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*THE JILTING OF GEORGIE GERARD;  
OR A BIT OF CEYLON SOCIETY LIFE,  
IN 12 CHAPTERS.  
BY C. LEWIS,  
Formerly of Ceylon.*

(Continued from page 146.)

## CHAPTER II.

"What has happened to trouble you?" asked the new-comer. "Do not think me impertinent for asking Mrs. Le Marchant! Let me help you only!"

"Will you? Can you? Oh! Mr. Crawford, if you would be so good; we are in such perplexity."

"Can I, dear 'Duchess'? You know I would do a great deal for you."

"I know it, and believe it. You may remember that I told you all about my sister's engagement to a cousin?"

"Yes."

"Well, Captain Lawrence has not fulfilled his promises."

"The rascal! Shall I go to Bombay and horse-whip him for you?"

"Hardly!" Mrs. Le Marchant gave a faint smile.

"I beg your pardon. I forget that he was your cousin."

"I am afraid, my dear, that Captain Lawrence is not worthy to be your relative," said Mr. Le Marchant impressively.

"I cannot understand his conduct. There must have been some misunderstanding," said his wife in a troubled tone. "But what we want you to do, Mr. Crawford, is—if you would be so very, very good, to go to Colombo and escort my sister up by the coach, and thence here. Is it too much to ask of Mr. Crawford, Marmaduke?"

"You have my sanction, my love."

"Too much to ask of me!" repeated the young man. "Oh! nothing would give me greater pleasure! A two days' jaunt, the ever lovely roadside scenery to and fro—to be trusted with such responsibility, trusted with so fair a charge, you could not have paid me a greater compliment, Mrs. Le Marchant!"

"You are very good to say so. My sister says," taking out the letter from her reticule; "I have other friends who are kind and good to me. I must come to you somehow, and I shall travel with these people (Rigby is their name,) as far as Colombo. I know you will meet me there."

"Rigby, Rigby! That's the little military doctor at Kandy!" exclaimed Mr. Crawford. "He and his wife have just returned from England, or rather, she has just made her first visit to England to be introduced to his people. She is Eurasian, he Irish; rich and very kind-hearted sort of people, but—"

"Scarcely aristocratic enough to chaperon Miss Gerard, I presume?"

"Scarcely! He is the sort of little man who would slap you on the back, and ask you to have a drink on a first introduction."

"Slap me on the back! I trust I would never encourage such offensive advances, or presumption, from a stranger!" Mr. Le Marchant looked annoyed at the mere thought.

"I did not mean *you* personally, sir! I beg your pardon. I only meant to imply that Mr. Rigby was familiar to a fault."

"If that is the style of person with whom my sister-in-law has to associate herself, we should not delay in hastening to her rescue, eh! Mr. Crawford?"

"Quite true, sir. But I think on referring to the dates given in your sister's letter, Mrs. Le Marchant, we may infer that if Miss Gerard be not met by you in Colombo, she will leave it in company with the Rigbys, who may be proceeding to Kandy tomorrow?"

"To be sure they may! How clever of you to think of it; it had never occurred to me."

"Of course, it is not a certainty, but a possibility. I will go to meet the up-coach. Should your sister not be a passenger by it, I will proceed to Colombo. I will start the first thing tomorrow morning. I can do the journey to A. by bullock cart."

"You shall have my horse and carriage for the first stage of your return journey," said Mr. Le Marchant. "I will send them on tonight."

"Would it not be better to have my horse and carriage for the first stage and yours for the last, so as to arrive in K. in proper style? Miss Gerard may not approve of my little 'shandry dan.'"

"Certainly, certainly, your scheme is the better of the two," said Mr. Le Marchant suavely. "If things seemed reasonable and were judiciously placed before him he usually gave way."

"That is settled then; and now, Mr. Crawford, let us proceed to my office. I wish to discuss some little matters of business with you."

"A few words with you, Marmaduke, before you go," said his wife. "Come in here a minute—excuse us, Mr. Crawford," and husband and wife withdrew into the spacious, many-arched drawing-room, with its lofty ceilings and vast doors.

"What is it, my love?"

"You do not think, Marmaduke, that there can be any impropriety in sending Mr. Crawford to meet my sister?"

"I do not indeed. I cannot upon my soul conceive of anything more correct. You cannot go to meet your sister. I cannot go. Therefore I send my subordinate. He is a young man, it is true, but have we ever known his conduct to be other-wise than discreet and honourable?"

"No, never!" said Mr. Le Marchant warmly. "He is nearly perfection. But Georgie is so young, and he has such good looks."

"My dear, your sister has but yesterday, so to speak, been jilted. Surely her feelings should not permit of her even looking at another man so soon! Besides that, I think my position, your position, is such, that no one could call our discretion into question, or cavil at anything we might do!"

All are kings who reign in Thule, and at the time of which we write the power of Government officials was most unbounded. Mrs. Grundy had no existence then. Happier times!

Mrs. Le Marchant, although she gave herself no airs and was affability itself to all, had great faith in her husband's position, for she saw what it could achieve.

"Be easy, my dear Caroline. Do not agitate yourself; you look feverish today."

The great man bent down and bestowed a gracious salute on his wife's forehead. It was more pompous than loving, but some women are quite content with what they get.

"You are right. You are usually right," she smiled brightly. "I will go and lie down for a while, perhaps take a cooling draught. I have a great deal to do before Georgie arrives."

But, in spite of her seeming acquiescence, the tiresome thought would not be banished, and her ideas went round in a circle, always coming back to the same point, "What if Georgie falls in love with Mr. Crawford?" Hearts are apt to be caught in the rebound, she knew, and could she, Mrs. Le Marchant, be accused of match-making if he fell in love with her sister? Oh! no, no, perish the odious thought! Mr. Crawford was too young to think of matrimony, and her sister must make a better match than one with a young cadet in the Civil Service, however handsome and charming he might be.

Georgina was a child at the time of Caroline's marriage, but the elder sister had a lurking suspicion, the kind of instinctive perception almost amounting to second sight, given to some women and to some poets—which she did not like to put into words,—with regard to the young girl's nature: she divined its latent coquetry, and guessed that there had been less of wounded affection than of wounded vanity about the abruptly terminated engagement with Ronald Lawrence. She could only hope that all would be for the best!

(To be continued.)

## THE INDUSTRIAL ARTS OF INDIA AND ITS ANCIENT COMMERCE.

BY SIR GEORGE BIRDWOOD.

\* \* \* \*

We pass now to some contemporary foreign records of ancient India. Apuleius [b. A.D. 130], in the "Florida" [vi], speaking of the merchandise of India, mentions besides its "heaps of ivory," "harvests of pepper," "bales of cinnamon," "mines of silver," and "streams of gold," its immemorably famous "tempered steel." The "Periplus of the Erythraean Sea," which belongs to the 1st century A.D., states that Opone, south of Tabai, near Cape Gardafui, imported from India, beside rice, *ghi*, *sessamum*, and sugar, "cotton, woven, and for stuffing," and "sashes;" that Moosa, near Mocha, imported from India, beside saffron and turmeric, "purple cloth," "quilts," "muslin," "sashes," and "apparel made up in the Arabian fashion; that Omana imported beside teak, blackwood, ebony, and horn," "brazen vessels;" that Barbarike, corresponding with Karachi, imported from Western and Southern India beside topazes, "very fine cottons," "glass vessels," and "gold and silver plate;" that Baroach, in Western India, imported besides saffron, spikenard, *rusut*, long pepper, and agates, "cottons of all sorts," "mallow-coloured cottons," and "silk thread;" and that at Masolia, the modern Masulipatam, "a great quantity of the finest muslins were

made." Now what had such a country as India was, at any time between 300 B.C. and 300 A.D., to learn in the way of industrial arts, from its barbarous Mahomedan conquerors? Mr. Clarke has told you that they established the manufacture of chintzes at Masulipatam, but we learn from the Periplus that Masulipatam was the seat of cotton manufacture from at least A.D. 1; and it probably had a trade in these stuffs with the Persian Gulf and Red Sea long before that. Indian muslin, described under the name of *sindhu* as a "vegetable cloth," is mentioned, as Sayce has shown, in an ancient Babylonian list: and the *sindōn* of the Greeks, generally translated "Cambric" [linen], is now recognised as having originally been the denomination of a very fine Indian cloth, and therefore muslin. In the descriptions, in the Book of Esther, of the palace of Shushan\* in the passage [ch. i., v. 6]:—"Where were white, green, and blue hangings," the Hebrew word translated "green" is *karpas*, which is the Sanscrit *karpasa*, "cotton," and the passage should be translated:—"Where were hangings of [Indian] cotton, [dyed] white and blue."

It is indeed difficult to exaggerate the antiquity of the commerce of India with the West. Schliemann found carved Indian ebony in one of the mounds of the Troad identified by him with the site of the city of Troy. Indian teak beams have been found among the ancient temples at Mugheir, *i.e.*, Ur of the Chaldees; and the only question is whether they formed part of the original Akkadian temple built 20 centuries B.C., or of the temple as restored by Nebuchadnezzar the Great in the 6th century B.C. Cotton and indigo, and coffins of Indian tamarind wood, have been found in the Egyptian tombs of the 18th Dynasty, which reigned about the 15th century B.C. Eutychius of Alexandria mentions that Noah's Ark was built of wood called *saj*, which is very like the Indian name of teak wood, *sag*; and the *gopher* wood of the Bible may, in view of the presence of teak wood in the temple of Ur, refer after all to teak. The oldest known and most celebrated articles of ancient commerce mentioned in the Bible, such as bdellium, sweet cane, aloes wood, spikenard, and costus, are all products of India, or Further India. The best spikenard was called by the Greeks *nárdos pistikós* and this word *pistikós* has hitherto been supposed to mean "genuine," *i.e.*, Indian. But it is now held to have been primarily a corruption of the Sanskrit *pisita*, "fleshy." Homer mentions *kassiteros*, *i.e.*, "tin," by its Sanskrit name *kastira*. The Greek for pearl, *margarites* in Latin "margarita," is the Sanskrit *maracata*; and the Greek for ivory, *éléphas*, the Sanskrit *ibha*. Similarly the Greek for rice, *óruza*, is the Tamil *erisi* [in Arabic *aruz*], and the Greek word beryl [*bēryllos*], is the Sanskrit *vaidurya*, *i.e.*, "of Vaidura." The domestic fowl is a native of India and Further India, and already the cock is mentioned by the Greek elegiac poet Theognis, B.C. 544, and sculptured on the "Harpy Monument," now in the British Museum, of Xanthos, dating possibly from the 7th century B.C. These now familiar birds had reached Britain by the 1st century B.C. The peacock, also a native of India, was known to the Athenians of the time of Aristophanes, B.C. 427; but the orator Antiphon, *circa* B.C. 440, is able to describe its first appearance among them. It was probably part of the spoil taken by Pericles at the sack of Samos, where it must have been kept in the Heraeum from at least the 6th century B.C. It was imported from Southern

\* Shusan means "lily," and *sosni* is the name of the India quilted bed-covers, embroidered with "lilies." *Sosni-rang*, literally "lily-colour," is the purple of the Iris.—*Geo. B.*

India directly to Jerusalem by King Solomon circa B.C. 1000, under the Tamil name of *tokki*, in the Hebrew plural form *takkiyim*. It must always have been an article of Phœnician import into the Mediterranean, as shown by its western names—in English pea-cock, (cf. Pe-cock), in Anglo-Saxon *pawa* (pea-fowl), in Latin *pavo*, in Greek *taōs*, in Aramaic *tāwus*. Its brazen image is still worshipped, under the name of Malik *Taus*, "King Peacock," by the Yezidis about Mosul (Nineveh).

Similar items might be multiplied, but enough has been said to conclusively vindicate the high antiquity of the Indian trade and the independent origin and perennial vitality of the historical art handicrafts of India. In short, the natural and artificial productiveness of India have from time immemorial been the mainspring of the commercial activity of the Old World; and the export trade of India, as described in the *Periplus*, and indicated by the monuments of Mesopotamia and Egypt, and by the Bible, Homer, the "Code of Manu," the *Ramayana* and the *Mahabharata*, remained absolutely uncharged until it was revolutionised by the introduction of steam weaving into England.

The great development of the ancient international commerce of India took place between the 7th and 6th centuries B.C. and the 6th and 7th centuries A.D., and is almost coincident with the millennium of Buddhist ascendancy in India. On the rise of Mahomedanism this commerce gradually became more and more disorganised, and as it failed Buddhism also declined, and India reverted to Brahmanism, the reactionary Brahmans driving the Buddhists out of the valley of the Ganges into Southern India, beyond the Kistna. The Mahomedans first invaded India in the 7th century A.D., but it was not until the end of the 13th century A.D. (1294) that they first crossed the Narbudda into the Deccan; and to the last—except during the brief usurpation of Hyder Ali, and his son Tippoo Sultan—the Hindu kingdom of Mysore, representing the great mediæval Hindu kingdom of Bijanagar or Narsinga, retained its independence, and here, and generally throughout the Madras Presidency, the ancient arts of India still maintain the characteristics by which they were distinguished during the Buddhistic period. And everything in Southern India, from the ground plan of the temples to the jewellery worn by the women, carries us directly back to Assyria and Babylonia as the original sources of the "incunabula" of the arts of India. The predominant decorative types of Southern India, Further India, and the Indian Archipelago are all Mesopotamian, and only those of Northern India reflect the reaction of Greece or Asia—first, directly, through the conquests of Alexander and his successors; and next, indirectly, through the so-called Saracenic art of the Mahomedans. But everywhere the hereditary skill of the Hindu handicraftsman, transmitted through 3,000 years, has assimilated to his own nature every foreign motive and type and even style, that has passed under his transmuting manipulations.

It will be remembered that about the 8th century B.C. Assyria also began to influence the arts of Greece, which previously had received their chief inspiration from Egypt, and contributed to them several decorative types, but without, in the end, in the least affecting the integrity of their marked local characteristics. Only in their slow and broken passage overland westward these Mesopotamian types lost much of their symbolical meaning, whereas they retained it unimpaired in their direct transit by sea to India: and that they have preserved so much of their primæval significance to the present day is for me the chief charm of the arts of India.

—*Journal of the Society of Arts.*

### FALLACIES ABOUT BATS.

No creature living has such sharp sight as the bat; and, what is more, the bat—strange as it may appear to say such a thing—can, apparently see without the aid of its eyes. The great Italian naturalist Spallanxi proved, by a series of rather cruel experiments with blinded bats, that they could find their way round a room and out at the door without coming in contact with any of the obstacles placed in their way as readily and as quickly as when they possessed the power of sight. He stretched threads across a room only wide enough apart to admit of the creatures just passing between, and yet the bats whose eyes he had put out winged their way as unerringly through the openings as if the space was free from the slightest impediment to their flight. Cuvier thought that this remarkable faculty might be due to the extreme sensibility of the flying membranes, while other scientists have seriously been led to consider the possibility of the animals being endowed with some unknown sixth sense, as mysterious and wonderful in its nature as the supposed fourth dimension of mathematicians. Ugly as the species is, some of the family show a very pretty power of discrimination in many things. In Ceylon, where—as a pleasant writer on the subject remarks—"bat is a noun of multitude," and there are upwards of eighteen varieties, from the tiny *plecotus* as large as a bumble-bee, to the flying-fox or rousette, four or five feet across, these creatures wake up at dusk and enter the very dining rooms of the residents, carrying off the insects skirmishing round the lamps. They visit the gardens, notwithstanding the watchmen and keepers, and take tithe of the plantains and guavas, rose apples, and figs.\* Hordes of them spend the day clinging to the trees, and spend the night eating the delicate buds of the cotton tree: Temperance principles find no favour among the Ceylon bats, who share the native love of toddy! At toddy-making time they crowd about the coco trees at evening and get gloriously drunk on the raw and heady beverage. So, too, in Java, the "Kaleng," or gregarious bat, feasts to repletion on the choicest products of the grandee's gardens, which they attack in military order, marching in and out as though drilled to the work. In the West Indies they contrive to extract the green peas from the pods by making a hole exactly over each pea, and so exposing it. And they know what is good for them too. No one ever caught a bat eating unripe fruit or immature vegetables. The knowing creature waits for the development of the full flavour to tempt his dainty palate. It is said that there are more bats in Siam, and more varieties too, than in any other part of the world. This is due to the circumstance that the right of asylum is accorded to them in the groves of trees near the convents of the "talapoins" and the priestly temples. Here the creatures take refuge after their marauding expeditions to the neighbouring fruit and vegetable gardens, having learnt from experience that they are not molested there. It is "an unpardonable crime to disturb the repose of an animal" taking shelter near a holy place. The result is that trees near the temples and monasteries "are covered with such vast numbers that they appear mere black masses of bats." The Siamese gardeners take what revenge they can; they dine off the thieves whenever they catch them in the gardens; for where they are caught they are killed, and where killed, cooked and eaten. The Cingalese, too, eat the "rousette" or flying-foxes that make such havoc in the fig-trees,\* and

they are said to taste very much like hare. Many travellers who have tried a fricassee of bat in the East assure us that the only thing bad about the creature is its appearance. A certain Cavalier Antonia Pigafetta, who visited the island of Gatigan, near Ceylon, in the year 1519, says he dined off "bats as large as eagles, but quite as delicate as fowls." But the travellers in that sixteenth century have given us proverbially striking accounts of the wonderful creatures they saw, and the Cavalier probably thought it no great sin to add a foot or two to the size of the Gatigan bats. In Madagascar and the Mauritius the bat is regularly reckoned among edible animals, and is highly appreciated by connoisseurs of the *vespertilio* family. The Abbé Rochou, one of the Roman Catholic missionaries to Madagascar, said a dish of bats was served as chicken fricassee while he was in the island. He admits he tasted it with some reluctance. "Yet," he adds, "when one overcomes one's disgust the flesh is much more palatable than that of our best chicken." If this be so, the Madagascar bat must have been extremely good eating, or the French chicken, in the worthy Abbé's time, very inferior indeed. It is, of course, quite possible that the flesh of the "rousette," which feeds upon the finest tropical fruits and vegetables and is scrupulously clean in its habits, is very different from that of the British and American varieties. If so, it looks belie it hugely. Its form is the very embodiment of ugliness; its face is absolutely ghoulish; and, like all the family to which it belongs, its reputation in that of a creature of darkness.—*Extracted into South of India Observer.*

### RAIN.

The following paragraphs are found in an article in *The Missionary Review of the World* for July, 1890, and are from the pen of the well-known missionary philanthropist, Dr. John L. Nevius, of Chefoo. The subject of the article is "Famine and the Work of Famine Relief":—"Famine is the result of two opposite causes—drought and flood—which may be referred to one and the same cause, the unequal distribution of the rainfall, producing drought in some places, and floods in others. In that part of Eastern Asia which includes the great empires of Hindustan, China, and Japan, the alternation of the winds of summer and winter are so marked as to produce what are called the northern and southern monsoons, to which the climatic peculiarities of this whole region are to be largely attributed. During the winter months the northern monsoon blows almost continuously, and sometimes with great violence, from the Arctic regions to the tropics. Early in the spring the tropical winds, charged with moisture, commence moving northward, at first continuing only for a few degrees of latitude, but gradually asserting their supremacy, and extending farther and farther northward, until, in July and August, they constitute the southern monsoon, which, on the entire coast of Asia, extends from the tropics to forty degrees of north latitude. The region in which the southern monsoon and the colder breezes of the north meet, like two opposing armies alternately advancing and retiring (the colder atmosphere condensing the vapour with which the southern monsoon is surcharged forms the rain-belt, which, as it advances step by step to the north, brings what is called the rainy season). The rainy season reaches Ningpo and Shanghai, in Central China, the latter part of May, when the rain is almost constant, while north, in the province of Shantung, the sky is cloudless. This monsoon, after discharging its moisture in the south, often continues its course northward for several degrees of latitude with great violence, and

almost as dry as the sirocco of the desert. In the latter part of July, and nearly the whole of August, when the air in Central China has risen to high temperature, the southerly monsoon blows past that region, holding its moisture in suspense until it is condensed, and falls in Northern China and Manchuria. These two monsoons, with the fluctuations in their force and temperature, produce the very irregular rainfall of the rainy season. In one section of country there is sometimes such an excess of rain as to form destructive floods, while in an adjacent region, north or south, there is a comparative deficiency. Sometimes the rain falls gently for days, and at other times in such volumes that it is impossible to distinguish objects at mid-day a few hundred yards distant, and water-courses half a mile in width, in which the stream had shrunk to a little rivulet, requiring only a few stepping stones for the foot-traveller to pass, in an hour's time becomes a rushing torrent, overflowing its banks, and rendering all passage, for the time being, impossible."—*Chinese Times.*

### CEYLON IN 1816.

(From the "*Asiatic Journal*," vol. II,  
December 1816.)

To the Editor of the "*Asiatic Journal*."

Sir,—A forest of cocoa-nut trees, and a dangerous surf, with a ridge of mountains in the background, are objects which first arrest attention on approaching Ceylon. The former continue to prevail along the shore, and the latter is only broken by the superior elevation of Adam's Peak, which, apparently in the centre of the island, towers above its fellows. Those Sabæan odours and spicy gales, said to be perceptible for some miles at sea, I had not the good fortune to discover, and have often thought that "fancy" has more to do in their creation, than those who assert they have been sensible of them, would probably choose to allow. The ancients appear to have been grossly ignorant of the size and situation of Ceylon, called, by them, "Taprobana," and "Serendib." Pliny mentions an embassy sent from Ceylon to the emperor Claudius; and the geographers reckoned this island in extent almost equal to China. It was early famous for its pearl-fishery, but this, of late years, has much declined; neither the size nor colour of the pearl being suited to the European market. Ceylon is supposed by many to have been the garden of Eden; and many passages of Scripture, as bearing a supposed allusion to the localities of this island, have been collected, to give a colour to the discovery. But, Sir, I humbly infer, that had Ceylon been the garden of Eden, the flaming sword of the angel Gabriel would have driven our first parents beyond the confines of the island; and thus must have been anticipated, in the Indian ocean, that great miracle wrought by the wand of Moses on the Red Sea. Few circumstances have been more extraordinary than our situation in Ceylon, previous to the recent deposition of its sovereign. Our retaining full possession of the sea shore, while the former was hemmed so completely in the interior, as to be compelled to make to our government the most singular request,\* has no parallel in any age, or country. The complexion of the natives is very sallow, nor can I learn that their minds are more prepossessing. Disimulation and treachery are their characteristics, and vice in all its rankness thrives among them. A Cingalese is the friend, or at least the seeming one, of to-day; more commonly the insidious, than the avowed enemy of to-morrow. Slavery is habitual to him, and even the late king was less hated by his subjects than despised by the British. But such is the fate of tyranny, it almost ever effects its own downfall. The king of Candy exceeded the

\* For instance, to permit the landing of his intended queen.

usual enormity of a tyrant, and has suffered accordingly. In the zenith of power, his throne shook beneath him, and ere a long time had been given to reign, he was a prisoner in the hands of a people whom he had injured and despised. Would we trace his career, it is marked by every description of violence. Nature shrinks aghast, at until-now-unthought-of barbarities, and we seek with pleasure in the early indulgence, and bad education of the prince, for some palliation to his blemishes and defects as a man.

Trincomalee, in its natural advantages, realizes Homer's description of Isthmouia—

Within a long recess, a bay there lies,  
Edg'd round with cliffs high pointing to the skies;  
The jutting shores, that swell on either side;  
Contract its mouth, and break the rushing tide;

and, except, in a remote part of our own island,\* there are few other places in which the whole British navy can be securely at anchor. What may henceforth be the fate of Ceylon it is difficult to foresee. The Adigars or hereditary nobility, administering in their own persons the chief offices of government sanctioned and directed by a British governor, has, I believe, no precedent in any of our colonies. In India we are the judges and collectors; the natives hold no very important, no greatly responsible situations; they are to the Europeans but as useful and necessary menials. Were they invested with offices of trust and power as are the Adigars of Ceylon, they would abuse them, and would with justice draw down infamy on their employers. The disposition of the Cingalese varies not from that of their brethren of the continent. The character of an Asiatic is always the same. Great dissimulation, and low cunning, shining and superficial, not solid talents, self-interest; and a love of gain sway incessantly his mind, and his rule of action is the *amor nummi*, which increases *quantum ipsi pecunia crescit*.—I am, Sir, &c.

ASIATICUS.

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.)

(Concluded from page 152.)

No. 4.

INSCRIPTION ON THE SAME TABLET AT POLLONNAROWE.

Having gladdened the people with showers of riches when he visited the villages, towns and cities, and explored the fastnesses and the strongholds and secure places on mountains and in forests, at the time he made the tour of this Island, he built wihares in every part of the country, and also the great Meyangoona wihare, and having caused the sitting and the erect images in the cave of Dambulla to be gilt, at the cost of a sum of 10,000; † and having made offerings of valuables, worth a sum of 7 lakshas, to the great Ruanweli Saeya at Anuraadhapoorā, he caused statues to be made of the Dewetas who rejoiced at the said puja, and had the same gilded and placed in proper situations. Having thus restored to its ancient condition the island of Lakdiva, the receptacle of the efficacious doctrine of Buddha, \* \* apprehending evil, to Dambadiva (he proceeded) attended by a completely organized army (composed of squadrons of horses, elephants, chariots, and foot soldiers,) and

consistently with his cognomen of the dauntless and irresistible warrior, \* \* he proclaimed his royal prowess, \* \* and appointed champions to go and challenge battle \* \* whereupon, each declaring that he was able to accomplish it alone prepared to go forth to the fight, \* \* But only our lives be spared \* \* it shall be even as thou shouldst vouchsafe to command \* \* \* With many gifts (rendered in token of inferiority of prowess) and a great multitude of people from the Soles country, \* \* and having formed friendly alliances with the peaceably disposed princes of the countries of \* \* Carnata, Nelloorco, Gowda, Caalinga, \* \* Having thus daunted them by his energy, he brought the gifts which he had received from the different countries, to Rameswera; \* he caused himself to be weighed in a balance \* \* and as a lasting memorial, he there built a Dewalle to which he gave the name of Nissankeswera \* \* In compliance with the supplications of the kings of Dambadiva to relieve them from fear, he returned with the said army to Lakdiva, and making this reflection—In this world I have no enemies, therefore I shall apply myself to the conquering of enemies (of the next world) he proceeded to build the three alms houses which were called Nissankha-Daana Saalaa and many others, in his own and in many other countries, and furnished each of them with utensils of gold and of silver and with abundance of victuals, so as to vie with a Calpa Warksha, and in order to witness in person the rejoicings of the mendicants who received food thereat, he built another alms house which he called Nissankha Daana Mandape, he dedicated his son and his daughter to the Pastra and the Daladaa relics, and afterwards redeemed them by offering up in their stead a Dagoba of solid gold and other valuables. He caused to be built of stone a Dalada Temple with a covered terrace around it, and an open hall decorated with wreaths and festoons, and likewise gateways and walls, and the whole of such exquisite workmanship that beholders should be delighted and thereby merit Swarg† and Moksha; ‡ he then caused another structure to be formed to shelter under its roofs the Dagoba and the principal temple, he also caused a Ruanweli Dagoba to be constructed on the north side of the royal dwelling, of 80 cubits in height and surrounded it with walls having gateways, and with cells for the residence of priests; thus he ensured the prosperity of the religion and the country. Moreover, Lanka \* \* being sacred ground and possessing sacred qualities beneficial to sentient beings, he enjoined to preservation \* \* exhorted them to abstain from those evils \* \* to preserve the honor of their respective families \* \* to be loyal \* \* considering that when princes award penalties for offences, they only act as physicians who prescribe remedies for diseases of the body, and exerce their power in order to restrain from crime and so prevent falling into hell \* \* to understand that conspiracies are invocations to bring on death; to have a sense of gratitude, \* \* to be assiduous in their exertions for the maintenance of the regality, inasmuch as these things owe their subsistence to kings and princes \* \* Therefore having received from them titles, offices, and riches \* \* ought not to be. Now some of the Gowi§ tribe \* \* \* it is proper to conserve the kingdom, even by placing in the seat of royalty, the sandals worn by a former sovereign \* \* Enemies to the doctrines of Buddha ought not to be installed in Lakdiva, which is appropriate to the Kalinga Dynasty, for that would be like substituting a poison tree for a Calpa Warksha; but if princes of the Kalinga Wangsa to whom Lakdiva has been peculiarly appropriate since the reign of Wijaya Raja, be sought

\* Ramisseram.

† Swarga—that state of happiness which consist chiefly in the exquisite gratification of the five senses.

‡ Moksha—i. e.—extrication; salvation from the trammels of existence—annihilation—this is the Buddhist idea of Nerewana and thus differs from the Hindoo notion of Moksha, which is the dissolution of individuality and absorption into the Divine Essence.

§ Gowi, or Agriculturist.

\* Milford.

† 10,000 supposed to mean so many kaarshaapana or pagodas.

for and brought hither, they will prove worthy rulers and preserve the religion and the country. Aspire to attain the felicities of both worlds, reflecting that virtue doth conquer the universe. Future sovereigns are thus affectionately exhorted by Kaalinga Nissankha, king of Ceylon. This engraved stone is the one which the chief minister Unawoomandanawan caused the strong men of Nissankha to bring from the mountain Saegiriya at Annooraadhapoor, in the time of the lord Sree Kaalinga Ohakkrawarti.

No. 5.

INSCRIPTION ON THE DAMBULLA ROCK—A.D. 1200.

The sovereign lord of Lanka, Paraakrama Baahu Chakkrawarti, of the dynasty of Kaalinga, (surnamed) the heroic and invincible royal warrior, gloriously endued with might, majesty, and wisdom, and like the placid moon radiant with cheering and benignant qualities, the liege lord of Lakdiva by right of birth, deriving descent from the race of Wijaya Raja, who extirpated the demons and peopled Ceylon and was an object of veneration to the other royal dynasties of Dambadiwa, whose renown extended over the whole world; having dispersed his enemies as the brilliant orb of the sun over the summit of the mountain of the morn dispelleth darkness, and having extended the canopy of his dominion over the whole island, enriched the inhabitant's who were become impoverished by inordinate taxes, and made them opulent by gifts of lands, cattle and slaves, by relinquishing the revenues for five years and restoring inheritances, and by annual donations of five balanced weights (*equiposes of the king's person*) consisting of gold, precious stones, pearls, silver, &c. and from an earnest wish that succeeding kings should not again impoverish the inhabitants of Ceylon by levying excessive imposts, he ordained that the revenue should be at the rate of 5 pelahs with a madarang\* of four ridies, for 1 ammonam 3 pelahs with a madarang of a pagoda for each ammonam (of land according to the fertility thereof) and considering that those who laboured with the billhook in (clearing) thorny jungles (for cultivation) earned their livelihood distressfully, he ordained that they should be always exempt from the tax. He also made it a rule that when permanent grants of land may be made to those who had performed meritorious services, such behests should not be evanescent like lines drawn upon water, by being inscribed on leaves, a material which is subject to be destroyed by rats and white ants, but that such patents shall be engraved on plates of copper so as to endure long unto their respective posterities.

Thrice did he make the circuit of the island, and having visited the villages, the towas, and the cities, and having explored the places difficult of access, the fastnesses surrounded with water, the strongholds in the midst of forests, and those upon steep hills, he had as precise a view of the whole as if it were an am'acaf on the palm of his hand; and such was the security which he established, as well in the wilderness as in the inhabited places, that even a woman might traverse the country with a precious jewel and not be asked, what is it? When he had thus insured safety in this island, he longed to engage in war, and twice dismayed the kings of Paandu, and having accepted the royal maidens and also the elephants and horses with other tributes of homage which they sent him, he formed friendly alliances with such of the princes of Choda, of Gowda, and of many other countries as duly appreciated his goodwill, but by his personal valour struck terror into those who esteemed not his friendship; and he caused princesses to be brought unto him from each of those countries, with other tributes of homage, and as then there remained no hostile king throughout Dambadiwa to wage war against him, he tarried at Rajameswara,† where he made donations of balanced weights, consisting of valuables,

\* Madarang—at present signifies a fine paid by a cultivator to a proprietor of land on receiving it for cultivation.

† A precious stone which if held in the hand towards any quarter, every object in that direction becomes visible; a kind of prism.

‡ Ramisseram.

and thus enriched the poor, and satisfied the needy. He then caused obelisks of victory formed of stone to be set up as lasting monuments, and having built a dewalle consisting of five divisions, departed thence with his army composed of four regular bodies and returned to Ceylon. Then reflecting that albeit he had no enemies here, he might possibly encounter enemies hereafter, he caused alms houses to be erected at many places in Dambadiwa, as well as in this Island, and caused alms to be distributed constantly. He also caused gardens and fields to be cultivated, and dwellings for priests to be formed upon the hill Rankohokaloolenne, wherein is situate the cave of Dambulu Lena. Having a perfect knowledge of the doctrines of Buddha, he promoted the cause of religion and also the interest of science, he restored the ruined fanes, and the roads, which were destroyed in consequence of the calamities which had befallen the land during former reigns, and (re-)built the wihares in the city of Annooraadhapoor, Kelaniya, Mewoogone and many other places; he expended vast riches and within this wihare he caused to be made 72 statues of Buddha in the recumbent, the sitting, and the standing posture and having caused them to be gilt, celebrated a great puja at the cost of 7 lacks of money, and as is thus recorded upon this stone gave (to this cave) the name of \* Swarna giriguhaaya.

No 6.

ENGRAVEN ON A TABLET FORMED ON A ROCK AT POLLONNAROWE.

Sarabasa Malla, of the illustrious race of Kaalinga, having been brought over from the country of Kaalinga and installed king of Ceylon by the fortunate chieftain, has rewarded him with extensive lands and other riches, which being the sacred gifts of gratitude, ought to be guaranteed unto him.

After the demise of Nissankha Malla who formerly reigned in Ceylon, and subsequent to the immersion (of the ashes) of a number of kings who succeeded him and had like so many diminutive stars twinkled after the sun had gone down, when Ceylon being without a ruler was as a dark night without a dawn, Kooloondottetti Abo-nawn, a chieftain of Ceylon who bore a great affection for his country and was endowed with wisdom, virtue, honor, and other qualities befitting a statesman, advised with his old and constant friend Kumbudal-nawan, another patriotic chieftain, and seeing, a kingdom without a king, like a ship without a steersman, cannot prosper, and is as cheerless as a day without sun; and the religion of Buddha has nothing to depend upon for support in the absence of the discus of domination—Wijaya Raja having extirpated the yakshas from the island of Ceylon, converted it as it were into a ground-plot free of roots and stumps, and therefore the kings of that dynasty protected this country with great assiduity—they resolved, saying, we shall send to the country of Kaalinga and have the younger brother of Nissankha Malla Swamy who formerly reigned here, to be brought hither, and so we shall preserve the religion and the country—and in pursuance of their resolve, they dispatched thither the loyal and accomplished chieftain Mallikaarjuna to invite the prince, namely:—Sirri Sangabo Kaalinga Wijayabaahu Raja surnamed Sarabasa Malla because of his surpassing prowess, who was born at Singapura of the queen Laka Maha Devi, to the king Sree Gopa Raja, a descendant of Kaalinga Ohakkrawati, who was sovereign of the whole (of this) Sakawela and was of the illustrious race of Okaaka. The prince was accordingly conducted with great pomp to the town of Kahakonde pattanama in the Solee country where he was attired in rich vestments and jewels, and was served as became one who was expected to fill the royal office. The discontent chieftains who, hearing of this, caused tumults, with the design of establishing themselves in power, and who hated monarchs because they inflicted punishments and granted rewards, thereby to protect the country and promote religion, were subdued within two years,

and then, as it were the elevating and displaying of the full-moon, they brought forth the prince and having embarked him at an auspicious moment and during a fortunate stellary coincidence, conducted him in safety over the sea and over the land, and the triple kingdom being brought under the shelter of one regal canopy, he received the sacred function at an auspicious moment and under a fortunate asterism, on Wednesday the 12th day of the increasing moon, in the month Binera, at the completion of 1743 years and 27 days of the era of Buddha.

In reward of this transcendent exploit, he, in the very first year of his reign, invested the said chieftain with the badge of the dignity of Senewirat, and appointed him prime minister, and because the mother of such offspring deserved to have much rendered unto her, he conferred on the said chieftain's mother the title of Lanka Tileke Devi, and caused her to be invested with a girdle of gold and bestowed on her many valuable gifts.

Inasmuch as it is a duty incumbent on kings to reward and protect those who have done exploits in their service, it is enjoined and thus recorded on stone that future kings shall not resume the lands and the retinue and other riches which have been granted to this chieftain Lak Wijaya Senewi, to last so long as the sun and the moon should endure, but that they shall guarantee the same on these terms and so perpetuate their own dynasty.

If seeing this, ministers and others entrusted with the administration of the government, should yet arrogate these things to themselves, or confiscate them for the king, they will be as subverters, of the kingdom, they will be as outcasts, and they will be like unto dogs and carrion crows. Therefore let those who are really loyal and desirous of guarding their sovereign lord, secure unto this person all the wealth which has been bestowed on him.

The rewards conferred by the king Saahasa Malla of the Kaalinga dynasty on the fortunate Ceylonese chieftain who was steadfastly resolved on preserving the kingdom, ought to be guaranteed to him by future sovereigns, so that the Kaalinga dynasty may endure as long as the sun and the moon, and also by person in authority, so that the rewards of their loyalty may be likewise ensured unto them.

Sirri Sangabo Weera Raja Nissankha Malla, of the race of Kaalinga, and Chakkrawarti (Sole sovereign of this kingdom) having established order in Ceylon and brought the whole country under one canopy; having relinquished the revenues of five years and thereby relieved the people of Ceylon from the distresses occasioned by the exactions of former kings; having distributed yearly five times his own weight of valuables, and bestowed titles and lands, slaves and cattle, gold, precious stones, vestments and jewels and various other riches and thereby caused gladness \* \* ; having caused places of shelter to the necessitous to be constructed in other countries as well as in his own kingdom, and abundance of alms to be dealt out thereat; having surveyed the whole country and explored all the strongholds, and established the prosperity of the country and of the religion; having then, through a vehement desire of engaging in war, proceeded to Dambadiwa, followed by an army complete in all the four constituent hosts, and challenged to battle and meeting with no opponent, but seen the gift of homage, consisting of royal virgins gold &c. which were presented by the princes of Pandu \* \* , and having then set up the staff of victory, he returned to Lakdiva and reigned in accordance with the 10 precepts of government, during which period he caused the Ruanwella dagoba to be constructed and beheld the work from the rock whereon this is inscribed—Success!—

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**DESCRIPTION OF THE FOUR PRINCIPAL KANDIAN FESTIVALS.**

COMPILED FROM MATERIALS FURNISHED BY A NATIVE CHIEF.

The Kandian festivals, of which four principal ones are enumerated, seem to have been instituted both for religious and political objects. Originating, perhaps, in the former motive, they were all subsequently rendered more or less subservient to the ends of state policy. The first of these festivals called Awooroodoo-Mangalle (feast of the new year); the second the Peraherra; the third Kartia-Mangalle (feast of lamps); the fourth the Alooosaa-Mangalle (feast of new rice) which was celebrated at the commencement of the maha harvest in January.

The Awooroodoo-Mangalle was celebrated on the first day of the year, being that in which the sun enters Mesha or Aries which, according to the Indian Almanac, happens on or about the 11th of April. At this festival the King used to receive a certain portion of his revenue, and although not altogether perhaps unconnected with religion (it had however no connection with Buddhism) the ceremonies with which the new year was ushered in, bore a far greater resemblance to a state pageant than a sacred rite. According to the Kandian custom some offices in the gift of the Crown, and in general all that were under the patronage of the great chiefs, became vacant at this period, and the continuance of the actual occupants or the substitution of new headmen in their places depended upon the comparative liberality which the former possessors or the new candidates displayed in their offerings to the dispensers of official patronage.

The higher officers of state were removed and appointed at any time of the year the King thought proper. It is said that an Adigar was never changed unless when the incumbent was doomed to lose his life as well as his office: it was a proverbial saying—"that there never was an *ex-Adigar*." At the same festival the King used to review his forces, and display all the barbaric pomp, which the circumstances of his kingdom could afford.

It is even now the custom to obtain at this season from the astrologers a horoscope for the ensuing year: in order to secure prosperity during the continuance of which, injunctions are given to go through certain ceremonies at an appointed hour. These ceremonies generally consist in anointing the body with oil and perfumes, in eating at a certain time of dishes dressed in a manner prescribed by the astrologer; and standing with the face turned towards a particular quarter of the heavens, under or upon the leaves of the following trees to which a certain mysterious efficacy is attributed:

The Imbool or Saalamali tree sacred to Surya; Regent of the Sun.

- Diwool.....to Soma or Chandra, the Moon
- Kolong.....to Angaraka or Mangala, Mars
- Kohamba or Nimba...to Bud-ha or Bud-hu \*...Mercury
- Bo or Pippali.....to Brahaspati .....Jupiter
- Karanda .....to Sukkra.....Venus
- Nuga or Ficus Indica...to Senni .....Saturn

When the first Sancranti or sun's entrance into Mesha happens on a Sunday, the bunch of leaves to be suspended over the head at the Awooroodoo ceremonies is taken from the Imbool tree—and the bunch of leaves placed under the feet is taken from the Diwool, which is sacred to the next planet. If the Sancranti happens on Monday, leaves of the Diwool, as appropriate to Chandra, are suspended over the head, and Kolong leaves are placed under the feet—the same rule is observed in respect of the rest of the days. Even these ceremonies, however, were not supposed to ensure good luck to their observer, unless the position of the planets happened to be propitious. The astrological formula had no connection with any

\* With whom and with Woden some writers have erroneously confounded Goutama Buddha or Buddha,

religious system. A detailed account of the ceremonies observed in the native court is given in Davy's Ceylon.

The second festival was that of Perraherra (*the procession*) which commenced with the new moon in *Essela* (*August*) continued to the full moon, and sometimes for a long period should the procession whilst passing through the streets, have encountered a dead body or any other object considered as unclean.

Until the reign of King Kirtisree (A. D. 1747-1780) the Perraherra was celebrated exclusively in honor of the four Deities Natha, Vishnu, Katragam, and Patini\* and altogether unconnected with Buddhism. The sacred Dalada relic of Buddha was first carried in procession together with the insignia of the four gods in A. D. 1775; the circumstances which gave rise to this innovation were as follow: The Siamese priests who were invited hither by King Kirtisree, in the year of Saka 1675, for the purpose of restoring the Upasampadawa (the highest degree of ordination in the Buddhist religion) one day hearing the noise of jingalls &c. enquired the cause, and were informed that preparations were being made for celebrating a festival in honor of the gods—they took umbrage at this and observed that they had been made to believe that Buddhism was the established religion of the kingdom, and they had never expected to see *Hinduism* triumphant in Kandy. To appease them the king sent to assure them that this festival of the Perraherra was chiefly intended to glorify the memory of Buddha, and to convince them of it, the king gave directions that the great relic should be carried foremost in the procession—he at the same time dedicated his own howdah or ranhilligey†, in which the karandoowa was placed during the processions to the Maligawa temple and this howdah has been so used ever since—the king and his successors never after that had a howdah when they rode on elephants.

Seven or eight years before the accession of the present Government, the since deposed king bestowed a ranhilligey on each of the four Dewalles in Kandy—they had none before.

The preliminary ceremonies of consecrating and hewing down a young jack tree, and cutting (or, as it is erroneously described, splitting, the trunk into four logs, and placing one before each of the four temples, is detailed at full length by Davy. During the first five days the ceremonies of the Perraherra took place chiefly within the temples and the procession was not attended by the king.

On the fifth day, the Randolee (or the golden palanquins, belonging to the consorts of the gods Natha, Vishnu, and Carticeya and the goddess Pattini) were brought forth to join the procession; the Patrippoo (octagon near the Maligawa temple) was decorated sumptuously with gold cloth—the chiefs, the soldiery and the inhabitants in general in their best attire assembled, each department provided with its appropriate arms and banners. The two Adigars with silver wands, and the Gajanaiknileme (chief of the elephant department) holding an ankusa or elephant hook similarly adorned, took their station in the great square on the right—the king in a rich dress came into the Patrippoo, when the curtains were drawn aside, and as soon as the royal person was presented to public view, the leader of the band of singers recited an invocation in verse, which was immediately succeeded by instrumental music. This having ceased, the two Adigars and all the other chiefs presented themselves in view of the king, uttered aloud their prayers for the prosperity of their monarch and his empire, and paid homage by prostrations. The king then asked the first adigar how the people of the different des-avonies and districts were marshalled—the adigar gave an account of the

\* Said to have been an incarnation of Durgee, the consort of Siva, the same whom the Tamuls worship under the name of Maariamma.

† The Ranhilligey is a small gilded dome or cupola supported by pillars about four feet high, well proportioned and handsomely made.

different classes of the people and how they were stationed. The king then expressed his desire that the chiefs should adjourn to the area opposite the dewalle and thence conduct the procession—the chief accordingly proceeded thither and each at the head of the banners of his department returned to the presence, where they repeated the honours to his majesty as before—the petty headmen and people with the flags and banners were then directed to proceed and lead the procession, the chiefs being desired to remain—the procession being arranged and marshalled in the square, the king repaired to the Maligawa and thence with his own hands brought the karandoowa which he placed within the ranhilligey upon the elephant, and thence proceeded on foot to the square, where he took his stand on the haridagala, (a stone having the figure of the moon carved upon it) with a silver wand in his hand and followed in the train of the procession after the randolee. The order in which the procession was arranged is described by Davy as follows: "1. The king's elephants, with the Gajanaiknileme. 2. the jingalls, with the Hoditmakko-lekam. 3. the people of the four korles, carrying jingalls, muskets, and flags, with the dissave and petty chief of that dissavomy: 4. the people of the seven korles: 5. those of Ouva: 6. of Matale; 7. of Sufferagam: 8. of Wallapaney: 9. of Udupalata;—all appointed and attended like the people of the four korles; 10. the bamboos or human images; 11. the elephant of the Maligawa, bearing the rice of Buddha, followed by other elephants and by the people of Maligawa, who went before the Diwa-nileme and the Nanayakkara-lekam, with umbrellas, talipots, fans, flags, shields, tom-toms, drums, flutes &c. accompanied by dancers: 12. the elephant of Natha dewalle, bearing the bow and arrows of the god, attended by the women of the temple, and followed by the Basnaiknileme with the same kings and attendance as the former: 13. the elephant, bow, and arrows, and the people and Basnaiknileme of the Maha-Vishnu-dewalla with a similarly train: 14. of the Katragam-dewalle, both similarly attended: 15. the people of the Mahalekam department, carrying muskets and flags, and preceding their chiefs; 17. the people of the Attepatuay department, similarly equipped, followed by the Attepatuay-lekam, and by the Ratemahatmeyas of Udoonuwera, Yatinuwera, Tumpaney, Harispattoo, Doombera, and Hewahatte. 18. the people of the Wedikka department; each followed by their respective ekam and petty officers."

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