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PSYCHE.

"Among these million Suns how shall the strayed Soul
find her way back to Earth?"

The man was an engine-driver, thick-set and heavy, with a short beard grizzled at the edge, and eyes perpetually screwed up, because his life had run for the most part in the teeth of the wind. The lashes, too, had been scorched off. If you penetrated the mask of oil and coal dust that was part of his working suit, you found a reddish-brown phlegmatic face, and guessed its age at fifty. He brought the last down train into Lewmouth station every night at 9.45, took her on five minutes later, and passed through Lewmouth again at noon, on his way back with the Galloper, as the porters called it.

He had reached that point of skill at which a man knows every pound of metal in a locomotive; seemed to feel just what was in his engine the moment he took hold of the levers and started up; and was expecting promotion. While waiting for it, he hit on the idea of studying a more delicate machine, and married a wife. She was a daughter of the woman at whose house he lodged, and her age was less than half of his own. It is to be supposed he loved her.

A year after their marriage she fell into low health, and her husband took her off to Lewmouth for fresher air. She was lodging alone at Lewmouth, and the man was passing Lewmouth station on his engine, twice a day, at the time when this tale begins.

People—especially those who live in the West of England—remember the great fire at the Lewmouth Theatre; how, in the second Act of the *Cateen Bawn*, a tongue of light shot from the wings over the actors' heads; how, even while the actors turned and ran, a sheet of fire swept out on the auditorium with a roaring wind, and the house was full of shrieks and blind death; how men and women were turned to a white ash as they rose from their seats, so fast the flames outstripped the smoke. These things were reported in the papers, with narratives and ghastly details, and for a week all England talked of Lewmouth.

This engine-driver, as the 9.45 train neared Lewmouth, saw the red in the sky. And as he rushed into the station and drew up, he saw that the country porters who stood about were white as corpses.

"What fire is that?" he asked one.

"'Tis the theayter! There's a hundred burnt a'ready, an' the rest treadin' each other's lives out while we stand talkin', to get 'pon the roof and pitch theirselves over!"

Now the engine-driver's wife was going to the play that night, and he knew it. She had met him at the station, and told him so, at midday.

But there was nobody to take the train on, if he stepped off the engine; for the stoker was a

young hand, and had been learning his trade for less than three weeks.

So when the five minutes were up—or rather, ten, for the porters were bewildered that night—this man went on out of the station into the night. Just beyond the station the theatre was plain to see, above the hill on his right, and the flames were leaping from the roof; and he knew that his wife was there. But the train was never taken down more steadily, nor did a single passenger know what manner of man was driving it.

At Drakeport, where his run ended, he stepped off the engine without a word, walked from the railway-sheds to his mother-in-law's, where he still lodged, and went upstairs to his bed without alarming a soul.

In the morning at the usual hour, he was down at the station again, washed and cleanly dressed. His stoker had the Galloper's engine polished, fired up, and ready to start.

"Mornin'," he nodded, and looking into his driver's eyes, dropped the handful of dirty lint with which he had been polishing. After shuffling from foot to foot for a minute, he ended by climbing down on the far side of the engine. "Oldster," he said, "'tis mutiny p'r'aps; but s'help me, if I ride a mile 'longside that new face o' your'n!"

"Maybe you're right," his superior answered wearily. "You'd best go up to the office, and get somebody sent down i' my place. And while you're there, you might get me a third-class for Lewmouth."

So this man travelled up to Lewmouth as passenger, and found his young wife's body among the two score stretched in a stable-yard behind the smoking theatre, waiting to be claimed. And the day after the funeral he left the railway company's service. He had saved a bit, enough to rent a small cottage two miles from the cemetery where his wife lay. Here he settled and tilled a small garden beside the high-road.

Nothing seemed to be wrong with the man until the late summer, when he stood before the Lewmouth magistrates charged with a violent and curiously wanton assault.

It appeared that one dim evening, late in August, a mild gentleman, with Leghorn hat, spectacles, and a green gauze net, came sauntering by the garden where the ex-engine-driver was pulling a basketful of scarlet-runners; that the prisoner had suddenly dropped his beans, dashed out into the road, and catching the mild gentleman by the throat had wrenched the butterfly-net from his hand and belaboured him with the handle till it broke.

There was no defence, nor any attempt at explanation. The mild gentleman was a stranger to the neighbourhood. The magistrates marvelled, and gave his assailant two months.

At the end of that time the man came out of gaol and went quietly back to his cottage.

Early in the following April he conceived a wish to build a small greenhouse at the foot of his garden, by the road, and spoke to the local mason about it. One Saturday afternoon the mason came over to look at the ground and discuss plans. It was bright weather, and while the two men talked a white butterfly floated past them—the first of the year.

Immediately the mason broke off his sentence and began to chase the butterfly round the garden: for in the West country there is a superstition that if a body neglect to kill the first butterfly he may see for the season, he will have ill luck throughout the year. So he dashed across the beds, hat in hand.

"I'll hat 'en—I'll hat 'en! No fay! I'll miss 'en, I b'lieve. Shan't be ebble to kill 'n if her's wunce beyond th' gaate—stiddy, my son! Wo-op!"

Thus he yelled, waving his soft hat: and the next minute was lying stunned across a carrot-bed, with eight fingers gripping the back of his neck and two thumbs squeezing on his wind-pipe.

There was another assault case heard by the Lewmouth bench; and this time the ex-engine-driver received four months. As before he offered no defence: and again the magistrates were possessed with wonder.

Now the explanation is quite simple. This man's wits were sound, save on one point. He believed—why, God alone knows, who enabled him to drive that horrible journey without a tremor of the hand—that his wife's soul haunted him in the form of a white butterfly or moth. The superstition that spirits take this shape is not unknown in the West; and I suppose that as he steered his train out of the station this fancy, by some odd freak of memory, leaped into his brain, and held it hour after hour while he and his engine flew forward and the burning theatre fell further and further behind. The truth was known a fortnight after his return from prison, which happened about the time of barley harvest.

A harvest-thanksgiving was held in the parish where he lived; and he went to it, being always a religious man. There were sheaves and baskets of vegetables in the chancel; fruit and flowers on the communion-table, with seven tall candles burning above them; a processional hymn; and a long sermon. During the sermon, as the weather was hot and close, someone opened the door at the west end.

And when the preacher was just making up his mind to close the discourse, a large white moth fluttered in at the west door.

There was much light throughout the church; but the great blaze came, of course, from the seven candles upon the altar. And towards this the moth slowly drifted, as if the candles sucked her nearer and nearer, up between the pillars of the nave on a level with their capitals. Few of the congregation noticed her, for the sermon was a stirring one; only one or two children, perhaps, were interested—and the man I write of. He saw her pass over his head and float up into the chancel. He half-rose from his chair.

"My brothers," said the preacher, "if two sparrows, that are sold for a farthing, are not too little for the care of this infinite Providence—"

A scream rang out and drowned the sentence. It was followed by a torrent of vile words, shouted by a man who had seen, now for the second time, the form that clothed his wife's soul shrivelled in unthinking flames. All that was left of the white moth lay on the altar-cloth, among the fruit at the base of the tallest candlestick.

And because the man saw nothing but cruelty in the Providence of which the preacher spoke, he

screamed and cursed, till they overpowered him and took him forth by the door. He was wholly mad from that hour.—*Speaker.*

TRANSLATION OF THE SANNAS OF
THE KOTABOGODA VIHARA
IN YATINUWARA.

Prosperity!

His illustrious and supreme Majesty abounding in many good qualities, a zealous patron of the religion of Buddha, and a very bright luminary to the illustrious Island of Lanka (Ceylon), having sat on his throne adorned with nine gems at the Tower of Lankanda Salla or Sriwardhana-pura, opened his lips resembling the petals of a lotus set with pollens of inexpressible odour and condescended to command.

That whereas the Vihara at Kotabogoda in the Kandapalata of Yatinuwara in the Sinduruwana division thereof, being the property of Abahay Raja Terunnanse of Kotabogoda fell in process of time into a state of dilapidation, the usual offerings and other rites having also wholly ceased, by the unremitted exertions of Nawaratna Mudaliyar of Kotabogoda, who is also one of the descendants of this Vihara parampara lineage, had been repaired, having added to the former edifice a Viharage, made anew an outer hall on images (having within it relics) in sleeping posture on a seat placed on the centre of the Viharage and two others in standing posture on either side thereof, the walls likewise of the Viharage contain the pictures of the eighty followers of Buddha, whilst flowers and creepers are delineated on the canopy thereof, an altar for offerings at the Bo-tree has also been formed, a dagoba monument of solid marble masonry to the height of about seven carpenters' cubit was also raised on the esplanade facing the Vihara enshrining the relics and images therein placing a steeple on the top thereof, thus having completed all these works, he dedicated and made a free gift of his garden to the Pansala, and for a means of maintenance for priests who would come thither from the four corners of the earth to have their maintenance therefrom and freely engaged in common. He, the said Mudaliyar has also opened a ditch to length of about 185 carpenters' cubits and made a fence thereof, enclosing the Vihara and the Pansala having planted within the garden flowers and fruit-bearing trees. Thus these things being accomplished and having set apart for the benefit of the *Chaityas* or the three-fold objects of worship, he submitted the whole account of these works to His Supreme Majesty who thereupon felt desirous of participating in the merits of this work, and therefore this Sannas was given to the Vihara with the view of establishing regularity in the performance of meal offerings &c. to the Vihara.

And consequently the field, the Verakay fields being ten pelas in extent, Wapugaskumbura three pelas, Danabahare five pelas, Aswedduma three pelas, Wiliyange of two pelas, Hataraliadda three pelas, Chenas of Pujagoda, Gariyagoda and Maliyattenna, the garden Danwatta and Kanduwatta, have all on this Sannas been set apart for the benefit of this Vihara, ordaining that from henceforth until the final extinction of the religion of Buddha none shall dispute these lands. This Sannas was given in the year of Saka 1726, and in the year of the cycle Raktarshy, second day of the increasing moon being Sunday in the month of July with sanction and by the command of His Majesty.

COLONIZATION OF THE WANNI.

In Lord Knutsford's Despatch to Governor Havelock, recently published, occurs the following significant paragraph, foreshadowing a policy which, if adopted, would, in all probability, be most prejudicial to the Tamil subjects of Her Gracious Majesty the Queen in these northern parts of Ceylon:—

"I would suggest for your consideration that an attempt should be made in the first instance to attract Tamils from the Jaffna district, and if that fails, an immigration might be made that applications from Tamils on the mainland will be favourably considered. Looking to the special circumstances of the case, I should not object, if it is considered absolutely necessary to see the demand of a purchase price foregone altogether or commuted for some permanent increase of time."

Sir Arthur Havelock had evidently received and read this despatch before he visited Jaffna; and it was probably in pursuance of the policy indicated by the ruling mind of the Colonies that he stated, in reply to the address presented to him at the Esplanade pandal, that it would not be difficult to form Tamil settlements in the Tank region of North Ceylon, without the intervention of the railway, which, it is stoutly contended by the public at large, is absolutely necessary for effectually opening up and permanently colonizing the Wanni.

Lord Knutsford knows nothing about the Wanni; and his despatch was written in complete ignorance of the causes of the sad decay and depopulation of the Wanni and of the many very adverse circumstances that have concurred to prevent not only the Tamils of Jaffna, but any of the other races of Ceylon from settling down in that veritable plague-spot. Possibly the obnoxious paragraph suggesting the threat that, in the event of the Jaffnese being found unwilling to move out of their homesteads, the homeless, wandering, penniless coolie population of South India should be invited to fix their domicile in the Wanni, the land and water available there being made over to them, if need be, as a free gift, was penned at the inspiration of some retired high official who had, during his short stay in Ceylon, misconstrued the determined unwillingness of the Jaffnese as arising from a perverse attachment to their homes, whereas the truth is that going to live and work in the Wanni cannot but be regarded under existing circumstances as hurrying oneself into an untimely grave.

If, in terms of Lord Knutsford's despatch, the Tamils of Jaffna are asked to buy land in the Wanni and take up their abode there, they will decline the offer with as little hesitation as one would do, if one were asked to walk into one's grave. And then the cruel alternative will be resorted to, of attracting the very dregs of the unsettled coolie population of South India by what is not unlikely to be to them a tempting offer—the free gift of land to live upon and the gratuitous use of water to cultivate it. They will, in all likelihood, pour into the jungles of the North-Central Provinces, but in so poor, unprovided and wretched a condition that the Government will be compelled, in pursuance of the policy to which it has committed itself, to make large advances to them, in order to encourage them to remain in their new homes and to enable them to start in the new life they are to lead as agriculturists. All this, if effected, will inevitably bring about so close and constant an inter-communication between the Wanni and South India that that terrible scourge, the Cholera which is now periodic among us, will become permanent and endemic, with the, by no means, improbable result that the very measure initiated for the

increase of the prosperity and population of the Wanni will only serve to hasten its decay and depopulation.

Apart from this consideration, a manifest injustice would be done to the people of Jaffna, which is doubtless the most congested district in the whole island. The Jaffnese and the Indian coolies should not be treated, as if they were on a par with each other. They live under widely dissimilar conditions. The Jaffnese have a settled home and are intelligent, industrious and painstaking. The Indian coolies lead a most unsettled life as wandering mendicants at best, are most ungainly and unclean in their habits and comparatively very ignorant. The Jaffnese have every claim on the Ceylon Government, the Indian coolies none whatever. Considered in this light, the proposal that a free grant of the lands under the tanks repaired at an immense cost borne by the Ceylonese should be made to the roving coolies of India seems to be monstrous—so monstrous indeed that, if it were adopted, there would be every justification for denouncing such heartless conduct as characteristic of a cruel father, who disowning his children for no fault of theirs, would not only not give them anything of his own, but take away from them what is theirs by right and hand it over to unworthy aliens and strangers without the shadow of a claim on him. It would be the most un-English thing ever done in Ceylon to invite worthless foreigners to make use of the tanks restored at the expense of the public of Ceylon.

It may be urged that the land and water have been there for years, and if the Jaffnese have not availed of them, it is their fault; but to this it may be answered that, by refusing to improve the existing means of communication and to open up the tank region covered with dense jungle and now so unhealthy, an almost insuperable obstacle is interposed to their availing of what is offered; and this is a fact too plain and palpable to be denied.

The way in which it is proposed to colonize the Wanni raises a serious question; and as it affects the Jaffnese in particular, they should rise to a man and protest against the proposed scheme as unworthy and unbecoming a paternal Government.—*Jaffna Patriot*.

SUNNI AND SHIA.

The body of Mahomed was scarcely cold when the famous contest regarding the succession arose between the Mohajerin and the Ansar. According to some of the traditions he distinctly named his father-in-law Abu Bibr as his successor; but according to the generality of the traditions he said nothing whatever on the subject. However this may be, Abu Bibr was elected to that office on the evening of the day of the Prophet's decease. But in view of the absence of any express indication of his will on the point, some of those present had doubts as to the divine authority for such an arrangement—the more so as there was another man whose claims to the office some of them thought were greater than those of Abu Bibr. Mahomed's apparent indifference on the subject of the succession is a point that has never been satisfactorily explained by any theory yet put forward by his adherents. A definite settlement of the point by him would have averted an incalculable amount of animosity and bloodshed among his followers to all time. No good object whatever has been served by his reticence, and the uninitiated may be pardoned for supposing that a true prophet would have foreseen the evil and have provided against

it. This, however, he neglected to do; and the result is the two great factions of Sunnis and Shias—the former maintaining the succession of Abu Biker, and the latter advocating the claims of Ali to be the immediate successor of the Prophet. The whole subject of the exclusion of Ali forms one of the most interesting topics of Islamic study. The truth is, he had in Ayesha an uncompromising foe, partly because the choice appeared mainly to lie between Ali and her own father Abu Biker, and partly because Ali had appeared to be doubtful as to her innocence in the matter of the temporary breach between herself and her husband which involved her in suspicion of untruthfulness. The Shias maintain that in the ardour of the contest for the succession, the house in which dwelt Ali and his wife Fatima (within but a few feet of the spot where the tomb of Mahomed is now placed) was threatened with fire by the opposite party—the party of Abu Biker. If it be assumed that Mahomed was endowed with the prophetic gift of foresight, his entire lack of solicitude as to the consequences which must ensue from his refraining from naming his successor is assuredly one of the strangest features of the man. The pretensions of Ali are based partly upon the fact of his being the Prophet's only son-in-law, and partly upon the fact that they were cousins—Ali being son of Abu Talib, one of Mahomed's many uncles. And over and above this double relationship there were numerous other considerations of a personal nature which, altogether, appeared to form a strong case in Ali's favour. The quarrel, however, as to the claims of Ali did not assume any very formidable shape till after the death of Omar, some twelve years subsequently to the decease of the Prophet. The only discontent relating to the claims of Ali to the Khilafat that was raised at the time of the death of Mahomed was mooted by his own wife, Fatima, who only survived her father six months; and that discontent was not so much regarding the right of her husband to the succession as to the dispute concerning some little property alleged to have been left her by Mahomed, but withheld by Abu Biker. The intrigues and quarrels that arose regarding the succession after the death of Omar led in the course of events to the destruction of the claimant and to the formation of the Alyite faction. To the adherents of this faction the opposite party gave the opprobrious name of Shias, or "Dissenters." Though this epithet is, in modern times, applied pre-eminently to the Mahomedans of Persia, yet it is also used to designate, generally, all who, though professing the Moslem faith, are not Sunnis. But, as a matter of fact, Shias in general are regarded by Sunnis in nearly the same light as those who do not profess the Faith at all.

Of course, the Shias do not admit the applicability to themselves of any terms implying opprobrium; and hence some of the more ignorant of them insist that the word has another and quite praiseworthy meaning. Sunnis, on the other hand not only maintain the schismatic meaning of the term, but even go so far as to fasten home the opprobrium by applying to the Shias yet other terms, such as Rafizi, &c., equally opprobrious. The Shias, in return, as if to shake themselves free of all suspicion of heterodoxy, have invented for themselves numerous other names which more accurately define their position and which they are proud to own, such as Imamiya, Adaliyyah, and many others. Many of the adherents of the Shia sect are so enthusiastic in their admiration for Ali and in their veneration for his descendants that they carry their regard for them beyond all bounds of reason and even of decency—even to

the extent of preferring Ali to the Prophet himself and going so far as to reckon him a Divine person. Thus much for the cause of the division between the two factions. The immediate occasion that eventually led to the final split may be briefly epitomised thus. Ali lived long enough to succeed Othman in the Khilafat, and was thus the last of the so-called "Authoritative Successors," or, as they are more familiarly known, the "Perfect Khilafat," as the four Khalifas are technically called. Like his two immediate predecessors in that office, Ali fell by the knife of the assassin. The statements as to the means of his death, however, vary considerably. Some of the traditions record that he was slain by a poisoned arrow at Coofah, about forty miles from Karballa, at the head of the Persian Gulf. He was succeeded by his eldest son Hasan, who, however, renounced his claims to the Khilafat, took the oath of allegiance to Moaviya, Governor of Damascus and founder of the Ommaiyyad dynasty, and nine years afterwards fell a victim to poison administered at Medina by one of his own wives. Two years after the death of Hasan, his brother Husain (Ali's second son) crowned the misfortunes of his family by a bloody death on the plain of Karballa, on the 10th of Mohurrum, A. H. 61, in a desperate effort to regain the lost Khilafat. This is what is known as the "Martyrdom of Husain," which, judged by the consequences, has proved to be next to the mission of Mahomed himself—the most important event in the history of the Moslem world. Now, the Shia or Alyite party, not content with the important fact that Ali did eventually obtain the Khilafat, still maintain that by rights he was second only to Mahomed. Indeed, they carry their antipathy to the Sunni persuasion so far as to absolutely reject the first three Khalifas; and they even utter imprecations upon them when at any time they have occasion to make allusion to them in conversation, or even when they hear such allusion made. This particular kind of malediction is technically known as "Tabarra." The question of the succession has been raised by the two contending parties into an article of Faith; so much so that the Shia affirms that hell fire will be the portion of all Sunnis, and the Sunni returns the compliment.

The Shias, then, are those Musalmans who deny the validity of the succession of Abu Biker, Omar and Othman; while Sunnis are those who maintain it. Speaking etymologically, the Sunnis are those who maintain and uphold the authority of the Sunna, or body of traditional literature. This literature is also frequently called the "Oral Law" (that is, of the Prophet) as distinguished from the "Written Law" (that is, the Quran). This distinction of the Faithful into Shias and Sunnis arose out of the conflict of parties for the succession—these parties being, in course of time, represented by Ali and Moaviya. But the points at issue between them in the present day are very numerous, but they run themselves up chiefly into one or other of the following:—

First, the Shias assert that those who preceded Ali in the Khilafat were all usurpers; while the Sunnis declare that they were legitimate pontiffs, selected according to the Sunna of the Prophet.

Second, the Shias, further, regard Ali as the equal of Mahomed himself, some of them even asserting his superiority to him: the Sunnis deny that he possessed any special dignity.

Third, the Shias assert that the authority attributed by the Sunnis to the Sunna has the effect of making void the Quran; the Sunnis maintain that the Sunna is necessary in order to complete and explain the Quran.

In view of the bitter enmity known to exist between these two sects, and of the notorious fact that the adherents of the Faith are divided up into factions, parties, and schools almost without number, it is beyond measure surprising to find so learned a writer as Spinoza giving the weight of his great name to the amazing assertion that "no schisms have arisen among Mahomedans since the birth of Islam!"

The anniversary of the death of Husain occurs on the night of the 10th day of the month Mohurram. It is somewhat remarkable that no death-day has ever been observed in Islam, excepting that of a weak man as Husain admittedly was. Though Husain was devout, courageous and munificent, and a grandson withal of the Prophet, yet his father was a better man than he. And yet, the day of Ali's decease is not kept; though he, no less than his son, was a martyr to the Faith, and was even murdered while on his way to pray. Nor are the death-days of Othman, Omar, or Abu Biker celebrated though they were all of them superior to Husain in respect of personal excellence, not to mention many other particulars. Nor has the death-day even of Mahomed himself ever been kept sacred or publicly observed, though the orthodox hold him to be the last and best of all prophets and "the absolute Lord of the sons of men." It is true that the natal day of Mahomed (to wit, the 12th of Rabiul-awwal) is celebrated by certain of his followers (such as the Turks). But why such a man as Husain in particular should be singled out among the heroes, martyrs, and founders of the Faith, as one whose death-day should from the first to all time be kept as a holy-day, is a point which no Moslem authority has ever yet explained.

Be the answer what it may, the fact remains that the 10th of Mohurram is observed by the Mahomedans of Persia and by Shia Musalmans all the world over as a day of general mourning and great lamentation and weeping. The Shias reside chiefly in Persia—the Mahomedans of Turkey, Egypt, and India being for the most part Sunnis, though they are very far from being entirely such. Yet such is the natural love "an outing" that the festival of mourning for the disasters of Karbala and of the family of Ali generally is observed by Mahomedans of both factions, in India at all events, with the most exemplary vigour. The Sunnis defend their observance of the Mohurram by the very elastic consideration that it is right to bewail the disasters that befel the family of the Prophet, even though one might not be a sympathiser with the views of the opposite party in the matter of the Khilafat. But hard-worked men are fond of a holiday under any pretence whatever; and hence it is quite usual even for Hindus to keep holiday on Mahomedan festivals and Mahomedans on the festivals of Hindus. So that it is not at all unusual to see the Mohurram celebration swelled in number, not only by adherents of the opposite faction, but even by Hindus who are in no sort of sympathy with either party. It would therefore be an entire mistake to estimate the number of the Shias by the size of these processions. The lion and the lamb have not yet lain down together. The millennium of Islam will never take place as long as the big drums of the Mahomedan continue to be beaten. But the peoples of India, like the peoples of other lands, are so little accustomed to act from intelligent reason in the matter of religion that Sunnis and Hindus are wholly unable to defend their practice in the matter excepting on the ground that there is general holiday-making.

When in course of time the two sons of Ali came to their unimely deaths, the hopes of the

Alite party were gone for ever. The Mohurram celebration is, therefore, an instance of apocryphal religion. It is a practice for which the Shia party cannot cite so much as a single passage of the Quran, and the traditions upon which they base the claim of Ali to the immediate succession of the Prophet belong to a period when the principal actors in the original quarrel had passed away. The festival is therefore an after-thought, and no part of the religion as originally founded by Mahomed. When the celebrants claim that the noisy and often, alas! sanguinary scenes of the Mohurram are part of the religion prescribed by the Prophet, they are as far from the facts as those who should affirm that the "Passion Plays" were part of the religion of Our Saviour. They are the outcome of subsequent controversy and tribal antipathy; nothing less and nothing more.

It is impossible to admire too highly the consistent adhesion of Government to its noble principle of toleration of all religious usages of the races of India; but the experience of the past affords abundant proof that advantage is taken of that principle to render those professedly religious processions a means of stirring up animosities that otherwise would die out, and of throwing into disorder the administrative and police arrangements of the Empire in order to make provision for the special protection of life and property which these processions imperil. To the ordinary citizen the real cause of annoyance is not the processions, but the unearthly noises of the drums; and his complaint is that a single section of the population, and that section a very small one in comparison, should be permitted to avail themselves of the principle of religious neutrality in a way that so seriously interferes with his own rights and liberties, while disorganising for days together all departments of the administration. There is no need for Government to withdraw its magnanimous toleration from the Shia party, but what is evidently needed is that the element of public annoyance and menace should be eliminated, and the processions be conducted in a peaceful and orderly manner.—*Pioneer*.

INDIAN GYPSIES.

Towards the middle of the fifteenth century England was invaded by hordes of swarthy figures speaking an unknown tongue. They traversed the country in troops of thirty or forty families, camping out in the depths of the vast forests, or on the countless commons which were then the poor man's most cherished inheritance. The men earned money or money's worth by tinkering and the sale of cheap jewellery, the women were most persuasive fortune-tellers and as beggars had no equal. Our forefathers received them with uncouth kindness: and many a parcel of damaged meal and many a hog of which disease had robbed the butcher's knife fell to the lot of the interesting vagrants. But sinister rumours soon became rife as to their real character. Bad money was plentiful in their tract; horses disappeared as if by magic; pigs and poultry died mysteriously. A loud cry was raised against the Egyptians, as the new comers were popularly called; and they doubtless received credit for more mischief than they actually wrought. The ruthless Tudors were not wont to jest in such matters. Edicts of Draconian severity went forth against the "Egyptians" and those who consorted with them. They were strung up like dogs without the slightest form of trial, and hardly a man, woman or child among them escaped such

lighter penalties as scourging and imprisonment. But the Gypsies—to use the popular abbreviation of their generic name—survived the Elizabethan persecutions; and down to times within living memory their rude but comfortable tents were familiar objects of the country side. They have now well-nigh disappeared from English lane and common. The vast enclosures which have taken place since the commencement of the century have rendered eligible camping grounds few and far between; and such as remain are occupied by Irish tramps who are too strong for the slender, dark-eyed strangers. The ubiquitous rural policeman forbids the habitual indulgence in predatory instincts. Thus the poor Gypsy has given up the struggle for existence and become merged in the dregs of our population. Though utilitarians may view with satisfaction the disappearance of a redundant type, it is not by any means an unmixed joy to the large class who regret the flatness and want of colour in modern life. Artists have lost their most seductive models, for Gypsy girls had a strange, wild beauty which has perished with their race. Those in whose veins runs a current of poetry and romance regret the death of the free life once led on breezy heath and in russet coppice. Philologists deplore the extinction of a dialect which had many points of interest. But it is as bootless to grieve for the English Gypsy as to weep over the disappearance of the Carib or the Tasmanian aboriginal. Those who desire a closer acquaintance with the customs of a vanished people may satisfy their curiosity in the fascinating pages of George Borrow, or seek for the scanty remains of the race in remote corners of Hungary or Spain.

Gypsies, as their name indicates, claim the land of the Pharaohs as a birthplace. In Germany they are called Zigeuner; in Spain Gitana; and in Italy Zingari—everywhere their sobriquet denotes an Egyptian origin. In point of fact, however, they came far further afield, as a superficial acquaintance with their language will prove. We extract from Borrow's *Romano lavo lil* a few of many words used by English Gypsies which are pure Hindi:—*Alaj*, ashamed: *Rawnie*, lady; *Bal*, hair: *Besh*, sit: *Bitcha*, to send: *Bikhiri*, to sell: *Brishen*, rain: *Cam*, love: *Can*, ear: *Chum*, leather: *Chok*, watching: *Chui*, cut: *Choom*, kiss: *Chore*, to steal: *Chhuri*, knife: *Copper*, blanket. The very name by which they call themselves, as readers of Mérimée's *Carmen* may remember, is the *kali log*. Language is an unfailing indication of race: and a people whose vocabulary, after four hundred years' sojourn in England was thus composed must have originally hailed from broad Hindustan. The inference thus drawn receives confirmation in the Gypsies' manners and appearance which strongly resemble those of low-caste Hindus. It is a historic fact, too, that towards the close of the fourteenth century, the nomad hordes of Central India were harried well nigh to extinction by the cruel Timur. And the first appearance of Gypsies in eastern Europe was chronicled a few years later.

While one branch of the fugitives sought the bleak north-west by way of the Euphrates Valley, other found shelter in parts of India where the Tartar's far-stretching hand could not reach them. To this day troops of Nuts, as they are termed, wander over Bengal, thieving, begging and fortune-telling precisely as their relatives did in England half a century ago. The Bengal Gypsies call themselves in their own jargon, *Kathwias* or *Bhatus*, but in order to evade suspicion and troublesome inquiries as to antecedents, they assume the suffix Ahir, Rowasu, Kanjhar, or Kushmiri,

A widely-spread tradition current among them identifies them with the Sansias, a nomad race of Rajputana, of which we shall have occasion to say something more presently. In the matter of religion Nuts are professed Hindus. Like the Thugs, they worship Kali, the robbers' patron deity, and when about to undertake a *coup* they propitiate her with sacrifices of goats and buffaloes. They bury the bodies of their dead children, but cremate adults, and carry the bones of chiefs to Hurdwar to mingle them with the sacred Ganges. They observe the Hindu ceremony called *Sasthi*, which takes place six days after the naming of a new-born male infant. The women bore their noses; the men their ears, making the piercing of the lobe an occasion for distributing sweetmeats in honour of their *gurus*. The latter are called Dhula and Maukhan, and according to a popular story, they flourished at some unknown period in ~~Madhpur~~ or Bikanir. Like the uneducated of all countries Nuts mingle many gross superstitions with religious form. Saturday and Thursday are deemed highly inauspicious for business of any kind. If a Nut passes a snake of the left, hears a man sneezing behind him, or meets one who is lame, he postpones any undertaking which he may be meditating. Equally characteristic of a primitive social development are the Nut marriage customs. Marriageable girls are sold by their father to a suitor for a sum which must exceed Rs200. Polygamy is unknown, but the remarriage of widows is permitted, and in certain cases insisted on. The young Nutins are often strikingly beautiful with large, dark eyes set in a perfect oval; and contrary to the usual belief, those who belong to the wandering tribes are generally chaste. Every gang is governed by a leader who succeeds to the command by sheer force of character: and, though Nuts are divided into seventeen castes many of which do not intermarry, every member of a gang owes implicit obedience to his chief whether above or below him in caste. Disputes are settled by a punchayet of adult males, who punish offences against the Gypsy code, by levying a fine termed *chauthi*. The community ostensibly live by begging; but like their race everywhere, they wage a ceaseless war against society. All are thieves by nature and education. Their tents, consisting of skins stretched over a rude bamboo framework, are pitched in one of the patches of waste land to be found near every village, and the adults wander from house to house, begging and offering charms and simpler ornaments for sale. But a sharp lookout is kept for unconsidered trifles, and the vulnerable points of each homestead and its cattle sheds are carefully noted. When the position has been sufficiently reconnoitred a *coup* takes place. Half a dozen ryots find themselves minus their best cattle, or the victims of a burglary, entry having been effected by means of long, sharp knives. The gang then make a forced march of fifty or sixty miles, generally separating to render pursuit and identification more difficult. Nuts find it easy to dispose of their loot. Shopkeepers are to be found in every bazaar who will purchase jewellery and brazen vessels without asking questions. Farmers relieve them of stolen cattle, at fair market prices, and goats speedily find their way into the sempiternal stewpot which includes such strange fish as that of pigs, dogs and jackals. The proceeds of these razzias are equally divided among the adult members of the gang in fixed proportions. Like their European confreres, Nuts have a secret cant enabling them to recognise one another and convey warnings of danger. In their jargon, "Go away" is *Khishi jat*: 'A bad omen' *Salia*

Shogun: "All right" *Kuchchi kui*: and "No danger" *Khaban chianh*. The effect of these shibboleths pronounced in Nut hearing is magical. Nu's pass the dry months in moving with more or less rapidity from place to place; and the rainy months in certain favoured villages of Dinagopur, Purnea, Maldah, Murshidabad and Monghyr. When hardpressed they make for Nepal territory; but there they may not tarry, for Goorha justice is swifter and severer than the lame-footed article dealt out on British soil.

The Indian Gypsies, as we have seen, claim relationship with the Bikanir Sansias. The latter are a nomad race, well-known throughout Rajputana, who allege that they separated three centuries ago from the Jat community. Their name is according to tradition derived from a common ancestor named Satsi Mal, who enjoined on his descendants a life of medicancy with no settled abode and the use moveable thatched huts (*sharki*). The Sansias of Bikanir eat the remains of food from Hindu and Mahomedan tables, and are therefore regarded as unclean by the Rajputs. They, however, profess Hinduism and pay special reverence to a demigod named Ramdeo. Temples, many of them boasting, a hoary antiquity, are to be found throughout Bikanir which are universally allowed to have been erected by Sansias. Though spurned by orthodox Hindus who bathe if a Sansia's shadow falls on them, they are regarded as poor relations by Jats, and a voluntary tax for their support is levied in many villages of the clan. Sansias use asses for the transport of their moveable habitations and spend the cool months in travelling throughout Rajputana, lying *perdu* during the fierce heat. They are inveterate beggars and pilferers, and marriage with them as with the Gypsies is a sale, the maiden fetching Rs 60 or more. The Sansias for their part repudiate all connection with the Bengal Nuts, but the coincidence between the customs of the two communities is too close to be accidental. Gypsy characteristics are unmistakable; however, far apart the *habitats* of their curious race.—*Pioneer*.

CEYLON IN 1816.

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

CEYLON.

April 3.—On Thursday morning last, his Excellency the Governor, accompanied by Colonel Young, R. A., Mr. Su'herland, secretary for the Kandian Provinces, Doctor High, dep. inspector of hospitals, Major Hardy, dep. quarter master gen. and A. D. C., left Columbo on a tour through the Kandian provinces.—His Excellency enters the three Carles by the route of Avisabawelle, and from thence turning to the right crosses by a pass into the fertile province of Saffragam, and skirting along the base of Adam's Peak, visits Battugedera and Ballangodde, and from the latter place passing over the Idalgashena mountain into the lofty table land of Owah, inspects the British post at Badula. From this station, his Excellency proposes to return to Columbo by the way of Kandy.

On the 1st his Excellency was at Balugedera, much pleased with the fertile appearance of the province, and the demonstration of attachment to the British government exhibited by the inhabitants.

Saffragam abounds in Areka, coffee, pepper, cardemoms and wax. The luxuriance of the soil, and the exuberance of vegetation, are said to exceed every thing of the kind the party had before observed, great exertions are making to open the roads, and in the

course of a few years, it is hoped that few natural obstacles will exist to oppose that free commercial intercourse with the interior of this island, which will tend so greatly to increase its general prosperity.

BIRTHS.

At Colombo, the lady of Captain Cleather, H. M. 3d Ceylon regt. Dep. Judge Advocate, of a daughter. At Colombo, the Honourable Mrs. Rodney, of a daughter.

DEATHS.

At Colombo, Feb. 7, of a liver complaint, Lieut. Chambers, 12th regt. Nat. Inf.

At Colombo, March, aged 64 years, Jacob Burnand, Esq. late a senior merchant, in the Dutch East-India Service, universally regretted; this gentleman arrived in Ceylon in the year 1778, as a junior merchant, and was shortly appointed as Chief of the Batticalao District, and subsequently, on account of his superior local knowledge, to the high office of Dessave of Jaffnapatam.

At Colombo, March 11, Mr. Frans De Bruin, aged 46 years and 7 months, formerly Head Printer at the Government Press.

TRANSLATIONS OF INSCRIPTIONS,
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 136.)

Taken altogether, the view thus presented of the internal government of Ceylon, during the twelfth century, is such as may well excite the curiosity of the antiquary, encouraged as he must be by the certainty that the pursuit will be rewarded by the discovery of important historical facts, characteristic of the principles of Asiatic government. We find the royal charity ostentatiously recorded, after the oriental custom; but at the same time, we perceive the head of the state anxious to relieve, or at least to acquire the reputation of having relieved distress, and promoted the prosperity of his subjects, by reducing taxation and constructing works of public utility. As, however, all improvements under a despotic government must depend upon the character of one individual, it is not surprising that the isolated efforts of a few rulers should have had so little permanent effect upon the general welfare; nor that the people who could appreciate the good qualities of a patriotic sovereign should have relapsed into comparative barbarism beneath the yoke of subsequent weak and ineffectual rulers.

The preservation of the institutions of the land, and the maintenance of the agricultural prosperity of the country (on which the welfare of the inhabitants chiefly depended) were both of a character which equally required the unremitting exercise of the powers of an energetic ruler; and it will have been seen, by the events recorded in the Epitome, that the condition of the country throughout the period embraced in that sketch, wholly depended on the individual character of the reigning sovereign or the minister, to whom the government of the kingdom may have been entrusted.

No. 1.

THE INSCRIPTION AT MIHINTELE.

On the 10th day of the 16th year, after the regal canopy had been elevated by Siri Sangabodhi Abhaya Maha Raja who was born unto Abhaya Sala Mewan Maha Raja, an illustrious Cshetry, of the dynasty of Okaaka, which is the pinnacle of the glories of the Cshetryya race, in the radiant womb of Queen Dewogon Bisauw who was of the same race, who having

held the dignities of aipaa* and mahapaa, in proper course succeeded, to the kingly office and illuminated Lakdiwa † with the effulgence of his majesty, the sovereign lord, the brother of the eminent Maha Sen, voluntarily made a covenant with the select of the priesthood of Saigirri wihare and of Abhayagiri wihare, to the effect that the Abhayagiri wihare shall conform to the antiently established institutes of the Saigiri wihare, and that the same regulations shall be in force respecting the priests of this wihare, as well as the workmen, the servants, the offices, the receipts, and the expenditure thereof, and consequently made the following ordinance:

That the Bhikshu ‡ priests resident at this wihare, shall make it a constant practice to rise at the dawn, meditate on the four preservative § principles, perform the ablutio, and then having attired themselves with the cheewera (or yellow garments) in the manner prescribed in the (Book) Sekhiyawe, they shall resort to the Etweherra and having there performed the religious offices, afterwards partake of conjee and rice, and shall duly administer to the priests who could not attend on account of sickness, such things, at their respective cells, as the physicians had prescribed.

That to the expounders of the Abhidharma † pitake shall be assigned 12 cells, to those who preach from the Soottraa || pitake, 7 cells; and to such of the resident priests, who read the Wineya ‡ pitake, 5 cells, with food and raiment.

That when donations are made of acceptable gifts unto the priesthood in general, the same shall be duly delivered unto them and shall not be appropriated otherwise.

That all the lands which belong to this wihare and the products thereof shall be enjoyed by the priesthood in common, and shall not be subdivided and possessed separately.

That when orders are issued to the dependents or retainers, or when any of them are to be dismissed, it shall be with the concurrence of the whole community of priests, and not by the will of an individual.

The bhikshu priests resident at this wihare shall enjoy in such manner as is sanctioned, the products of the fields, the orchards &c., which appertain to the Etweherra—but none of them shall expend them in places not appertaining to the Etweherra.

Priests that infringe these rules shall cease to dwell in this wihare.

The priests who act as supervisors of the nikayas (or subsidiary associations) and those who superintend the various offices, the overseers of the villages, the cooks, the writer (of accounts in the wihare, he that takes account of the incomes,) and the receiver of the incomes, —all these persons shall be under the general control of the community of Abhayagirri, whose residence shall be stationary at Etweherra, and who will conduct the internal and external services, and manage the receipts and disbursements in unity and concord.

Persons shall be appointed to furnish necessaries, and assist those whose business is to receive and to issue provisions—and if any of the dependents, or the priest of this wihare should act contrary to the regulations, they shall be dismissed, after what was

* Aipaa or Aadipaada. } Principal Officers of
Mahapaa or Mahaadipaada } State.

† Lakdiwa or Lanka dweepa—The Island of Lanka or Ceylon—from the root lanka signifying, adorned, elegant, beautiful.

‡ Bhikshu—Priests of the superior order of Upasampada.

§ The four preservative principles—viz.—Meditating on the virtues of Buddha, Wishing unto all beings deliverance from woe, Reflecting on the impurity of the substances which constitute the corporeal frame—and the Contemplation of death.

|| The Abhidharma pitake, the doctrine of Metaphysics, consists of the discourses or sermons of Buddha, addressed to the gods—The Soottra pitake comprises the lessons inculcated for the benefit of all beings in general—and the Wineya pitake consists principally of laws &c., for the observance of the Buddhist priesthood.

due from them has been recovered and entries made thereof, but those whose business it is to recover and collect the incomes shall not be dismissed.

The servant of the daagey* shall have charge of whatever is brought to it.

Those who have services and offices allotted to them shall attend duly at their respective places, excepting those who may have gone on wihare service to a distance; those who must attend at the place where rice is issued, and at the place where rice and conjee is prepared in the morning, will not be allowed to be absent.

Nothing that accrues to the Etweherra and the daagey shall be given away—nor shall anything be purchased from the servants.

The servants of the wihare shall not exact services from the people belonging thereto, nor shall the people be sent out to work for others.

The officers of Etweherra shall take care of the five Yaalas † dedicated to the Katoomaha ‡ Saeya, at Dangamulla, for the purpose of keeping it in repair, and they shall repair the said Daagoba † accordingly—and the 2 Kiriya § (8 ammonams) granted from Elgamiya for maintaining the Kiribad paw shall be expended on its preservation.

The daagey the magoolmahsalapilemegey (or house of the great stone image) the Mahabogey || the nayadae, the shrine of the princess Minnaal dewi, the Katumaha Saeya, the Kiribad paw daagob, the daagobas of Etweherra situate on the upper hill and on the lower hill—the offerings collected at these places, together with the 100 kalam ¶ of gold from Etweherra with the 10 yaalas of paddy, shall be annually expended for the purpose of repairing the daagobas of this temple and the other edifices.

If the servants attached to the daagey and the pilemegey embezzle or squander the offerings rendered thereat, laborious work shall be imposed on them.

One-third of the (village) Gassagaessi belonging to Kiribad paw with the Sangawalle thereof—the land contiguous to Manaa wewa—the land contiguous to the upper and the lower lakes of Lahinipaw and the Sangawalla thereof—the ground around the lake Pahadenwila and the ground surrounding the lake Porodeni Pekuna—what is derived from these places may be appropriated to the Wihare.

It being proper (or a matter of course) to take land-fees from the occupiers of temple lands, the same may be levied, but not from such as are the slaves and menials of the Wihare.

Those who have only assumed the yellow vestments, but engage in traffic inconsistently therewith, and (as a rule) by following the chase, killing poultry &c.) shall not be permitted to dwell around the mount.

None but proper persons shall be employed as servants at the wihare. The lands belonging to this temple shall be allotted for services to itself, and shall not be assigned for any other purpose.

Only the regular services shall be exacted, and not any extra labour on account of poya** festivals &c.

(To be continued.)

* Daagey—a house built close to a Daagoba, for the purpose of offerings.

† Yaal—a score—20 ammonams extent of land or 20 ammonams of grain or 20 head of cattle.

‡ Daagoba—i. e. Dhatu-garba, a womb or receptacle for a relic,—a monument containing either a corporeal relic of, or an utensil which had been used by, Buddha.

§ Kirriya—two ammonams.

|| Bogey—a house built at the foot of a Bo or Pippal tree, for the purpose of receiving offerings—when furnished with images of Buddha, the Daagey and Bogey are also called Pilemegey or Image house, and Budugey.

¶ Kalam or kalanda is the weight of 20 maditi or manjishta seeds or of 40 olinda seeds.

** Poya days are those of the new and the full moon, the first and the last quarter.