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Price 12½ cents.
R4 per annum.VISIT TO H. M. S. "EMPRESS,"
THE NEW TRAINING-SHIP FOR
THE OLYDE.

(By a Ceylon Planter).

About eighteen months ago, H. M. line of battle ship the "Cumberland," which had been for so long the training-ship and a well-known feature of the Gareloch, was burned, and sank at her moorings, having been set on fire, it is supposed, by one or more of the lads on board in revenge for some real or imaginary wrong inflicted on them. The sight of the burning "Cumberland" at midnight was I am told magnificent, the flames leaping and roaring to an immense height, and illuminating the heather-clad mountains of Argyleshire as they had never before been illumined. Since then the boys to the number of nearly 400 have been living in Glasgow. Government then ordered H. M. line of battle ship "Revenge" to be equipped to take the place of the "Cumberland," burnt and sunk. On the 1st October 1890, the "Revenge," fitted up as the new training ship and renamed the "Empress," was towed to her moorings in the good company of the Channel Fleet. Immediately after, the boys marched from Glasgow with their band playing, and all "the pomp and circumstance of war," to take up their new quarters. In the company of a kind friend, who knew Captain Deverel of the training ship, I started from Helensburgh one cold afternoon in October for Rue Pier, and the signal for a boat being hoisted and replied to by the watch on board the "Empress," we awaited its arrival to take us on board. It happened to be their tea hour, *i. e.*, 5 o'clock, and immediately after getting our signal for a boat answered, we heard the boys singing their grace, the music floating across the water in sweet harmony. Thus, we had to wait half an hour till they had finished their tea, for, it seems, that the Captain has ruled that no boat leave the ship during meals. Meanwhile, the Greenock steamer arrived at Rue Pier, and among the few passengers that landed this cold October evening was a poor little mite of a lad who turned out to be a new boy for the "Empress." Angus, the Pier Master, an enormous Celt, 6 ft. 4 in. in his boots and broad in proportion, with a face like mahogany and white weatherbeaten whiskers, at once pounced on the poor little fellow, and put him through his catechism. The little chap, who could not have been more than 7 years old, evidently thought he was in the presence of Captain Deverel himself, for he pulled his little packet of credentials out of his pocket and handed them to his big questioner. But old Angus only wanted to find out all about him, for, as Pier Master, he can claim twopence for every new boy that goes on board the training ship, and like a canny Scot he smelt his 2d. from afar, as soon as he saw the little chap's face blue with cold from the rough crossing from Greenock. But here comes the boat from the "Empress" with an "old boy" of 15 as cox, and the rest of the crew youngsters

of from ten to thirteen, clad in oil-cloth, for it is raining and blowing as only it can rain and blow on the the West Coast of Scotland. In a few minutes we are alongside the "Empress," her great height of hull, as tier above tier she rose about our heads, reminding me of the stirring descriptions of such ships in the pages of Captain Marryat and "Tom Cringle's Log." From every porthole of the lower deck eight or ten eager faces were thrast to see who the visitors were, and the tiny little new boy was at once noticed, and shouts of "No. 11 is that a new boy?" greeted our ears. In another minute we had scaled one of England's good old wooden walls and were received by a quartermaster and taken aft to the Captain's cabin. Here we met with a warm welcome, and had a mush-prized cup of tea with his family in their big cabin. We were immediately after shown over the ship by Captain Deverel himself, a lot of trouble being taken to see that we understood everything. The ship has only the other day left the hands of the Dockyard authorities, and is as yet in a very unfinished condition. Forty carpenters are still hard at work on her, and when a fresh coating of paint is applied she will look as trim and beautiful as ever she did. Captain Deverel intended to lower his top-masts for the winter, but was dissuaded by the universal wish of the residents around the Gareloch, who say that her tall graceful spars form one of the principal attractions of the place. They also attacked him for the smoke he raised from the small engine he has on board to work the electric light, but as this was a matter he could not remedy, he had to say that *they* should not complain as it was *Scotch* coal he used! He is doing his best to get everything in shipshape order, but has his work cut out for him. The engines and screw, with which this old wooden ship had at one time been fitted, have been removed, and the huge place which they occupied away down in the ship's waist has been made into a recreation room 100 ft. long by 40 ft. broad, with tiers of seats receding away on either hand, fitted with a bandstand, electric light and all accessories to make a good music hall complete. It was a source of amazement to one after going over four decks, one below the other, to suddenly go down on to a *fifth* deck and find myself in this big hall, when I had imagined we had already reached the bottom of the ship. No one can tell the size of these big 3-deckers till they have seen the spaces contained within them. I had no conception how massively they were built, and when I looked at her vast timbers and enormous ribs, I could well realize the oft-repeated simile of the wooden walls of old England. One small engine and two boilers are placed away at the fo'castle to work the ship's heating apparatus and the electric light; and after Captain Deverel's experience of the burning of the "Cumberland," these dangerous machines are kept as isolated as possible. So sudden and complete was the burning of the "Cumberland," that

nothing but the bare lives of all on board were saved. Captain Deverel lost all his fine presentation plate and silver tea services, Mrs. D. losing her jewellery and everything else she possessed. The upper deck is of course used for drill, exercise, &c., and the second, third and fourth decks have all their various uses. We saw the lavatories, cookhouses, tailoring rooms, swimming baths (where every boy is taught to swim), and band-room. The latter is full of instruments, both wind and string, and a powerful band and a good bandmaster is always kept on board. Every boy with any taste for music is allowed to join, and on leaving gets his share of the band fund. Out of the four hundred toys on board, a band of nearly eighty strong was in fine blast on the 3rd deck, when we entered. A position in the band was eagerly sought after by the boys, as their music is in great demand by the public, and frequent outings are the consequence. The boys do not sleep in hammocks, but on rough pieces of canvas stretched on iron rods, which fold up and stow away into very small space. Ninety per cent of these boys go into the navy or merchant service, and here they get thoroughly grounded in the three R's. A majority of these boys have been sent to the training ship for some misdemeanour or other. In England, a conviction has to be secured before a lad can be sent to a training ship, but in Scotland they manage things better. The shame of a conviction is not permitted, and in cases where this would be necessary, the boy is examined *privately* by the Magistrate and sent straight away to the training ship, no one being a bit the wiser, except, we will trust, the boy himself! He is only kept on board till fifteen. The balance of the boys is composed of waifs and strays from the big Scotch cities, whom a maternal government lays hold of and endeavours to make a credit to her. Would that every city in the empire had a training ship for a like purpose! In the middle deck I found all the boys who were not engaged with the band skylarking, as it was too wet for them up above, and a happier healthier lot of youngsters I could not wish to see. Altogether, I was agreeably struck with everything I saw, and if it had only been a finer day and two months later in the year, to have enabled Captain Deverel to have got his ship in good trim for visitors, I might have been better pleased than I was. It was quite dark and sleet falling when I left, and I was really quite loath to leave the Captain's snug sitting-room for the stormy ferry ashore. So ended my trip to the "Empress," the first wooden warship I had ever been on board of.

T. D.

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*THE MASSACRE OF THE PORTUGUESE
IN UVA IN 1630 UNDER THE
GOVERNOR CONSTANTINO DE
SÁ E NORONHA.*

[The following introduction to and summary of Lt.-Col. St. George's translation of João Rodriguez de Sá e Menezes' "Rebellion de Ceylan" was read by Mr. Donald Ferguson at a general meeting of the Royal Asiatic Society (C. B.) on 22nd Nov.—Ed. L. R.]

João Rodriguez de Sá e Menezes, the author of this work, was born *circa* 1603; and was therefore but a child when his father left Portugal for India in 1614. His life history is unknown to me; but apparently it was not until nearly 50 years after his father's death, when he himself was about 70 years

of age, that he undertook the filial task of defending his father's memory from the slanders which seem to have been levelled at it by his enemies. According to Barbosa-Machado (*Bibliotheca Lusitana*) he died in 1682, the year after this book was published. The late Dr. Arthur Burnell, misled by Pinelo and Ternaux-Compans, records in his "Tentative List of Books and some MSS. relating to the History of the Portuguese in India Proper" (1880) two editions of Sá's work, viz. a Portuguese one of 1681, and a Spanish one of 1684: the Spanish edition of 1681 being really the only one ever published. The *Bibliotheca Nacional* of Lisbon, however, possesses a Portuguese MS. of the work, which differs from the printed Spanish edition, and which the curator of the Library, Sr. Pessanha, considers to be the original. It is certainly rather strange that the author should have written his work in Spanish; for, though at the period during which the events recorded therein took place Portugal was united to Spain under one crown, this was not the case when the book was published. Apart from its own intrinsic merits, this work possesses an interest from the fact that it was one of those utilized by the Abbé Le Grand in the additions made by him to his translation of Ribeiro. Another work which Le Grand mentions as having been lent to him, namely the narrative by the Sinhalese priest Felipe Botelho of the war in Uva, which, he says, gave a much fuller and detailed account of the defeat and death of Constantino de Sá than even this volume does, has, unhappily, disappeared from view, recent efforts to trace it having proved fruitless. Ribeiro, who wrote his book on Ceylon in 1685, was evidently indebted to the younger Sá's work for his description of Constantino de Sá's campaign against the Sinhalese and its disastrous termination. (See Ribeiro, Bk. II, chaps. I and II.) A Sinhalese poem, apparently by a native Christian, entitled *Kustantinu Hatana*, celebrates the victorious march of the Portuguese General and his army on Badulla; but says nothing, I believe, of his defeat and death. Knox has a quaint reference to Constantino de Sá as follows (p. 177):—

Constantine Sa, General of the Portugals Army in Ceylon, when the Portuguese had footing in this land, was very successful against this present King. He run quite through the Island unto the Royal City it self, which he set on Fire with the Temples therein. In-somuch that the King sent a Message to him signifying, that he was willing to become his Tributary. But he proudly sent him word back again, That that would not serve his turn; He should not only be Tributary, but Slave to his Master the King of Portugal. This the King of Cande could not brook, being of an high Stomach, and said, He would fight to the last drop of Blood, rather than stoop to that. There were at this time many Commanders in the Generals Army who were natural Chingulays; with these the King dealt secretly, assuring them that if they would turn on his side, he would gratifie them with very ample Rewards. The King's Promises took effect; and they all revolted from the General. The King now daring not to trust the Revolted, to make tryal of their Truth and Fidelity, put them in the forefront of his Battel, and commanded them to give the first Onset. The King at that time might have Twenty or Thirty thousand Men in the Field. Who taking their opportunity, set upon the Portuguese Army, and gave them such a total overthrow, that as they report in that Countrey not one of them escaped. The General seeing this Defeat, and himself like to be taken, called his Black Boy, to give him water to drink, and snatching the Knife that stuck by his Boy's side, stabbed himself with it. This description of the General's death differs entirely from that given by his son, and is evidently an invention of his enemies. The Mahā-

vamsa does not make special mention of Constantino de Sá's disastrous expedition; but the Rajāvali has the following account (Ūpham's ed., p. 323):—

Don Constantine, with an army, went to make war upon the high country; and, while yet marching through the provinces of Oeva, was met at the foot of the mountain of Welley Wawey, in the field called Rat Daneiyey Wela, by the Princes Koumara Sinha Wyaya, Pawla Dewa Rajah, and the King Senerat Rajaorowo, and there the battle began.

In this battle the Portuguese general, the abovesaid captain, and four Portuguese desavos, were taken prisoners and put to death; and sparing the 15,000 Cingalese which went with the Portuguese to battle, they cut down the Portuguese in heaps. The said three princes and king, after this battle, came down to the low country in order to possess the same, but finding the people not well disposed to receive them, they returned to the high country again.

The statement as to four "Portuguese desavos being taken prisoners and put to death" seems to be founded on some mistake; nor is it easy to reconcile the two descriptions of the scene of the massacre. In spite of its inflated style and tedious digressions, Sá e Menezes' work is of considerable value, giving as it does much information respecting the Portuguese occupation of Ceylon not afforded by other writers; and not only the Society but all interested in the history of this island are greatly indebted to Lt.-Col. St. George for undertaking and carrying out this translation.

The title of the original work is as follows:—
 "Rebelion de Ceylan, y los Progressos de su Conqvista en el Gobierno de Constantino de Saa, y Noroña. Eseribala su Hijo Juan Rodriguez de Saa, y Menezes, y Dedicala a la Virgen Nuestra Señora Madre de Misericordias.—Lisboa Con las licencias necessarias, Por Antonio Craesbeeck de Mello Impressor de S. Alteza Año 1681." After the title page follows the dedication to the Virgin. Then come eleven sonnets and a *decima*, some in Spanish and some in Portuguese, the first two being by the author himself in memory of his father, and the others by friends of the author's in praise of his filial piety and his father's courage. (These Lt.-Col. St. George has not translated.) After these are the Licences, eight in number, in Portuguese, bearing various dates, from 28th July 1678 to 6th May 1681. Coming now to the body of the work, we have a Proem, in which the author states the object of the book, viz., "to describe the rebellion of the Zingalas of Ceylan, of the year [1]680, and the progress of its conquest in the days when Constantino de Saa, y Noroña, with the title of Governor and Captain general, commanded in the war, and administrated in peace that Island until his death (happier in the cause than in the manner thereof) put a glorious end to all the actions of his life, which he had always governed with valour and prudence, and finally ended by being cut to pieces for God's service and his King's by the hands of the greatest enemy their Divine and Catholic Majesties ever had." This war, he says, "lasted one hundred and twenty-seven years with equal obstinacy on the side of both the Zingalas and the Portuguese, the latter fighting for Empire, and the elevation of our Holy Catholic Faith, and the former for the liberty of their bodies, leaving their souls in the wretched slavery of idolatry into which the Devil had drawn them by blindness and error." He also says, referring to his father:—"If fortune had not got tired of favouring him, and Heaven, by its hidden and secret judgments to mortals, had not permitted his destruction by means so contrary to human prudence and more considerate

foresight, I am certain that the Portuguese Monarchy would have added this time to its glorious titles the absolute empire of the Island of Ceylan, and the Portuguese Arms would have triumphed over that Barbarism when most aided and assisted by foreign support with the power and reputation of the most valiant nation in the East, and at a time when the Portuguese had fallen into disrepute and were on the downward slope of their decline." He then speaks of the glory accruing by the General's death to his descendants and the Portuguese nation, and draws an unfavorable comparison between the Portuguese warriors of former times who fought for glory and those of his own day who fought for gain. He commends the policy of Philip the Second, who had counsellors scattered all over his kingdom, instead of trusting in a few; and concludes the Proem by deprecating any accusation of partiality owing to his relationship to the subject of his work, whose fair fame was so dear to him.

Chapter I contains a "Description of the Island of Ceylan in ancient and modern times," which is evidently a compilation from the works of Barros, Couto, and other antecedent writers.

Chapter II treats of the "Origin and succession of the Emperors of Ceylan to the arrival of the Portuguese." The first portion, describing the origin of the Sinhalese, contains the usual mythical absurdities; but in the latter part we come to firmer ground, the writer describing the interfraternal war by which the Portuguese profited to acquire a title to the Island, and showing to his own satisfaction the righteousness of their method of making converts by the edge of the sword. The names of the various Governors of Ceylon from Pedro Lopes de Sousa to Nuno Alvarez Pereira are given; and our author describes the fictitious peace concluded between the last-named commander and the King of Kandy.

Chapter III treats of the "Authority, Jurisdiction, and forces of the Portuguese Generals in the Island: its fertility, Religion, rites and customs of its natives." The details in the latter part of the chapter are evidently borrowed from Couto and other writers. The natives, as might be expected, are painted in the blackest colours; at the same time, however, the writer has to admit some good traits in their character; and he even acknowledges that their contact with his fellow-countrymen may have tended to corrupt them. The authority of the Portuguese governors is shown to have been supreme; and the writer says:—"Considering that in all these things they represented to the Zingalas the person and authority of their Emperors: they performed the *Zumbaya* [reverence or worship] to them, calling them Highness, and used all the Royal insignia and ceremonies." We also read:—"The Governors held their court in Malmuana [Malvana], three leagues from Columbo, in sumptuous Palaces, which they called Rosapani: here three times in each year came to visit them the principal Zingalas of the Island, who brought with them large presents, as a sign of their friendship and allegiance." Details are also given of the military posts, troops, their pay, &c.

In chapter IV we are told "Who Constantino de Saa, y Noroña, was, his election as Governor and Captain General of Ceylan." The lineage of the family of de Sá is given, and we are told that Constantino de Sá was born in 1586, and was brought up by his grandfather, his father having died while he was young. In 1604, when 18 years of age, he was betrothed to a daughter of a noble of the house of Olivença, whom he married three years later, embarking the same year on a coasting expedition; but falling ill of a dangerous fever, he returned home and suffered from ill-health for three

years, during which time two sons were born to him. In 1612 he went to Morocco to serve as a *frontero*, which he did with distinction, and returned home after 2½ years' service. But the warrior spirit burned too strongly within him to allow him to rest; and he resolved to go to India, that "sepulchre of the de Sá's," as it was called by the nobles of his race. This fatal resolve he took in spite of the opposition of his relatives, and especially of his wife, and the fact of his having a family of four young children and the expectation of a fifth. "Leaving the Court at last in March 1614, he embarked for India on board the ship 'Almiranta,' in which were other noblemen, and whose Captain was Paulo Rangel de Castel-Branco: but leaving Lisbon late in the season (a common mistake of the Government, and an old and almost irremediable error of its officials, whose mistakes and carelessness caused so many grave losses) they could not arrive at Goa that year, for when they reached the latitude of Sacotora they had to put back to Mombaça as a last resource." At length, after a voyage fraught with many dangers, Constantino de Sá arrived at Goa in the year 1615, Dom Jeronimo de Azevedo being then Viceroy of India. Here he conducted himself like a true gentleman, keeping himself apart from all the corruption that was then rampant, and seeking in every way to put it down. This course naturally brought upon him the enmity of the evil-doers; one of whom (supposed to be a kinsman of his own) made a cowardly attempt on his life, inflicting a wound on his hand,—the only wound, says our author, he ever received until his death. In the summer of 1616 he embarked on an expedition with his kinsman Dom Bernardo de Noronha, who was Captain General of the Malabar coast; and his conduct being favourably reported to the Viceroy, he was subsequently intrusted with the command of various expeditions, and in the following year he was appointed Captain General of Cape Comorin. In this post he acted with such ability that the Viceroy employed him in several dangerous expeditions, which he conducted with courage and success. In 1618 Dom Francisco Coutinho, Conde de Redondo, succeeded to the Viceroyalty, and "the first thing he did was to look into the affairs of Ceylan, which at that time were in a wretched condition, and the King, on receiving his report, ordered the Count to set them to rights with the assistance of some worthy and renowned subject, the choice of whom he left to him." The Viceroy and his Council unanimously chose Constantino de Sá, and he left for Ceylon, arriving at Colombo in Sept. 1619.

Chapter V treats of "The beginning of Constantino de Saa's Government, he reforms abuses, and continues the war with success." The first thing that the new Governor did was to reorganize the Portuguese military forces in the island, a task which he carried out with firmness and tact. He then sent a conciliatory embassy to the King of Kandy, who responded in like manner. The "rebels" under "Madune" (Māyādunu) however showed no desire to come to terms; and it was therefore resolved to take the field against them; and as a preliminary to this a fortress was built in Saffragam.

In the heading of chapter VI we read how "Constantino de Saa conquers Madune, and destroys his power and drives him from the Island: finishes the fortress of Sofragan: repairs and garrisons that of Gale, relieves that of Mānar: drives the English from the Bay of Triquilimalé and of Cotiar, and finally beheads Cangarache, and the renegade Barreto dies by the hands of his own men." The "English" who are said here to have been driven out from Trincomalee become "heretics of Denmark"

in the chapter itself; and presumably the reference is to the Danish embassy under Ove Giedde: if so the date given is wrong, and the story of the encounter and defeat is pure invention.

Chapter VII treats of the "Conquest of Iafanapatan: the General introduces the monopoly of cinnamon: the Conde del Redondo dies, and Hernando de Albuquerque succeeds to the Government, recalls Constantino de Sá from Ceylan, and sends him to the relief of Ormus, dies, and the Conde de la Vidiguera, Admiral of India, arrives, who restores our General to the Island." The details given of the history of Jaffna are interesting, but probably largely taken from other writers. The removal of Constantino de Sá from the Governorship of Ceylon was a piece of jobbery, the Viceroy appointing his own son to the post, which however the young man held for only a short time, his father dying in 1623, and the new Viceroy restoring the *status quo ante*, and sending Constantino de Sá back to Colombo in April 1623. During his absence Jorge de Albuquerque had governed cautiously, the most noteworthy event of his rule being the erection of a fort at Kalutara.

In chapter VIII we are told how "Constantino de Sá enters the second time on the government of Ceylon, erects the fortress of Triquilimalé and by prudence establishes a peaceable government." The erection of the fortress at Trincomalee in 1624 was undertaken by order of the Viceroy and at the advice of the Governor's oldest and most experienced captains, with a view to blocking the Kandyan monarch's outlet on the east coast. This step naturally incensed the King, and it also enraged his Hindu subjects, whose temple standing on the eminence where the fortress was built was thus profaned. Details are given of the various measures adopted by the Governor to strengthen the Portuguese position, offices of trust being bestowed with impartiality on the worthiest, whether European or Asiatic, the General himself setting a good example by his temperate life and unassuming manner. The chapter ends with the close of the year 1624.

In chapter IX we are told of further "Acts of the government of Constantino de Sá, he fortifies the fortress of Galle, erects one on the Island of Cardiva, repairs that of Columbo and carries out other works of great importance, reforms abuses, corruption and vices, and makes new regulations for the administration of the royal treasury." The year 1625 was a peaceful one on the whole, though the Portuguese soldiers' arms were not allowed to rust for want of use. Beside finishing the fortification of Galle (which had been suspended owing to want of funds) and erecting a fortress on Karaitivu, the Governor "built on the point called San Lourenço, in the bay of Columbo, a strong curtain of stone and lime, eighty-six arm's lengths in circuit, and demolished the old one that was there, he mounted it with eleven pieces of artillery, and as the royal treasury was so exhausted and so small that it could scarcely meet the pay and salaries of the army, he availed himself of the lands belonging to the Citizens of Columbo, who assisted him with all the money he spent in that work with great zeal and liberality." Again: "With the moneys he received he made another curtain of thirty arms' lengths, as necessary as the first, and with all these works he so insured the defence of the bay of Columbo, that there was no opening without protection for the ships that anchored in that port." He also "built a powder-mill which was worked by the water of the lagoon which surrounds the City, and turned out five arrobas a day." This work he paid for out of his own salary. Instances are given of the abuses

which Constantino de Sá set himself to reform; and it is stated that there were Portuguese so unpatriotic as to make money by importing arms to sell to the Kandyans.

Chapter X tells us how "Constantino de Sá expels the Moors from the friendly parts of Ceylan," and gives a "Description of the Kingdom of Candia: Origin of its Princes, and the claim under which the Portuguese undertook its conquest." The expulsion of the Moors took place at the commencement of 1626, and we are told that "Christianity called for it, and it was executed with courage and prudence." The King of Kandy, however, received those of the Moors who had not been slaughtered, and placed a garrison of them in Batticaloa. The description of the Kandyan kingdom and its inhabitants is interesting, though doubtless borrowed to a large extent from earlier writers. The author also gives a historical sketch of Ceylan affairs during the Portuguese occupation, and when referring to Admiral Spilbergen's arrival in the island he takes the opportunity of venting his wrath upon the Calvinist heretics who, at the time that he wrote his work, had ousted his nation from their most valuable possessions in the East.

Chapter XI informs us "How the Captains of Ceylan were employed with a view to the conquest of Candia: Constantino de Sá erects two new fortresses at Manicravaré and Batecalou: the Vice-Roy gives him charge of the royal treasury." The General, we are told, desirous of speedily bringing the whole of Ceylan under the power of the Portuguese, wrote to the Viceroy, setting forth the many advantages possessed by the island owing to its geographical position and its natural fertility, which made it more suitable than Goa to be the headquarters of the Portuguese in the East. The Viceroy in reply urged the erection of a fortress at Batticaloa; and this Constantino de Sá proceeded to carry out, after building a new fort at Manicravaré (Menikkadawata). This took place in the year 1627. Our author says of Batticaloa that it was "the most capacious maritime Port in the Island, into which could sail an Indiaman fully loaded, contrary to the common opinion of the Portuguese, who knew little about its depth." The King of Kandy tried to prevent the work, first by force, and then by the offer of a large bribe: but all in vain. He then, says our author, employed spies to spread false accusations against the Governor of misappropriation of funds. The chapter ends with an account of the arrival in the island and death soon after of Felipe de Oliveira, "a man of great parts, whose religion and valour had caused him to destroy more than 500 pagodes, as much a conqueror of peoples as of souls, so that the natives called him God of the sword, Bulwark of iron."

Chapter XII tells us of the "Movements which preceded the war with Candia, its commencement and obstinacy, and some of the events in its progress." The Kandyan monarch, seeing himself now shut in on every side, resolved to strike a blow for freedom, and made an incursion into the territories occupied by the Portuguese. Thus began the war, which was waged fiercely during the next three years, ending in the disastrous defeat of the Portuguese. In March 1629, we read, the Governor resolved to march on Kandy itself, and before setting out he made his last will and testament. The latter part of this chapter is occupied with a description of the terrible hardships which this expedition involved, and which the General shared in common with his soldiers.

Chapter XIII describes the "Misfortunes of the war; the Idolator of Candia sues for peace, he sets on foot the Colombo conspiracy: the General falls

ill, his will and disposition." The Kandyan monarch, alarmed at the advance of the Portuguese, made overtures of peace, which the General was glad to agree to, as he was seriously ill, doubtless with malarial fever. He therefore returned to Malvana, the Portuguese sanatorium, where he added a codicil to his will relative to the liquidation of his debts and the carrying on of the war. However, he recovered after a time, but only to fall a victim to treachery at the hands of some of those whom he had most trusted.

Chapter XIV describes how "The conspirators prepare their plot in Colombo: and in what form." The authors of the conspiracy were four of the richest and most influential mudaliyars of Colombo, who had been brought up as Christians and had been the recipients of many favours at the hands of the Governor. Their names were Dom Cosme, Dom Theodozio, Dom Aleixo, and Dom Balthezar. These men for three years had been in secret negotiation with the King of Kandy and the Prince of Uva; and they now began to try and win over the Sinhalese in Colombo to their designs. Dom Cosme was the leader, and having assembled those whom he had imbued with his views at the house of Don Manuel, to whose daughter his son was married, he harangued them at great length in vigorous language, upbraiding them for their lack of courage in consenting to remain slaves to the Portuguese. Our author naively gives what he would have us believe were the *ipsissima verba* of this speech, which is an evident imitation of one of the addresses found in the classic writers which he is so fond of quoting. This speech had its desired effect; and the conspirators resolved to send a message to the Prince of Uva to come down and attack the friendly natives, while they formed a plan for betraying Colombo into the hands of the King of Kandy.

In chapter XV we are told of "Events which occurred during the rebellion. The Conde de Liñares enters on the government of India, and the Conde de la Vidigueira is recalled." In accordance with the message of the traitor mudaliyars, the Prince of Uva made a descent upon the Portuguese territories, harassing the friendly natives for the space of a month, and then retiring and intrenching himself in Badulla (which is here called Ratulé, and elsewhere Retulé, the initial letter being evidently a misprint for B). Rumours of these events reached Colombo; but it was a "far cry" to Uva, and therefore it was difficult to tell how much truth there was in the reports. In order to disarm suspicion, the traitors went to the General and intreated him with tears and cries to allow them to go and avenge the insult. The Governor consulted with his captains, who were divided in their opinions; but a letter from the new Viceroy of India, couched in harsh terms, and insinuating that the Governor was engaged more in trade than in warfare, decided him to proceed against the Prince of Uva. He accordingly ordered the mudaliyars to enrol their lascarins, which they did to the number of 13,000 men, the Portuguese troops amounting to scarcely 500, among whom were many boys and old men, not more than 200 being capable of bearing arms. On the 25th of August 1630 the General left Manicravaré with his forces, having given over the care of the government to Lançarote de Freitas. With the army went a number of priests and confessors; and before setting out the soldiers confessed and received the sacrament of the eucharist. They then marched forth in the name of the Holy Cross.

We now come to the last chapter of the book, the contents of which are thus summarized by the author:—"Description of the Kingdom of Uva

and the causes which obliged the General Constantino de Sá, i Noroña, to penetrate into the mountains, the Prince of Uva purposely retreats, and halts in Retulé, the General sets fire to it and encamps there, conspiracy of our Disavas with the Prince and the Candian against the General. The resolution which he made against the Kingdom of Uva, putting it to fire and sword, he fights at a disadvantage with the Prince and the King of Candia. Rebellion of our troops, the General falls fighting valiantly in battle." After a brief description of the kingdom of Uva, the writer tells us that the General did not halt until he reached Badulla; but when he arrived before that city he found that the Prince of Uva had deserted the place and withdrawn to some mountain fastness, thinking thereby to entice Constantino de Sá still further into the toils. The latter, however, after destroying the city with fire, encamped before it to rest and refresh his men, who were footsore and weary after their long and toilsome march. The traitor mudaliyars now sent messages to the King of Kandy to acquaint him with the position of affairs; and now also the General began to receive olas warning him of treachery, a faithful arachchi moreover confirming these suspicions by word of mouth. Constantino de Sá laid the matter before his captains, and also summoned to his presence the traitors, who after some delay appeared, accompanied by a strong guard of their lascarins, thus confirming the General's fears. He however asked them for their advice, and they replied that as the insult received from the Prince of Uva had been sufficiently avenged by the burning of his capital, it would be advisable for the General to return to Colombo. The Portuguese army was encamped on the summit of a mountain facing Badulla; and now on the slopes below the enemy began to appear in large numbers, which continually increased, the estimates varying from twenty to eighty thousand fighting men. The General now saw that he was entrapped; and addressing his Portuguese troops urged them to fight like men, and advised that each man should put in his girdle enough rice for a couple of days, and that taking their arms they should commit everything else to the flames. This was done; and the night was spent in preparation for the morrow's battle. When the day was dawning the traitors came to the General and asked that they might lead the van, which was granted them; and at eight o'clock the camp was raised and the march was commenced. Dom Cosme led the vanguard, followed by the other three traitor mudaliyars with their lascarins, Dom Aleixo coming last. The Portuguese formed one squadron, flanked by a few faithful Sinhalese; and the General went from one division to another encouraging his men. The enemy prepared to receive them; and now Dom Cosme gave the signal of revolt by killing a Portuguese near him, cutting off his head, and raising it aloft on a pike. The lascarins thereupon faced about and attacked the Portuguese in front, while the enemy fell upon their flanks. The battle raged all day; and when night came the Portuguese force was reduced to three hundred men, with a few natives. Scarcely had the survivors lain down to rest and eat than a terrible thunderstorm burst upon them, with torrents of rain and hail, which lasted for several hours, saturating their food and ammunition as well the unhappy Portuguese themselves. They now gave themselves up for lost, and spent the night in prayer and exhortation. One of the captains tried to persuade the General to escape to Colombo, with a guard of fifty picked soldiers; but his entreaties were in vain, Constantino de Sá replying that he was resolved to die with his men. Next morning the

small band of heroes was again in motion; but their swords were now the only weapons they could use, and the Sinhalese had the advantage of them with their bows and arrows. The General now seeing that all was lost took his stand with a couple of retainers, who kept loading and handing him their arquebusses, which he continued to fire as long as the ammunition lasted. At last these two men were killed, and "raising his sword like a brave lion he rushed into the thick of the enemy with the courage of despair, and with his own arm killed seventeen of them before they managed to wound him; and such was the havoc he made, that they declared that he sent sixty of them to hell before he had done." Seeing this slaughter, the King of Kandy gave permission to his followers to kill the hero; whereupon "they rained shot and arrows upon the General, and one having traversed his breast and another his back, leaning upon his confessor and whilst on his knees receiving his last absolution came an arrow which clove through both their heads, when their united spirits fled to Him who created them." The enemy then wreaked their vengeance on the General's body, hacking it to pieces, and bringing the head in triumph to the King of Kandy, after which it was carried throughout the whole kingdom, and then nailed to a high tree in the Seven Korales surrounded by the heads of other Portuguese captains who had perished in the fight. Our author adds that he had been told by persons of credit that six months afterwards the General's head was still fresh and pure with a beautiful colour, while the others were dried up and fleshless; and also that from the day that it was nailed on the tree it shed blood which could not be dried up. These wonders so impressed the Sinhalese, that they refused to give up the head to the Portuguese, though a large ransom was offered for it. Thus died Constantino de Sá on the 20th of August 1630 at the early age of forty-four; and the Portuguese power in Ceylon received a blow from which it never recovered. Our author concludes with a eulogy of his father, whose body lay in no tomb, but to whose memory he had with his pen erected this monument. His final words are *Laus Deo*.

CEYLON IN 1835.

(Communicated.)

The older almanacs contain a great deal more interesting information than those of recent years. Some of these are mere copies of preceding ones with just the necessary changes in the different departments of the Public Service and a new Calendar. The local character of the almanac for 1835, lying before us, was kept up by the introduction into the fourth part of materials exclusively bearing on the Island. Through the kindness of the Hon'ble George Turnour, Esq., was published an admirable translation of an essay on Buddhism, drawn up by a learned Kandyan priest—Kitelegama Dewamitta Terunanse—and translated by the late Mr. Armour, a contribution invaluable to all those who have turned their attention to Oriental Literature. The task of composing the Treatise, called in Sinhalese *Jinapaa wachanan lankare*, was undertaken and completed by the author in 1826, at the special request of Mr. S. Sawers, then Judicial Commissioner of Kandy, who, for the efficient discharge of the official control over which he was, at the time, invested over the national Church Establishment, was desirous of forming a correct view of the genuine tenets of Buddhism. The author had carefully consulted the original Pali works in the course

of compiling the work, and the essay has been acknowledged to embody the orthodox dogmas of the Buddhist faith.

Captain Forbes contributed two articles on local topics: (1) *The Dangisra Dalada* or the right canine tooth of Gautama Buddha; and (2), *The Dalada at Sairuwawila* in Kottiar in Trincomalee District. Many Buddhists reject, as apocryphal, the account of the *Soma Dagoba* at Sairuwawila, which asserts that a Dalada relic was contained in that monument. Yet, two years ago, the present Diyawadana Nilame of the Maligawa of Kandy (Giragama R. M. of Yatinuwara) made an attempt to gain possession of this relic, and spent a considerable sum of money and much labour in excavating the Dagoba to some extent, but was unable to penetrate to the Relic, and returned to Kandy without being able to get at the coveted treasure. He believes that Kandyan Moormen, squatters in the neighbourhood, had long ago broken portions of the Dagoba, and carried the relic away. The tradition is that the Dagoba was built by Queen Soma, wife of Abhaya, a prince from Girinuwara, in the southern part of the Island, who sought refuge with Saiva, a tributary King residing at Sairuwawila. When the building had reached the proper height, the the priest Mihindu, fulfilled a promise he had made by giving a Dalada to Abhaya, who having deposited the relic, with the usual ceremonies, completed the work about B.C. 180, and named it the Soma Dagoba.

The Rev. Mr. Poor of the American Mission, then in the island, contributed a page illustrative of the fabulous stories existing relative to Ceylon. It is a translation of a portion of the *Ramayana*, which alleges to account for the origin of the island of Ceylon.

The materials for the first and second parts of the Almanac were, as usual, obtained from official sources. There are lists of the Civil, Judicial, Ecclesiastical and Military establishments of Ceylon. The Governor, Commander-in-Chief and Vice-Admiral in 1835 was His Excellency the Rt. Hon. Sir Robert J. Wilmot Horton, G.C.H., with Mr. E. R. Lower as Private Secretary; Captain W. T. Stannus, 37th Regiment, Aide-de Camp; and Dr. G. L. Fitzmaurice, B.A., Staff Surgeon. The Executive Council consisted of the Governor, also the Hon'ble the Major-General Sir John Wilson, Commander of the Forces; the Hon. P. Austruther, Esq., Colonial Secretary; the Hon. W. O. Carr, Esq., King's Advocate; the Hon. W. Granville, Esq., Treasurer and Commissioner of Stamps; and the Hon. George Turnour, Esq., Govt. Agent of the Central Province; Mr. P. E. Wodehouse being the Clerk of the Council.

The Judges of the Supreme Court were the Hon. Sir C. Marshall, Chief Justice; the Hon. Mr. Sergeant Rough, Senior Puisne Justice; the Hon. W. Norris, Esq., Second Puisne Justice.

The Ecclesiastical Department, under the direction of the Metropolitan, the Right Rev. Daniel Wilson, D.D., Bishop of Calcutta, had the Venerable J. M. S. Glenie as the Archdeacon of Colombo and King's Visitor. The Rev. B. Bailey, M.A., was Senior Colonial Chaplain at Colombo, the Rev. J. Wenham, M.A., Chaplain at Galle, the Rev. N. Garstin, M.A., at Kandy, and the Rev. J. P. Horsford at St. Paul's, Pettah. The Rev. J. D. Palm (the elder Palm) was Clergyman of the Dutch Presbyterian Church at Colombo.

The Ceylon Mission of the Church Missionary Society was represented by the Rev. S. Lambrick (Chairman), the Rev. J. Bailey (Secretary), and Rev. J. Selkirk, Rev. J. Marsh, Classical and Mathematical Tutor of the Cotta Christian Institution, Rev. T. Browning, Missionary at Kandy, Revs. G. C. Trim-

nell and G. S. Fraught, at Baddegama and Galle; Revs. G. Knight and W. Adley, at Nellore near Jaffna.

The American Missionaries occupied seven stations in the north, the Revd. G. H. Aphorp being Chairman; the Revd. B. C. Meigs, Secretary and Treasurer; and the Revd. D. Poor, Principal of the Seminary at Batticotta.

The Wesleyan Missionaries were Revds. B. Clough, E. Teyne, J. Kilner, W. Bridgnell, J. McKenny, D. J. Gogerly, W. A. Lalman, J. Anthonisz and J. A. Poulter.

The Baptist Mission was instituted in Ceylon in the year 1812 by the Revd. J. Chafer. There were three chapels in Colombo situated in the Fort, the Pettah and the Grand Pass where the Gospel was preached in the English, Portuguese and Sinhalese languages. Besides these places erected for religious worship, service was performed in several of the schoolrooms in Colombo and in many around Colombo and Hanwella. The preachers who were constantly employed in these labours were the Revd. E. Daniel, the Revd. H. Siears and D. G. Alwis. In and around Colombo there were 14 day schools containing about 500 children, of whom one-third were females. Two Sunday Schools were attached to the Mission in the Chapel in the Pettah and at Grand Pass.

The following notices of domestic occurrences are given from the file of the *Ceylon Gazette* of 1834:—

August 5th, at Batticaloa, the lady of Captain Tranchell, Ceylon Rifles, of a daughter.

August 18th, at Kotta, the wife of the Revd. Joseph Bailey of a son.

Marriages.

May 12, at Colombo, Charles Edward De Breard, Esq., to Miss Julia Louisa Vanderstraaten.

May 26, Gerrit William Stork, Esq., to Miss Seraphina Wehmelina Vanderstraaten.

August 11, W. T. Layard, Esq., Ceylon Rifles, to Catherine Anne, daughter of Captain Sargent, H. M. 58th Regiment.

November 10, at Trincomalee, Joseph Higgs, Esq., R. N., to Mary Ann, only daughter of Thomas Craven, Esquire.

CEYLON IN 1816.

(From the "Asiatic Journal," vol. 11, August 1816.)

(Continued from page 124.)

With a view "to relieve the financial difficulties of Ceylon," "and as a measure of justice to the civil and military servants employed there," His Royal Highness the Prince Regent has been pleased to enable and direct, that government do receive from them by way of loan, the amount of such savings (the whole not to exceed £10,000) as may be deposited in the treasury of public chests of the colony, or have otherwise accumulated in the island, from the want of means of remittance to England. For which sums, debentures are to be issued bearing interest at the rate of six per cent, per annum, the interest payable half yearly at Colombo in the Ceylon currency. The principal of such debentures being made payable in London at the expiration of seven years, should the whole sum subscribed exceed £80,000; but if the amount subscribed does not exceed that sum, the Ceylon government is directed to resume to itself the right of paying off the principal before the expiration of that term, giving to the holders twelve month's notice of the same, —August 1816.

TRANSLATIONS OF INSCRIPTIONS, TO
SERVE AS AN APPENDIX TO THE
"EPITOME OF THE HISTORY
OF CEYLON."

WITH AN INTRODUCTION BY THE HON. GEORGE
TURNOUR, ESQ.

(From the "Ceylon Almanac" for 1834.)

(Continued from page 128)

This tissue of mystery and miracle admits of being explained in few words: Goloabhaa, on his accession, found himself opposed by the all influential priesthood, who were naturally enough attached to the deposed bigot. It became necessary therefore for the safety of the usurper, that he should finally get rid of the dethroned sovereign, and at the same time dispose of him in a manner least obnoxious to the priesthood—hence the private murder in the wilderness, and the subsequent pompous interment, conferred on the plea of the miracle performed at his death. Goloabhaa, however, notwithstanding these expedients, and though he performed many acts of ostentatious piety, failed in his efforts to conciliate the Church, in which, unhappily for him, a furious schism raged at that period. He continued consequently so unpopular with the priesthood that his son Makalan Detootissa, who attempted to pacify that schism, (the record of which pacification is contained in this inscription,) omits his name entirely, and dates the record in question from the 10th day of the 16th year after the accession of Sirisangaboo. For the purpose of defining his relationship to the royal family, he is compelled, in consequence of this omission of his father's name, to record that of his younger brother and successor, Mahasen. This pacification, however, only endured while Detootissa was sovereign. The devastations committed by the revival of the Wytooleya heresy are recorded in ample detail in the reign of his successor. Without this explanation the Mihintelle inscriptions might justly be considered rather to impugn than to corroborate the correctness of the dates and facts given in the Epitome. The inference drawn from this inscription would naturally have been that Sirisangabo's reign extended to at least sixteen years, and that Detootissa and his younger brother Mahasen were contemporary rulers of separate portions, or of subordinate principalities, of Ceylon. Whereas Sirisangaboo was dethroned, two years only after his accession, in A.D. 248, by Goloabhaa, who was succeeded, after a reign of thirteen years, by his son Detootissa. Consequently "the sixteenth year after the accession of Sirisangaboo was A.D. 262, the second year of Detootissa's reign, and the fourteenth after the expulsion of Sirisangaboo from the throne." Mahasen was a prince who in early youth gave promise of the great reputation he subsequently acquired, and had already in his brother's reign assumed a position of prominence in the eyes of the nation, which readily accounts for Detootissa's reference to his name, when state policy precluded the record of that of his father.

The other inscriptions are four in number; three recorded by the king Kirti Nissanga, two of them at Pollonnarowe and one at Dambulla, all which must have been engraven between A.D. 1187. and 1196; and one by king Saahasamallawa in A.D. 1200 at Pollonnarowe.

The last of these inscriptions dates the accession of Saahasamallawa in the year of Budha 1743, A. D. 1200, while in the Epitome, I have brought the period down to Budha 1748—an anachronism which I should have attributed, without the slightest hesitation, to the imperfection explained above as inherent in the chronology of the native history. On referring, however, to the Mahawansa to ascertain the justness of Kirti Nissanga's claim to the extravagant praises lavished on him, both as a sovereign and warrior, I find that I have misstated the term of the reign of the regicide Mihindoo the 5th, or Kitsen Kisdaas

those short-lived power lasted only five days and not five years. The Mahawansa, in three verses describes his contemptible existence as a sovereign for those five days, in language too decisively descriptive of his unrecognized usurpation to leave any doubt as to the correctness of substituting days for years. From which work I also learn that the individual whom Wijayabahoo the 2nd had "selected as his successor" was not Kitsen Kisdaas, but Kirti Nissanga.

These inscriptions, also, though valuable as defining the genealogy of those sovereigns, and exhibiting the national opinions of that period, as regards the principles of good government, are nevertheless, without proper explanations, as much calculated to distort facts and disguise historical truth, as the Mihintelle inscriptions are calculated to mislead in regard to the chronology of that earlier period of the native history.

It must now remain for ever a matter for conjecture, whether it was the personal vanity of the Kaalinga sovereigns, or the policy of the party which invited them from the continent and seated them on the throne of Ceylon, in the hope of their becoming the founders of a long line of sovereigns, or both united, which have invested them with the high character they bear in these inscriptions. The history of the period at which they reigned was compiled, within little more than half a century after their demise under the auspices of Praakrama Bahoo the 3rd, a descendant of the original royal family, which had then been restored to the throne. The Kaalinga princes consequently receive no greater meed of praise from the historian patronised by the former dynasty, than might have been expected from so reluctant a panegyrist. There could, however, have been no want of authentic data to establish what is claimed for them, if they really merited the eulogies they have received in the inscriptions; and there certainly are no collateral circumstances connected with the history of that period, which justify the boundless pretensions to good government, advanced by Kirti Nissanga in particular. The term of his reign is apparently too short, in the disordered state of the country at that epoch, to have realized his proud boast, similar to that of Alfred "that gold bracelets hung up near the highways should remain untouched," followed by precepts not unworthy of the memorable sentiments preserved in the same British sovereign's will "that it was just the English should for ever remain as free as their own thoughts." It appears also to be quite certain that Kirti Nissanga was not involved in any foreign war. The fame of his prowess in arms, set forth in these inscriptions, must consequently have been earned, in his visits to his royal relations on the continent of India in pompous Asiatic pageants, like the renown of our eighth Henry in "the field of the cloth of gold."

The manner in which he is recorded to have put down robbery (by bribing the thieves) is one of the most curious and certainly most questionable among his political measures, but during the time that a considerable portion of the population was composed of migratory foreigners, stray bands of robbers, whom it was impossible to extirpate, might very probably have established themselves among the fastnesses of the mountains; and we may pardon the Singhalese monarch for yielding to a course of doubtful policy, which the want of energy and union in even European governments, have rendered it necessary for the traveller to adopt in comparatively modern times.

(To be continued.)

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