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ON QUIET RIVERS IN CEYLON.

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(Continued from page 316.)

In this Island, where the two races, Tamil and Singhalese, meet one at every turn, one is sometimes struck by a curious point of difference in their symbols of respect. The Tamil must cover his head in presence of a superior, and an extra large turban indicates extra reverence. The Singhalese, on the contrary, should appear bare-headed: so, when a person of any recognised rank approaches the Tamils, who have been sitting bare-headed in the shade, quickly twist on the long strips of cloth which form their turbans, whereas the Singhalese, who, perhaps, have let down their hair and thrown a bright-coloured handkerchief over it, quickly pull off the handkerchief and twist up the hair as if they were going to bathe. In old days, under native rule, Singhalese of certain low castes were prohibited from wearing any covering above the waist, and anyone presuming to do so was liable to have his or her garment torn off by order of any person of higher station.

Our sail up the Luna-Oya was lovely as a fairy dream, the banks on either side being clothed with the richest jungle, great forest trees overhanging the still waters and matted with festoons of luxuriant creepers, whose exquisite emerald green glorified the darker foliage of the trees. Especially rich were the masses of a plant suggestive of Virginian creeper, and brightened here and there with a touch of scarlet, which, however, in Ceylon, tells not of autumn and approaching death, but of spring and fresh young foliage. There are some trees which on first bursting into young leaf are a blaze of glorious scarlet or crimson, and then gradually turn to gold or chocolate colour, one finally assuming the full bright green.

Here and there we came on clumps of coco-nut palms, and there we always looked out for picturesque huts well-nigh hidden by the long waving leaves of the banana, tall sugar-canes, and the very long fronds of young palms—for, according to Singhalese lore, this friendly palm can only flourish within sound of the human voice and near the sea. This pretty theory is not strictly borne out by facts, as there are flourishing coco-nut groves at various places (such as at Badulla, Matale, and Gampola), at elevations of from 1,400 to 2,200 feet above the sea-level and a hundred miles inland. Still these are exceptions, and certainly all the finest plantations of coco-palm lie along the shore in a belt of less than fifteen miles in width.

We noted a curious method of marking boundaries, by planting two coco-nuts in one hole, so that they grow up twins. We also saw curiously wedded Palmyra palms and banyan trees; seeds of the latter contrive to niche themselves in the rough bark of the former, and their enfolding roots soon form a network encompassing the parent

tree. Ere long these grow so powerful that the palm is killed, and the strange pillar of white roots and branches stands alone—a monument of ingratitude!

As we floated on through the deep jungly shade, we occasionally met picturesque fishing-boats and canoes, which formed most attractive foregrounds. Specially so was a large double canoe, namely, two canoes floating side by side, supporting one wide deck with heavy thatch, and laden with huge clusters of green plantains (which are a sort of large banana). The fine bronzed figures of the crew with blue-black shadows, the dark quilted sail and darker reflections, made an ideal study in browns; indeed, an artist might make his fortune in painting the groups which present themselves at every turn. No need for paid models here, where every careless attitude seems naturally graceful, and where tailors and broad-cloth are of no account, for a fisherman's full dress consists of either a large straw hat or a bright-coloured handkerchief thrown loosely over black flowing locks, a second handkerchief fastened round the loins, and a crucifix or medallion of some saint worn round the neck. Such figures as these whether seen against the clear blue sky or the dark sail, are always harmonious. On gala days many wear a large handkerchief over one shoulder, with a picture of the Virgin and Child, or a full-face portrait of the Pope; others display pictures of the Derby, or some such exciting European scene.

This night we anchored beneath a blossoming surya-tree—a kind of hibiscus, covered with straw-coloured blossoms with a dark maroon heart. Vivid sheet-lightning illumined the sky and the forest, even waking up the old wanderers, who hooted their indignation. These are bearded baboons of the most venerable appearance, clothed in thick dark brown hair, with a rough shaggy white beard and a thick fringe of white hair on their head. Some species, however, are grey, with black beards. They are very easily tamed, and some have been taken to visit sacred monkey shrines in India, where they are held in special honour because of their grave demeanour. Their deep call, as we so often heard it resounding through the silent forest in the stillness of early dawn (albeit, I can only describe it as something like that of our common donkey, but much deeper in tone), was most eerie, blending with the shrill cries of all manner of birds whose voices, for the most part, are as discordant as their plumage is radiant.

Again passing through a short connecting canal, we crossed the mouth of the Dedroo-Oya, a fine wide stream, calm as the ocean into which it flowed, and contrasting strangely with the majestic green waves which ever and anon rose as if by magic, to fall with a thunderous roar in a cataract of dazzling surf.

We never missed any opportunity of landing to collect whatever treasures we might chance to find, of marsh or jungle, river or sea. So here we landed on the sands, and picked up, not shells, but a great

variety of seeds, large and small, rough and smooth, dropped into the river by forest-trees and creeping plants, (chiefly gigantic beans), and thus carried to the ocean, to be thence thrown back on the land far from their birthplace.

But the most curious objects in our collection of seeds were the large circular heads which contain those of the sea-pink or *Spinifex squarrosus*. These are light balls, often from ten to twelve inches in diameter, composed of long spines radiating from the seed-bearing centre. When these are mature they drop from the plant, and the wind blows them like wheels for miles along the shore, or, may be, across rivers, and lagoons, dropping many seeds on their way, but retaining some to the last, and thus carrying the first promise of future fertility to the newest and most arid sand-banks, which it binds together much in the same way as does the abundant lilac convolvulus.

Leaving the Dedroo-Oya, we passed into a smaller stream, and thence into a succession of lagoons with sandy banks clothed with a plant resembling our own broom in the profusion of its yellow blossoms. For a while our water-way lay through very desolate country--no more luxuriant ferns or tall quivering reeds, but eerie-looking screw-pines with their scarlet fruit peeping from odd bunches of sword-like leaves, and their labyrinth of strangely contorted roots. These and cacti from fifteen to twenty-five feet in height, with yellow blossoms tipping their thorny arms, stood out black against the red sunset sky, a most uncanny-looking scene. Here, however, we anchored for the night and found compensation for the poverty of vegetation in a delightful absence of the bloodthirsty mosquitoes.

Emerging from the river Moondalani, we entered the long wide lake or 'gobb,' which eventually enters the sea above Kalpitiya, and here we saw great flocks of white cranes and paddy-birds. Unlike the graceful white birds so-called in India, the Ceylonese paddy-bird has brown wings and back only showing white when flying. Dark glossy lotus leaves floated on the shining waters, with blossoms silvery, golden, roseate and azure, and in those dainty cups bright dew-drops glistened like fairy gems.

For about five miles we sailed on this calm peaceful lake, then passed into the usual chain of bits of rivers connected by short canals. We landed in a lovely jungle, and brought back loads of flowers to decorate our boat-house, and bright scarlet and black seeds of the olinda, a jungle-creeper; but all these treasures were gathered at the cost of many sharp bites from ants and tears from cruel thorns, which pierced our thickest boots and tore our dresses, although mine was of good strong serge.

The boatmen (ever on the alert to find wayside treasures for us) brought us curious seeds of the *naga-darana* or 'snake's fangs,' so called from having sharp curved points like teeth. These together with little bowls of milk, are offered to snakes by persons who wish to propitiate them, for although serpent worship no longer holds so prominent a place in Ceylon as it did of yore, as suggested by innumerable sculptures of five and seven-headed snakes in ancient holy places, the old reverence is by no means extinct, and at least one temple remains, in which the live cobras glide about and are devoutly tended by reverent priests and priestesses. This cobra temple is on Iranative ('the twin's isle') off Jaffna: but the shrine is said to have been seriously damaged by the great cyclone in November 1884, which swept the whole coast with such appalling fury that on one small island 'Nynadive' 2,500 palm-trees were uprooted, and about eight hundred head of cattle and sheep were killed,

I heard of another snake temple at Badulla, where so recently as 1850 my informant had seen live serpents gliding about at large, and reverently worshipped. At another temple in the same town there is a stone on which is sculptured a short thick serpent with a head at each end, which stone is said to possess magic virtue in healing broken bones.

A lingering belief in the supernatural power of the serpent doubtless accounts for the extreme aversion of the islanders, whether Singhalese or Tamil, to killing one of these creatures. In some cases they coax them into wicker baskets, and float them down some stream, trusting that they may land in safety elsewhere. One seemingly pleasant garden near the mouth of the Kelany River was pointed out to us as suffering seriously from this cause, the currents washing the frail arks with their unwelcome inmates to a quiet haven among the overhanging bushes, whence they invaded the gardens at pleasure.

Saturday night found us on a swampy lake, bordered with thickets of great tree cacti* of several sorts. Again the sun sank in fiery red, and the weird arms of the cacti seemed black as ebony against that scarlet glow, which rapidly gave place to the briefest twilight, during which flocks of wild-fowl rose from their feeding grounds on the quiet lake.

In this strange spot we spent a cheerful Sunday, and on the morrow a short sail brought us to the town of Puttalam, where we wandered for some hours on the shore and in the native bazaar, then again set sail and travelled all night down the long sea lake till we reached Kalpitiya, also called Calpentyn, where a dreary old fort tells of the days when the Dutch ruled in the isle.

Though the Moormen are a very important body in Ceylon, Mahomedanism is not obtrusive, so we noted with interest lights burning on all the tombs near a hideous mosque, and learnt that the dead are thus honoured every Tuesday and Thursday night. Nature, however, supplied a far more poetic illumination, for not only were the stars gloriously clear, but the water was brilliantly phosphorescent, and every ripple that broke upon the shore or in the wake of boats or canoes, flashed in lovely light like gleaming steel. Of the many infinitesimal creatures to whom we were indebted for this soft radiance, one outshone all his fellows, namely, a water-gnat which skimmed lightly over the surface like a marine meteor, leaving a trail of fairy-like green light. This fascinating display was repeated night after night, the most vivid of all being on the lake at Negombo, where the phosphorescence took the form of little balls like white electric light, and when my bath was filled in the dark cabin I found I was sitting in luminous water. That night the air was full of electricity, forked and sheet lightning by turns illumined the dark heaven, and I wondered whether the sea could be affected by the same cause.

Yet another detail in the varied illumination was supplied by the blazing torches of many fishermen--torches of plaited palm leaf, by the light of which they spear fish with a seven-pronged fork, or sometimes capture them by dropping a basket over them, as, bewildered by the glare, they lie still on the bed of the shallow lake.

Close to us, secured by a huge wooden anchor lay a very picturesque vessel laden with rice and salt. Her crew of Moormen spent most of the night monotonously chanting verses of the Koran, which did not soothe our slumbers!

On the morrow the Bishop held service, first in English and afterwards in Tamil, in a solid but exceedingly ugly old Dutch church, the English-speaking congregation consisting chiefly of the 'Burgher' descendants of those same Dutch colonists;

* Euphorbias, no doubt.—ED. L. R.

In the evening we landed on a small island clothed with dense jungle and masses of exquisite blue blossoms of the clitoria. On the beach natives were filling sacks with a gelatinous seaweed, which answers the purpose of isinglass,* while others were collecting off the trees a lichen called orchilla, from which they obtain a warm brownish dye. We also watched with much interest the movements of a sea-snake putting up its head to breathe, but we were careful to keep at a safe distance, many sea-snakes being venomous,† we were, however, assured that all those living in fresh water are harmless.

Kind people—Tamil, Singhalese, and Burgher—brought us miscellaneous gifts—the dear little baby mungoos, aforesaid, both land and water turtle-shells, corals, fragrant limes strung together to form necklaces of honour, strangely fascinating blossoms of the coco-nut and the areca palm, which I can only describe as somewhat resembling bunches of the richest waxy wheat vastly magnified and carved in ivory. These are much used in Singhalese decoration, though involving a prodigal sacrifice of the precious nuts. Less wasteful, but also less graceful, were the plaited palm-leaves, wherewith our boat-home was further honourably adorned, while there seemed no end to the ingenious oddities in the form of miniature lanterns, parrots, birds-of-paradise, &c., all fashioned by plaiting strips of palm-leaf.

Amongst the gifts, which to me had all the charm of novelty, was a basket of cashew nuts—an excellent, kidney-shaped nut, which grows in the most eccentric fashion outside of a pear-shaped fruit. What with fruit, flowers, and living creatures, our limited space was being rapidly filled up.

Next morning we started early on the return voyage to Puttalam, but lost the morning breeze while halting at the Karative salt-pans, so the crew had a long day of hard work rowing in the sun. These salt-works, with those at Puttalam, Chilaw, and other points, are the special industry of the district, the salt being obtained from the great, calm lagoon, whose waters, owing to ceaseless evaporation in the burning sun, are very much more salt than those of the ocean by which it is fed. The lagoon is nearly thirty miles in length, with a breadth of from four to eight miles.

As salt is deposited more rapidly by still water than by that which is subject to tidal movement, a large part of the lake is enclosed by a mud embankment where the waters are held captive for a given period, after which they are led by small ditches into shallow enclosures or pans, where evaporation goes on still more rapidly, and the brine is left till it becomes further condensed. This saturated solution is then again transferred to another series of shallow enclosures, where it is left till the salt is precipitated in snowy crystals, forming a glittering crust of from two to three inches in thickness.

As much as 500,000 cwts. is sometimes thus obtained in this neighbourhood in the course of a season, though at other times not one-tenth of this amount may be collected. The quantity eventually stored depends greatly on the sun, for the harvest is as precarious as that of kelp or of hay, or whatever else depends on fickle weather, and the most promising deposits vanish literally 'like snow-dritts in thaw,' should unseasonable rains chance to fall.

This work (which in this district gives employment to upwards of a thousand persons) is chiefly carried on by Moormen working under Government supervision, for the salt trade, here as in Hindostan,

is a Government monopoly, and one which forms a very important item in the revenue (*i. e.*, about 80,000%). The cost of manufacture being only about three-pence per cwt., and the price paid to the salt contractors only about four rupees per ton, while retail dealers pay about forty-seven rupees* for the same weight, it follows that Government profits to the extent of about 900 per cent.

(To be concluded.)

LIGHTHOUSES ROUND CEYLON.

Colombo, 11th November 1826.

In pursuance of the directions of our respective Commanding Officers, the undersigned have proceeded to examine the South and East Coasts of the Island of Ceylon, for the purpose of ascertaining the most eligible positions for the erection of lighthouses, and have now the honor to submit the following observations:—

1st. We are of opinion that Dondra Head being the point for which ships proceeding to either side of the Peninsula of India most usually steer, and in the case of very many outward-bound ships, the first land that is made after leaving Europe is a very necessary position for a Light-house.

The coast in its immediate neighbourhood is rather dangerous, several reefs of rocks extending to a considerable distance, and very little beyond them the bank suddenly falls, and no bottom is to be had with from eighty to one hundred fathoms of line. The head itself presents an excellent position, as it is elevated about fifty feet above the level of the sea, and visible on approaching from eastward or westward, being the most southern point of the island, large masses of stone admirably calculated for building are abundant on the spot, and coral and shells for lime as well as sand are in profusion thrown up by the sea, on the proposed site, which is amongst the coconut trees of the village of Dondra. These facilities with the cheap rates at which coconut oil may be procured, would reduce the expense of a building merely to firewood for burning lime, and labour, and any requisite height may be obtained there—perhaps a tower of rough masonry of from seventy to eighty feet height would be amply sufficient.

At first view from seaward, the hill on the northward and eastward had the appearance of advantage of place for the proposed light, but upon inspection of the shore and rising ground itself, it appears that the projecting sheets of coconut trees with haze at times attracted by them would interfere considerably with the west coast's view of the light, and any saving of expense from the natural height of the hill is more than compensated by the necessity of drawing all materials from the sea shore up to that situation.†

The next point to which our attention was directed, the Great Basses, consists of two small fields of red granite, each of about sixty to seventy feet breadth and a hundred and twenty or thirty feet long, the utmost rise of which above the level of the sea is nine to ten feet. There is a considerable underwater communication between the two and breakers, extending to the north-eastward and south-westward, in all about eight hundred yards of broken water.

The sea particularly from the south-westward is broken at fifty yards distance by sunken rocks, and appears in moderate weather only to sheet over the visible rock, after being thus deprived of its

* The "Jaffna mo:s" surely.—Ed. L. R.

† In the case of sea-snakes, there is no known exception.—Ed. L. R.

* The rupee in India and Ceylon is equivalent to a florin.

† A fine light-house now marks the southern point of Ceylon.—Ed. L. R.

impetus. On the outermost or eastermost of these rocks we landed and remained nearly five hours taking bearings and angles.

These rocks are situated in longitude $81^{\circ} 39' 28''$ E. and latitude $6^{\circ} 11' 48''$ N., about 8 miles from the main land, having a clear passage all round them, and a depth of never less than three and a half fathoms within fifteen or twenty yards inside and fifty outside them.

The day on which we landed was very fine, the sea tolerably smooth, and the breeze moderate, but the sea broke on the inner rock, which is less protected by Satellites, frequently and sheeted several times over the outer one.

The "Tamar" also passed completely round them in a strong gale, and then the breakers were of a nature to have been visible in the darkest night, and certainly might be heard in time to be avoided as the ship was in this case nearly a mile from them,—and they were distinctly audible,—considering therefore that these rocks have no hidden danger and are easily discoverable in any weather, under common circumstances of care and attention, more particularly if lighthouses are erected on both sides at Dondra Head and the Little Basses, we are of opinion that a beacon painted white will be a sufficient security, and one of any construction may be erected on the outer rock, the materials of which should be previously prepared elsewhere, and laid down during the interval at the cessation of the north-east monsoon.

The Little Basses in latitude $6^{\circ} 25' 63''$ N. and longitude $81^{\circ} 68' 25''$ E. are far more dangerous in their nature, the shoal water extending beyond them full three miles, and in a manner and to an extent not laid down in any chart or mentioned in any account of them. At that distance a spot was found with only four and three-quarter fathoms on it, and much broken ground with five to six fathoms and a half, where the soundings are laid down nineteen. It appears indeed probable that many rocks may exist on this bank which would be fatal to a large vessel, and it would be therefore highly desirable that a lighthouse should be erected on the high sandy point immediately on shore of them distant about 5 miles. This point is about fifty feet above water mark, and close to the sea side. A strong ground swell breaking on the shore prevented our access to it in boats, but the ridge has the appearance of being almost entirely sea sand, it bears about 5 miles N. $60^{\circ} 30'$ W. from the Little Basses, and is about six miles to the westward of the Kombachan river, which it may here be proper to remark, is like most of the Ceylon rivers completely barred at the mouth by sand; except in the event of floods of water from the mountains periodically.

The ridge in question is supposed from former observation of one of the party to be the extreme of a plain near Potna with a salt lake in its centre, and if so it is a neighbourhood in which much difficulty is experienced by hunting parties respecting a supply of fresh water, and it is also to be remarked that lime for building is not to be had much nearer than Matura, and stone must probably be drawn from half a mile for construction. Although a striking and prominent feature in sailing along the coast, yet these difficulties with the additional disadvantages of an unhealthy and depopulated country suggest the preferable adoption of a floating light moved just inside the reef. A vessel of 60 or 70 tons built or fitted for the purpose on the plan of the floating light off the breakwater in Plymouth Sound might, it is thought, answer all purposes, being laid with good cables and heavy anchors in 4 or 5 fathoms of water, with the rocks bearing E. by N. or from that to E. and by S.

The bottom is fine sand, or fine sand and shells in the whole line between the rocks and the shore, distant 5 miles, and it is probable that the sea would never in this situation be so heavy as to render the vessel's anchorage untenable. The floating light vessel would present the advantages of increased salubrity, combined with the certainty of water and provisions for many months, as these articles could from time to time be taken on board.

There can be but little doubt that a vessel moored in that situation might be depended upon so far as regards her keeping her position, for the hurricane which visited the British Channel in November 1824 absolutely threw from their place some of the stones which form the Breakwater in Plymouth Sound, but did not move the light vessel moored at its western end. Experience has shown that the gales in this land have never, except in one or two occasions, been recorded as comparable to even an ordinary one in the Bay of Biscay or the Channel.*

Trincomalie is the next point which presents itself, and we would suggest the erection of some light on Flagstaff Point. In viewing the position of this fine port, we are led to think that the proposed measure is one which is highly necessary as regards its military character, and calculated to add to the security of the interests of commerce in the East as the principal naval station and the only King's Arsenal in India, and the port to which the squadron must resort for repairs and supplies—it is probable that many cases might arise to render the presence of a light of the greatest importance and advantage, particularly should the events of a future war produce an action in the Bay of Bengal, no other port could be available. If in the S. W. monsoon to reach Bombay would be impossible, Bengal, dangerous; in such case it would certainly be satisfactory, and it might very probably be attended with most important results, to be certain of position even for one night. As regards the mercantile view of this port, and with reference to vessels seeking convoy, it appears to us to be an object of advantage, that ships coming from Europe bound to Madras and Bengal should be enabled to take a good departure from Ceylon. If they make the lighthouse in the night, they might safely steer a course clear of the dangerous rocks of Pigeon Island, the Dromide and Lively, as well as the shoals of Point Pedro, and they would by keeping inshore have the advantage of the strong land winds which prevail many months in the year with smooth water. A passage has been made in this way from Trincomalie to Madras in 30 hours, but without a light to make, ships coming from a long voyage do not like to haul in for fear of the shoals.

Flagstaff Point is 70 feet above the sea, there are no soundings 3 miles off, which render it an unpleasant point to stand for in the night; immediately round it however is Back Bay, an excellent anchorage 9 months in the year. If therefore a light was shewn from thence, a ship might be in safety at once, by standing in for it, and coming too on the Bay for the night. In coming from south-eastward, Foul Point situated $5\frac{1}{2}$ miles from Flagstaff Point is the only absolutely dangerous point in approaching the harbour, as it is low and sandy, but Flagstaff Point is clearly discernible over it at all times—and even with regard to the danger of the position, it is to be observed that

* As our readers are aware, the Basses, supposed to be the remain of an ancient extension of Lanka, are now thoroughly lighted, having a vessel specially employed in supplying them with material, food, &c.

there is none over five fathoms water, and in that depth the surf must be visible or audible even in a dark night, so that with common care, look-out and sounding, there can be nothing to apprehend, whereas in approaching on the northward the rocks off Pigeon Island are undoubtedly of a nature to cause strong anxiety.

The position of the present Flagstaff is already so favorable with regard to its elevation, that hardly any construction as far as additional height is concerned, will be requisite, nor indeed any thing further than the repair of the building at present in occupation of the signalman, and building a light-room, on its top.

Such rough sketches and soundings as time and circumstances have permitted, accompany this report.

[Trincomalie has long had a lighthouse on Foul Point.—*Ed. L. R.*]

ARCHDEACON FARRAR'S REMINISCENCES.

Some extremely interesting reminiscences from the graceful pen of Archdeacon Farrar appear in the *American Forum*.

He begins by modestly disclaiming any intention to be egotistic, and goes on to give the first place among the influences which have formed his life to the character of his mother, who used to spend one hour daily in reading the Bible, in meditation, and in prayer. We condense the following paragraphs from the article:

THE ARCHDEACON AS AUTHOR.

Another formative influence upon my life lay in the fact that as a boy I was not sent to one of the great English public schools, but to one which is comparatively unknown, although several men were trained there who are now playing a considerable part in the world. That school was King William's College, at Castletown, on the Isle of Man. I have sketched the natural surroundings of the school, and many little incidents of its daily life, in the first book I wrote—"Eric, or little by little." Accident made me an author. The proposal to write a book on school life came unsought, and I naturally found in my own reminiscences the colours in which I had to work. That little story was written very rapidly, and betrays on every page the writer's ignorance of the world. I never supposed that it would survive for more than a year; but in this, the thirty-second year after its first appearance the twenty-sixth edition has been published, and new editions are still demanded. I suppose that the vitality of the book is due to its sincerity. It was certainly written with the one desire to do good, and that it has done good I have the evidence derivable from scores of letters written to me by strangers from all regions of the world. The scenery and surrounding of the story was taken from the Manx school, although the adventures of the boys in the tale did not in the slightest degree resemble my own.

"THE VOICES OF THE MOUNTAINS AND THE SEA."

Two voices I heard at school continually for seven years—the voice of the mountains and that of the sea. I believe that they kindled in me the love for nature which I have felt with almost passionate strength from very early years. I can say only that, even as a young boy, I met with few troubles which were not lightened, if not removed, by a walk along the shore; and that no hours of my life have been happier than those spent on sands or cliffs. And certainly this love of nature has been with me a formative influence.

SOME OF THE GREATEST MEN OF THIS GENERATION.

A source of happiness in my life has been that I have personally known not a few of the greatest men of this generation. If Pliny thought it worthwhile to say, "*Virgilium vidi tantum*," I may mention with pride that I have not only seen, but freely conversed with, and in some cases intimately known, such

as Lord Macaulay, Charles Darwin, Thackeray, Carlyle, the late Lord Lytton, Sir Arthur Helps, Archbishop Tait, Archbishop Trench, Dr. Whewell, Bishop Fraser, Bishop Lightfoot, Lord Hatherly, Canon Kingsley, Dr. Edwin Hatch, and many other eminent writers and thinkers who now *diierunt ad plures*. And certainly among those who have happily influenced me in various ways I may mention five who are now dead, but each of whom I knew for many years. In Dean Wellesley I saw the beautiful figure of a Christian who was a gentleman of the old school of fine and genial courtesy. In Bishop Cotton, of Calcutta, I knew a man whose whole life was one continuous growth in power and faithfulness. Mr. Matthew Arnold was a friend of many years' standing. For several years I was thrown into almost daily association with Dean Stanley. Much also I learnt from Mr. Robert Browning, not only as a poet, but as a man. He illustrated the simple dignity of man as man; the way in which high self-respect—the holy reverence of each for his own intrinsic gift of manhood—can raise a man above the reach of hostile influences, and command the homage even of those who sneer. And besides the advantages which I may have derived from the society of such men as these, and of other scarcely less eminent whom I do not name, I was for three years a constant hearer and of many years a friend, of Professor Frederic Denison Maurice. He was one of the best men, and one of the greatest whom I have ever known.

POETRY: AND THE PICTURE GALLERY OF IMAGINATION.

In the distant days, when I was a boy, books at any rate among us school-boys in secluded Mona—were not easily procurable, but we could get hold of Sir Walter Scott's novels, and Fenimore Cooper's and Captain Marryat's and had read them all and discussed their characters among ourselves. We had to learn a good deal of English poetry by heart, including such poems as "The Deserted Village," and "The Traveller," and Heber's "Palestine." Nearly all of us had read more or less of the better poems of Byron, Scott, Shelley, Moore, Coleridge, and Wordsworth for ourselves, and frequently lying awake in the dormitories after the early hour when we were sent to bed, we discussed and fought over their merits. From early years I have been fond of poetry, and I owe an immense debt to the poets, not only because I have found in the greatest and best of moral teachers, who revealed to me, or confirmed in me, the purest truths on which it is possible to live, but also because they have illuminated many a dark hour, and have added fresh sunlight to many a bright one, by noble lessons set to natural music in noble words. They have helped me to hang the picture gallery of imagination with lovely and delightful scenes, and to take refuge from any storm which might beat upon me from without in that flood of unquenchable sunshine which they had kindled for me within. I had in youth a retentive memory. When Lord Tennyson's poems came out, they were to me such a mine of delight and beauty, that though I never sat down to learn one of them by heart, they lingered spontaneously in my mind, and I think that I could have repeated with ease in those days the greater part of the minor poems, and of "In Memoriam" and "The Princess." Not till a later date did I know any more of Browning's poems than is contained in the "Men and Women." How much they taught me I endeavoured to explain in one of the lectures which I delivered in America. I am happy in believing that I was the means of introducing the works of that true poet and thinker to hundreds by whom he had been previously unknown. I had read through, before I was seventeen, such works as Hooker's "Ecclesiastical Polity," Prideaux's "Connection between the Old and New Testaments," Arnold's "History of Rome" and "Roman Commonwealth," the greater part of Southey's and of Aiken's collections of British poets, Coleridge's "Aids to Reflection," and a considerable number of other books, which I certainly should not have read if lighter literature had been readily at hand. English books failing, I made shift with any French book which I could get hold of, even such dry nourishment as can be found

n Boileau's poems. A book was always to me a book, even if it was not "the precious life-blood of a master spirit embalmed for a life beyond life."

IN PRAISE OF MILTON AND COLERIDGE.

Dante was little known to me till I had left college; but Milton, both as a writer and as a man, was a familiar friend and idol from very early days. A little edition of his poems, given me when I was a child, has lain for years upon my study table. It is quite common to hear people confess that they find a difficulty in reading through "Paradise Lost," and there are multitudes who have never read "Paradise Regained." To me, even in school days, they were a delight, and with the former poem I was so familiar that there were few marked passages in any of the twelve books of which if a line were quoted, I could not give the remainder from memory. All the minor poems were equally precious to me, except the "Samson Agonistes," of which I did not understand the severe and Greek-like grandeur till later days. When I was a very young man my pupils presented me with Pickering's fine edition of all Milton's works. Till then his prose writings had been but little known to me. No writings are more unequal, but few will deny that they contain some of the grandest and stateliest passages in the English language. Milton and Coleridge have certainly exercised deeper influence over my life and opinions than any other authors. I received the entire works of Coleridge, both prose and poetry, as a college prize, and became thoroughly familiar with them all. I have no space to mention the permanent lessons of philosophy and theology which I learnt from him.

VALENTYN'S HISTORY OF COFFEE.

[This might as well appear in the *Literary Register* before it is lost altogether.—*Cor.*]

"Coffee which makes the politician wise
And see thro' all things with his half-shut eyes."—POPE.

TO THE EDITOR OF THE CEYLON TIMES.

Dear Sir,—I send you for publication, if you think it would be generally interesting, a translation from the Dutch of Valentyn's history of Coffee. It would be perhaps necessary for me to mention, that Valentyn lived in the early part of the 17th Century. As a Dutch Minister of the Gospel he visited a great many parts of the world, and the knowledge and information he thus obtained of these countries, he has given us in five folio volumes, entitled "*Keurlyk Beschryving van Choromandel, Pegu, Arracan, Bengal, Mocha, &c., A. D. 1727.*" There is also a history of Ceylon comprised in the above work which I believe has not yet been translated into English; but it is however when treating of the affairs of Mocha, that he enters into a description of that country and gives a lengthened account of the Coffee tree and its uses. For the sake of convenience, I have divided the entire chapter into several parts, which I will send you from time to time. It will be seen that Valentyn has taken great pains to bring together all the information he could obtain on the subject; and, on the whole, a great many curious facts and circumstances are mentioned by him, in respect of Coffee, and Coffee bibbers, which are deserving of notice, and would no doubt afford some amusement to the public in general, and your up-country Coffee planting friends in particular. With these brief remarks, I subjoin my first instalment, hoping your readers would excuse any inelegancies and incorrectness of expression I may have fallen into, in endeavouring to preserve the spirit and give the exact meaning of the original.

I am, dear Sir, yours very truly,
P. B.

August 16th, 1856.

THE COFFEE TREE AND ITS USES.

From Valentyn's Description of Mocha.

General description of the Coffee Tree—Its cultivation in Amboica &c.—The Arabian mode of planting—Derivation of the word Coffee—Its preparation for use—The Author takes tea with an Indian Minister for the first time in his life, and finds it no better than Hooy-water (infusion of Hay) and, three years after, in 1684, takes another sip of the same beverage in Rotterdam.

"Inasmuch as Coffee has now become the principal Article of Commerce, and has drawn so many strangers to Mocha, it would not, I think, be an unprofitable task were I to attempt a description of the Tree, its fruit, and of its use.

There is a striking difference between the tree grown in its native soil in Arabia, and those grown in Batavia, Amboina, and elsewhere from plants obtained from Mocha.

In Arabia the Coffee tree attains a height of from 10 to 12 feet, and is from 4 to 5 inches in diameter; but is tender and weak, though easy of being transplanted.

In 1707 I took six plants with me to Amboina,* of which I retained two, and presented the rest to some of my friends there.

From these plants, and a few others which were brought there a year previously by the Governor of the place Mr. Vanderstel, all the gardens of Amboina were in a very short time well supplied. In the third year after the planting of my trees (which were but a year old when I brought them with me) they yielded more fruit than I and many others had occasion for, whilst the number of trees in my garden did not amount to more than sixty. I found the fruit very tasteful and delicious and not quite so insipid as that of Batavia, and since this period their sprung up a great many more Plantations carefully laid out by the Natives in Amboina and beyond it.

With the view of giving the Trees a thick stem, I cut them short, not allowing them to rise higher than a large Albourn, scarcely 5 or 6 feet high. By this means they became very productive and yielded an abundant crop.

Their stems assumed the thickness of about a man's arm, while the bark partook of a light brown colour and a somewhat rugged and uneven appearance, the leaf resembling that of the Citron tree tho' not quite so sharp pointed and thick and the colour of a dark green (*donker groen.*)

I made a trial with one of the Trees to ascertain, whether it could be made to rise higher in Amboina than on its native soil, or at least, to know to what height it could be made to rise, when I found that it attained a height of about 12 feet, losing in a corresponding degree in girth of stem which was scarcely 5 or 6 inches in thickness, so that it was not equal to sustain the weight of its heavy tuft (*Kruin*) with a goodly load of fruit, in fact the tree seemed bent nearly to breaking, and would, perhaps, have snapped for the slightest breeze, but for the precaution I took to prop it up.

This tree might also be said to resemble a young apple tree of 7 or 8 years. It looks always green, never shedding all its leaves at one and the same time and it blooms, and bears fruit nearly all the year round, ripe and green berries being always found on the trees.

The nethermost branches have a tendency to shoot upwards, presenting sometimes the appearance of a pretty tuft or crown.

To such a branch there are generally from 10 to 12 leaves, two by two (*Twee aan Twee*) at a small distance from each other; the blossoms which are white assimilate with the Jessamine and impart an agreeable odour. The flower consists of five little petals which sprout from between the stem and the roots of the leaves; from this proceed the fruit, which in size can be compared to a *Coernoelie* (Cornel-fruit). It is first green, then almost red, and eventually assumes a dark

* One of the Moluccas or Spice Islands.

brown colour, when it is in a fit state to be picked and exposed in the sun to dry.

It has an outer black husk, or parchment, which, when shelled, two idle beans are found closely joined to each other and enveloped in a thin pellicle (*ziet men de boon twee-ledig tegen een in een vliesje bestoten leggen.*) Of the pellicle more anon.

There are some who say that the fruit is edible when ripe, and that the substance which is found adhering to the kernel is very tasteful and palatable, but I have never tried it, the riper the fruit, the tougher and harder the bean, which when properly dried is in a fit state both for exportation and use.

The beans are not however eaten, but are planted and they spring up in 2 or 3 weeks and become fine saplings in a year; and in the course of 3 or 4 years more they get to be trees of about 6 feet high; they are then maintained at this height by constant pruning and by not permitting them to rise higher they bear most luxuriantly.

The Arabians plant them generally at the foot of some mountains and in the vicinity of damp and moist nooks (*hocken*) for the plants require moisture and the shade of trees, especially when young, and hence, they have watercourses and ditches by which they now and then afford moisture to the trees, and continue to do so, until the fruit is fully matured and about to drop down, when they leave them to dry on the trees.

When the trees are not properly protected against the scorching rays of the sun, the blossoms wither and yield no fruit, and hence it is that the Arabians are wont to plant them under some high and stately trees, in rows.

Had I been so well informed in all matters relating to the culture of these plants whilst I was in Amboina, as I am now, I believe I might then have brought them to greater perfection.

The name of this fruit (or more properly of the beverage we use) is not Coffee with the Arabians, but*—Caweh, and with the Turks—Caweh, which some assert is an Arabian, and others a Turkish word, derived from the verb—Cahcawah (signifying an aversion to meals) it is likewise a word used by the Arabians to denote wine.

Now to understand how the coffee has so easily acquired that name through a bad pronunciation, it is to be recollected, that a little point or dot when placed over the —wanco, changes it to.....cafeh (as the French call it,) and which in process of time the Hollanders designated coffee.

By caweh, the Arabians understand in the first instance Wine, and all such liquors as inebriate; secondly a beverage made from the Coffee shells or husk, and thirdly a drink prepared from the beans themselves, which beans they call Bunn.

They say, that this fruit grows nowhere else but in their country. Experience has however taught us that it is not so; but what they meant to say is, perhaps, that Coffee grows nowhere better than in their country.

Whether this plant is the natural production of Arabia or introduced there from some other country remains a doubtful point, for there are some who assert, that it was brought there from Ethiopia, and others again that it was carried thence to Ethiopia. The latter supposition appears the most probable, since Mr. Ludolf and many others in their account of Ethiopia say nothing of coffee, for had the plant been indigenous to the country they would no doubt have made mention of it.

Coffee is nowhere procurable in the whole of Arabia except in Yemen, and even there, only in the towns of Betelfagi Sanaa and Salbani. Betelfagi lies 35 miles from Mecha, and yields the best Coffee, and it is from this and the intermediate places between the mountains, that most of the Coffee of Turkey, Egypt, &c. is purchased.

I need not here mention how the common Coffee is prepared, for it is now so well known even to Pedlars (*Kraawvers*) who go about from place to place,

* Arabic,

that we need not take any lesson in this particular from Coffee dealers.

The use of this beverage has become now so general in our country that our maids and seamstresses could not be without it in the mornings, for they could not manage to thread their needle without some stimulus of this sort (*of the draad wil door het oog van de naald niet.*) I remember very well, that nearly 40 years ago, the use of Coffee as well as Tea was almost unknown in this city; the Messrs. Vander Brouk, and D. D. Leonards (who have been in India) were the only persons who partook of either. But both Tea and Coffee have now become important articles of trade.

I well recollect too, that it was in 1681 that I, for the first time in my life, took Tea with an Indian Minister, and could not then well conceive how it was, that people of judgment and understanding could take delight and indulge in a drink which tasted no better than *Hooy-water*, (an infusion of Hay); nor was I less surprised when, in 1684, I partook of a cup of Green Tea with a gentleman at Rotterdam, which cost him 80 Guilders the Pound; but then I knew nothing of Coffee, nor ever drank it. It has since however been introduced here, and it would appear, that it had for some time before been known to the English also.*

PART II.

How the Turks and Arabians prepared their Coffee—How they made a beverage from it, something like Allsopp's Pale Ale and drank it.—How the Hollanders and John Bull attempted Coffee planting and failed, and how the French succeeded beyond their expectations—The Pharmaceutical Garden of Amsterdam and the solitary Coffee plant which grew there which a Right Hon'ble Magistrate of that City laid at the feet of Louis the XIV. of France as a very rare natural curiosity.—What the great Arabian Physician Aboo Ill Sina and Bendjazlah an eminent Physician of Bagdad wrote about Coffee, and in what manner it was discovered, that the former knew nothing about it—Petrus Bellonius—The great Botanist and Arch Physician of Padua, Prosper Alpinus, and his Latin Treatise on Coffee, mummies, and hieroglyphic—The fanciful Petro Della Valle, who confounded Coffee with the Nopenthe of Homer, and the brave Nairon who bullied him and set him to rights on that point by shewing him that Coffee was Coffee—The Italians import Coffee from the Levant, and the same Faustus Nairon who understood all the known and unknown languages of the East and West writes a big book in Latin about it—A French Treatise on Coffee by Sylvester de Four a Merchant of Lyons—lastly of certain Shepherds who used Coffee as an antidote against sleep, and of certain Monks who kept their eyes open during their nightly vigils, by the use of the same stimulant.

The Turks and Arabians seldom drink their Coffee in the manner we do, unless it were amongst the common people; but persons of respectability and rank generally drink the kingly Coffee, or Coffee-Royal.

They never prepare their Coffee with the beans, but with the bark or parchment only, to which they add a fourth part of the pellicles in which the beans are enveloped, and all those who partook of this liquor (which resembles English Beer) say, that for delicacy and pleasantness of taste, it far surpasses the common Coffee.

Like the Hollanders who attempted Coffee cultivation in Batavia, the English tried the experiment in Madras, but with little, if not less success, which induced them to abandon it. The French had likewise attempted the same thing on the Island of

* It would seem that a Greek servant named Pasqua who was brought into England by Mr. Dan. Edwards, a Turkey Merchant, in 1652, to make his Coffee, first set up the profession of *Coffee-man* and introduced the drink into this Island.

Vide Enoy. Britannica, vol. 5, page 123,

Mascareigne in 1722, and is said to have been so successful, that 26 pounds of Coffee was put on board of the "Triton" for the reigning Duke.

An attempt was likewise made to cultivate Coffee in the Pharmaceutical Garden of Amsterdam, where they succeeded in raising one plant which the Right Hon'ble the Magistrate thought fit to offer to Louis XIV King of France, in 1714, as a singular production of that country, since which however many more plants were grown in the same garden.

It is a matter of much surprise indeed that not one, amongst the Arabian or Persian writers in their accounts of the plants and shrubs of Arabia, had ever made the least mention respecting the Coffee tree, its fruit or its use, altho' Turkey, Arabia, Persia, and India were believed from a remote period to be Coffee-producing countries.

There are some, however, who assert, that the great Arabian Physician Aboe Ill Sinna, alias Avicenna, and Bendjaazlah his contemporary, likewise an eminent Physician of Bagdad, have in their work which treated of the Plants of Arabia, said something of the Coffee tree, and that the former tho' an Arabian has erred with respect to its name and fruit, by describing it as a root available for medicinal purposes, and giving to it the name of Buun, Bun, or Bunk; but it is evident, that he only spoke of the Root Bunk, which is quite another thing and different from the Buun of the Coffee tree.

It is equally surprising that none of those renowned Travellers who visited Ispahan in Persia, Constantinople in Turkey, and Grand Cairo in Egypt, or those who visited Mecca (which lies so close to the Coffee lands) or even those who visited Yemen in Arabia Felix have made any mention of the Coffee tree, or its fruit.

Nor does Peter Bellonius who travelled in the Levant and the East from 1546 to 1549 say anything of the Coffee, altho' he has written with much care and precision an account of the different varieties of plants of Egypt and Arabia.

The first European who made some allusion to Coffee, was that celebrated Professor and Arch Physician of Padua, Prosper Alpinus, one of the greatest Botanists of his time, who accompanied a Venetian Consul to Egypt in 1580 and remained there for 3 or 4 years, and subsequently published a very accurate account descriptive of the Plants and of the Medical treatment in that country, wherein he spoke also in praise of Coffee, and stated, that he first saw the plant in the garden of one Ali Bey, a Turk at Cairo, and that the bean was then called Bun.

This work which was in Latin was printed and published at Venice in 1592, and was subsequently reprinted in 1638 at Padua; and in 1640 another edition of it appeared with some observations of Veffingius an eminent Italian Physician who had been likewise in Egypt, and was thus competent to undertake a revisal of the work, but he states that he found no such tree in any one of the gardens there.

Petro Della Vale, the traveller, in 1615, made mention of Coffee too, in the 14th Chapter of his work. He all along supposed, that the nepenthe of Homer (a remedy against sadness which Helen obtained from Egypt) was nothing else than Coffee taken with wine, but this opinion was shewn to be erroneous by Nairon in a neat little-work he wrote on Coffee.

In 1626 Chancellor Bacon had likewise made some mention in his works respecting Coffee, though it was then wholly unknown in England.

But subsequently to this period, the Italians imported Coffee from the Levant, and it was then, that Faustus Nairon, a Maronite and Professor of the Oriental or the Chaldean and Syriac languages, at Rome, got a small book printed in Latin, the first of its kind, which treated of the use of Coffee. This book appeared in 1671, but it was evident that the author labored under some misapprehension in regard to the main points. Mention is made of this little work in a Diary of the Italians which speaks of the learned men of their time.

The best account, however, on this subject was written in 1671 by one Philip Sylvester De Four, a

Merchant of Lyons, who first of all translated a certain manuscript on the use of Coffee, Tea, and Chocolate into the French language, and published it at Lyons.

We find this circumstance likewise mentioned in an extract from the *Journal des Savans* of 28th January 1675, wherein we find also that Coffee was known to the English 20 years before the French had any idea of it.

It should be observed, however, that the writer of this manuscript was not fully acquainted with the proper Coffee lands, inasmuch as he had made a great mistake in supposing that it grew about Mecca, for Mecca lies at a distance of 70 miles from these lands.

Coffee having become somewhat better known at Paris, Lyons, and Marseilles, Du Four wrote a little work on the subject with special reference to what appeared in the *Journal des Savans* of 28th January 1685. This work was printed twice in Lyons in 1684 and 1688, and once at the Hague in 1685.

Mr. Baile, who, in his *Nouvelles de la Republique des Lettres* introduces an extract from this work, as also the Diary of the learned of Leipsic of March 1686, speak with much esteem of the Author.

This work was printed in 1685 in the Latin and German languages also, at Bautzen or Budissen in Saxony; the German being a translation from the Latin by Spon.

This work which consisted of 13 Chapters contained all that was ever known respecting Coffee.

There was afterwards another correct account given by Faustus Nairon to an Abbot of a certain Monastery, from which it appears, that Coffee had been in use with a certain Shepherd as a preventive against drowsiness and sleep whilst he kept watch over his camels and other cattle in the night. This piece of information induced the Abbot to administer the beverage to his Monks as an antidote against somnolency, whilst they were engaged in their nocturnal religious duties, and the thing succeeded to a miracle.

It seems to me as very probable, that Coffee or something like it was not unknown to the Ancients.

(To be continued.)

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