate gamblers, so much so that if any attempt is made to stop their unceasing gambling out of work hours they threw up their engagements and leave the place. These men hardly arrive in Mogok before January, and in April they are anxious to return to their homes to sow their fields before the rainy season. The labour procured from Mandalay or Lower Burmah is unsatisfactory and very expensive. Another difficulty the English Company has to face is the jungle fever, which is very trying to new comers, but it may be hoped that with better food and better conditions of living, and as the *employés* become acclimatized, this inconvenience will each year be less severely felt. Kyatpyin is the machinery headquarters of the company, its principal settlement being 12 miles further on, at Mogok, a large and flourishing town in a wide and beautiful valley, through which runs a stream of abundant water. The town is picturesque in the extreme, with groups of temples and pagodas. The houses, all constructed of wood and built on stilts in the fashion of the country, are substantial and commodious, and the inhabitants, all of whom live by the ruby trade, appear to be a most flourishing community, the women being covered with jewels, some of great size and beauty. We visited the weekly fair at Mogok, in company with Sir Charles Crosthwaite and his staff, and the sight was a striking and picturesque one, for men and women from distant villages in the Shan and Chiness hills, strange in appearance, especially the Kachyens flocked in from all directions, and their curiosity and astonishment at the sight of an English lady, who was followed by great crowds through the bazaar, was most amusing. Mogok is fast becoming an English settlement of some importance; it is the headquarters of the district, with a resident magistrate, and of the

divisional military police, who are mostly Sikhs from the Punjab, while the offices and numerous wooden chalets of the officers of the Ruby Mines Company dot the hills surrounding the town. The great alluvial plain through which the river runs is excavated in many places by the shafts of the native miners, who have been allowed to work for rubies through many generations, and that they have found the occupation a profitable one is evident in their appearance and manner of living, but their system of digging shallow holes from which the water and mud is painfully taken out by baskets and buckets is not one which would be profitable to a scientifically working company, whose method would be more elaborate and more in accordance with the principles adopted in diamond mining in South Africa. It has not been found politic to oust the miners in the alluvial soil of the valley from their holdings, although, under the native Government, they held these as tenants at will for until Upper Burmah is permanently tranquil, it is unwise to take any action which would render hostile to the company those whose co-operation might be to its advantage. They have consequently been allowed to continue mining, paying for each person employed a poll-tax of 20 rupees. As about 600 miners are engaged in the work this brings in an annual revenue, of about a lakh and a quarter of rupees, while a useless embargo on smuggling having been removed, the miners more readily bring to the company's officers for purchase such of the good rubies as they find. This plan, which has been experimentally adopted, will be modified if its results are not satisfactory. In the hills about Mogok and Kyatpyin native miners with much larger rights of occupancy work open cuttings in the sides of the ravines, and it is to this work by hydraulic power that the company's operations will be chiefly directed. What may be the ultimate result of the company's labours it is impossible to pronounce, but much activity is now being shown, and, with the arrival of sufficient and effective machinery, the real operations of the company, too long delayed, will practically begin.

Two thousand feet above Mogok, by an exceedingly difficult mountain path, is the military station of Bernardmyo, some eight miles distant, and ordinarily reached by a military road joining the main line above Kyatpyin. It was hoped that the elevation of this cantonment above the sea, quite as great as those in the Himalayas, would have insured the troops against jungle fever: but this was not the case, and the great sickness almost caused the abandonment of the place. The health of the troops stationed there has, however, much improved of late, and, like all Burmese stations, the peculiar climatic conditions require a European resident to be somewhat acclimatized before he finds them healthy.—*Times Weekly Edition.*

It will be observed that the chief difficulties specified in the case of the Burma Company—scarcity of labour and difficulties of transport—do not in the least apply to the gemming country of Ceylon. Clearly British capital should have come here before it went to Burma.

THE ADMINISTRATION OF JUSTICE IN CEYLON.

(From the "Law Quarterly Review," Jany. 1886.)

Many people suppose that Ceylon is under the government of India, and this is hardly surprising. Lying close to the continent of India, and inhabited by native races who migrated originally from India, one would naturally suppose that whatever government might suit India would suit Ceylon also. In fact, the small portions of Ceylon which the Dutch owned and ceded to England in 1796 were at first attached to the Madras Presidency; but an over-hasty interference with existing arrangements, coupled with intolerable rapacity and corruption on the part of imported Malabar officials, caused the Sinhalese on the west coast to revolt; and before the century was out, Mr. Pitt determined that the dependency should thenceforward be governed as a Crown Colony. Hence it is that Ceylon, instead of being governed as part of the great Indian Empire with which she has so much in common, shares the care of the Colonial Office with our West Indian possessions, the Australian Colonies, and other dependencies totally unlike herself. Advantages at once suggest themselves which Ceylon might have enjoyed, had she been allowed to share the government of her grand neighbour, instead of being governed by herself, on a little scale, under another department. In India, Land Settlement, Codes of Substantive Law and Procedure, and many other matters of legislation and government, have been contrived by the high talent at the disposal of a government conducted on a grand scale. Poor Ceylon offers a sorry contrast to all this: much of her legislation embodying substantive law has been very unintelligently framed, and legal procedure halts in a state of confusion between traditions of the Roman-Dutch law and innovations tacitly borrowed from England.

In Ceylon, as in India, England undertakes to govern a large native population very unlike Englishmen in most of their ways, and in each place the European inhabitants must always, for climatic reasons, be in an infinitesimally small minority, compared with the native population. The task of government includes that of providing suitable law and efficient administration of justice. We English are perhaps a little disposed to plume ourselves on the benefits conferred upon Orientals in the shape of British justice. Our administration of justice is certainly honestly intentioned and, so far as concerns English judicial officers, scrupulously pure. '*Nulli vendemus, nulli negabimus aut differemus rectum aut justitiam.*' If we apply the Magna Charta promise to ourselves as rulers of Ceylon, the first branch of it is kept faithfully. As to the '*nulli negabimus aut differemus,*' I fear we have less cause for self-gratulation. There is no native 'public opinion' in Ceylon, but if we could get at the great mass of private opinions and assess a resultant, I doubt if it would be complimentary, on the point of efficiency, to the administration of justice.

Unfortunately, we are somewhat prone to underrate the importance of this department of Government, and to listen with impatience to suggestions that the administration of justice in an eastern dependency can leave much to be desired. Law is not a popular topic with Englishmen. Ourselves a practical, law-abiding people, we habitually in the main conform ourselves to the law, and litigate as little as possible. The habitually litigious man is rare and deservedly unpopular. We like to hear as little as possible of law and lawyers. The people enjoy incorruptible British justice; what more can they want? And if law in general is an unpopular subject, procedure as distinguished from substantive law is still more so. Some would even seem to regard all procedure as *ex necessitate* mere pettifogging technicality, cunningly devised by lawyers for their own base ends. Perhaps this is a tradition lingering from bye-gone days when litigation in England was hampered by 'valuable forensic inventions' now long since swept way by the besom of law reform.

To ensure justice to the governed we need, beside judicial purity, a body of substantive law adapted to the circumstances of the people, and a well-devised system of procedure, by means of which the law may be invoked, enforced and generally brought to bear. Moreover, the judiciary of all sorts must be endowed not only with purity but capacity.

The need for judiciously contrived procedure is even greater in a country like Ceylon than in England. With us the common sense and non-litigious temperament of suitors carry proceedings with scarcely a jolt over many a defect in Procedure. The native of Ceylon is emphatically litigious and uses litigation,

both criminal and civil, as a weapon of offence against persons whom he wishes to annoy. False criminal charges and false civil claims are weapons very commonly resorted to. Again, unlike the Englishman, who, as a rule, likes to mind his own business and come in contact with legal machinery as little as possible, the native of Ceylon seems to court the interference of the law, and in the performance of his own obligations is disposed to await its push. Perjury is as common in the Ceylon Courts as in those of India. Crime is sometimes committed solely in order to accuse some enemy of being the criminal. I remember a case in which some Sinhalese men murdered a Tamil for no purpose of plunder, and for no grudge whatever, but simply in order to accuse some fellow-villagers of being the murderers. It would be very difficult to convince the average villager that he does anything wrong when he suborns a string of false witnesses to convict an enemy of some offence which he really suspects him to have perpetrated, or commits perjury or forgery in order to secure some advantage to which he thinks he ought to be entitled. I recollect a witness who, on being cross-examined as to character, admitted that he had been convicted of forgery. The cross-examination over, the witness addressed the judge much as follows:—It appeared, he said, to him, that he had been questioned about the conviction with the view of disparaging his character, and having admitted the fact, he should like to be allowed to explain that the circumstances were by no means discreditable to him 'The fact was,' he continued, 'that I and my sister had inherited a piece of land in undivided shares, I wanted the whole to be sold, but she would not agree. What would I do? I was obliged to take another woman before the notary, and say it was my sister come to join in the sale-deed.' It is not too much to say that in the large majority of contested cases which come before the Supreme Court in appeal the issues involve perjury on the one side or the other. As for instance, the plaintiff sues on a promissory note, and the defendant pleads forgery; or the defendant pleads payment, and the plaintiff denies the payment; or the plaintiff avers that he and his ancestors had been in quiet enjoyment of certain land up to a certain day when defendant forcibly ousted plaintiff, and defendant answers that he and his ancestry were always in possession, and plaintiff's party never had any enjoyment at all. As far back as 1833 a Commission, reporting generaly on the Administration of Justice, commented on the custom of parties in their pleadings denying all the allegations of the other side, irrespective of truth, in the mere hope that something might happen to prevent their being proved at the trial. Much of the same spirit obtains now-a-days. I remember, indeed, a pleading drawn by a Eurasian lawyer in Crown employ, in which the pleader, not content with denying all the plaintiff's allegations made up to date, proceeded to deny by anticipation all allegations which the plaintiff might thereafter make in any future pleading. False testimony is a more scientific matter amongst the Tamils in the northern parts of the island than amongst the Sinhalese, and the witnesses are sometimes exercised at a mock trial before the real one.

It is no light task to devise Law and Procedure which shall effect the maximum of good and the minimum of harm under such circumstances, and the task is all the harder on account of the difficulty of ascertaining what the natives themselves think about such matters. In England when the shoe pinches, public opinion expresses itself roundly, and the press ventilates the grievance. A timid and suspicious Eastern population has no expressed public opinion. Moreover, the few newspapers published in Ceylon report legal matters very ineffectively, and shortcomings in the administration of justice, which in the interest of the public should have publicity, are very commonly passed over in silence.

So much for the *à priori* importance and difficulties of the matter. We may pass on to the facts.

Ceylon is about the size of Ireland, and at the last census, in 1881, numbered close on 2,760,000 inhabitants. Of these rather more than two-thirds were Sinhalese, a race who migrated from India about 500 B. C. Of the remaining third not quite 700,000 were Tamils, a race identical with the Tamils of the Madras Presidency of India. About 185,000 were a race called by the English, 'Moormen,' akin to the Moplahs of Southern India and professing the Mahomedan religion. There were also nearly 18,000 Eurasians, and nearly 5,000 Europeans. Roughly speaking, the Sinhalese inhabit the southern two-thirds of the island, and the Tamils the northern third; but nearly 200,000 of the Tamils were immigrant coolies employed on coffee-estates in the Central Province. Owing to the vicissitudes of the European planting enterprise, the number of these estate coolies has probably materially diminished since the census.

Comparing Ceylon with India, the subject matter of Government bears in its main characteristics a close resemblance to that of Southern India. Points of differentiation there are, partly assignable to the insular position of Ceylon, and partly brought about by different systems of Government. Caste is in Ceylon a far less formidable matter than in India—a matter of social distinction rather than religion. Again, the remains of the joint family and the village-community systems seem largely to have been obliterated and crushed out by the methods of government adopted in Ceylon. Partly, perhaps, in consequence of Ceylon being long regarded, as a Dutch 'colony' acquired by England, less consideration seems to have been shown for native traditions than in India. For instance, in India fines imposed by criminal courts are recovered from the defendant's movable property only. In Ceylon it has always been the practice to sell up the defendant's land;—a very harsh measure where the people are passionately attached to their ancestral lands. Many a Sinhalese has been rendered a landless and desperate man by some R50 fine imposed by a police magistrate, for the possession of illicit toddy or some other not very heinous offence. I remember an instance in which a Kandyan was sentenced in the police-court to three months' imprisonment and a fine of R50. He emerged from gaol to find that his land had been sold for the fine, and bought by a man with whom he had a quarrel. The purchaser taunted him with his loss. He swore in his anger that his enemy should never cultivate the land, and, meeting him on the land when the time for tillage arrived, struck him a mortal blow with an axe or hoe. He was convicted of murder and suffered death. I am glad to say that under a recent Criminal Procedure Code land is no longer sold to pay fines. It is still, however, liable to be sold to pay for imprisoned convicts' maintenance in gaol.

Ceylon being governed under the Colonial Office, is always styled a 'colony.' And yet the term seems a misnomer. For 'colony' means a settlement of immigrants, and the government of Ceylon is not the government of a colony in that sense. Our Australian dependencies are fairly styled colonies, the natives being few, savage, and fast disappearing, and the immigrants virtually the sole objects of government. The Dutch government in Ceylon also might fairly be called the government of a colony, inasmuch as the Dutch governed for the sake of the Dutch, and took small account of the welfare of the natives. Had we owned plantations of the isle in those days we might or might not have done the same. Now, however, we do profess to govern in the interest of all, native and immigrant alike. Still, it may be said, what difference can be made by the use of a mere epithet?—'Words in themselves,' says Bentham, 'are of no sort of consequence, but when they are made the foundation of practical institutions, then surely their propriety becomes worth investigating.' Perhaps if Ceylon had not been persistently styled a 'colony,' she might never have been saddled with one practical institution which has proved disastrously impracticable for her—I mean the Roman-Dutch Law.

(To be continued.)

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