



The Ceylon Antiquary and Literary Register.

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The Ceylon Antiquary

and

Literary Register.

Published Quarterly.

Vol. IX.

July, 1923.

Part I.

EPITOME OF CEYLON HISTORY

From the Most Ancient Times.

By JOHN M. SENAVERATNA, F.R.H.S.

The Rakshasas.

IN pre-historic times Lanka (the old name of Ceylon) is said to have been inhabited by a race of people called Rákshasas (*lit* "cannibals"). They were governed by a King named Rávaná, whose capital was Lankapura. His power and influence were so great that he is represented in Hindu Poetry as possessing ten heads and twenty arms. The story, in briefest outline, of the destruction of Rávaná and his Rákshasas is as follows :—

Ráma, son of the King of Ayodhya (modern Oude, in India), and his chaste and beautiful spouse, the Princess Sitá, were wandering in the forests of Central India, to which they had been banished, when Rávaná appeared on the scene, captured Sitá while her husband was temporarily absent, and carried her away to Lankapura. Ráma, at the head of a large army of South Indian tribes, set out for Lanka to rescue his wife; and Hanuman, his chief lieutenant, is said to have built the ridge, now called Adam's Bridge, to allow a passage for Ráma's army. After a long siege Rávaná was slain along with many thousands of the Rákshasas, his capital Lankapura burnt to the ground, and Sitá rescued and taken back to India.

The Nágas.

In historic times the aboriginal inhabitants of Lanka were known as Nágas and Yakkhas. They were a comparatively civilised people, ruled by their own Kings and having a settled and regular form of Government.

The Nágas (*lit* "snakes, serpents"), named so presumably because they were snake-worshippers, were confined originally to Nágadípa, the western and northern part of Lanka. They would appear to have been converted in a body to Buddhism as the result of a visit to Nágadípa made by Gautama Buddha. The latter, on this occasion, is said to have amicably settled a dispute over a gem-set throne of gold, for the possession of which Mahodara, a Nága-king, was about to engage in battle with his nephew, Prince Cúlodara.

On a later occasion the Buddha is said to have paid a second visit to Nágadípa, this time to the city of Kelaniya where a Nága King named Mániakkhika held sway. After being suitably entertained at the spot where the Kelaniya Dágaba stands today, the Buddha is described as having proceeded to the district now known as Sabaragamuwa and left the imprint of his foot on Sumanakúta, the modern Adam's Peak.

Thenceforward the Nágas as such disappear from history. What probably happened was that, under the Aryan invasion of the land synchronously with the death of the Buddha, they, along with their fellow-aborigines, the Yakkhas, gradually lost their identity as they lost their power, and, forming alliances with the new settlers, were thenceforth styled and known as Sinhalese.

The Yakkhas.

The Yakkhas (*lit* "demons") were so named probably because they were demon-worshippers. They were more numerous and therefore more powerful than the Nágas, and inhabited that portion of Lanka not included in Nágadípa.

The Buddha, who is said to have twice come to the abode of the Nágas, is also recorded once to have appeared in the domain of the Yakkhas, that is, on the first of his three legendary visits to Lanka. On this occasion, we are told, he, standing on the spot where in later times the Mahiyangana-thúpa was built, began to address a great gathering of the Yakkhas who for some purpose

or other had assembled at their customary meeting-place in the beautiful Mahanága Park (on the right bank of the Mahaveli-ganga).

Impelled by fear, however,—of what exactly it is difficult to say—the Yakkhas fled to the highlands in the interior and, being unconverted to Buddhism, continued to live their accustomed lives, practising strange rites and performing weird ceremonies as part of their own peculiar religious worship. When the Sinhalese first arrived in Lanka, the King of the Yakkhas was Maha Kálasena, his Queen and daughter were named Gonda and Polamitta respectively, and the Yakkha capital or seat of government was called Lankapura.

In process of time, when Aryan Sinhalese rule was firmly established in the land, the Yakkhas as such ceased to form a separate group by themselves. The majority of them, marrying from, and giving in marriage to, the families of the Aryan settlers, were with the latter gradually merged into one people, professing the same religion and speaking the same tongue, the people known in history as the Sinhalese. The modern Veddas are said to be the descendants of those of the Yakkhas who, disinclined to make common cause with the settlers and refusing to live in subjection to them, forsook the cities and the haunts of civilised men for the wild freedom of the forest life.

THE SINHALESE.

Their origin and manner of arrival in Lanka.

About 600 years before Christ, there was born to the King and Queen of Bengal (in India) a daughter whom they named Suppadevi. When she was grown up the Princess ran away from the Palace and, joining a caravan journeying to the Magadha country, reached the territory then known as Lála. Here the caravan was attacked by an outlaw or robber-chief named Sinha who, taking Suppadevi as his prisoner, married her.

Suppadevi in time gave birth to a son and daughter, Sinhabáhu and Sinhasivali. When Sinhabáhu was 16 years old he fled from his father's cave in the Lála forest, taking his mother and sister with him. Happening to meet on the way the Governor of the district—a nephew of the King of Bengal and therefore a cousin of Suppadevi—the fugitives were rescued by him and taken to the capital. Here he married Suppadevi and adopted the two children as his own.

Meanwhile the robber Sinha, maddened by the disappearance of his wife and children, committed such excesses round about the countryside that the King of Bengal had it proclaimed that 3000 pieces of money would be paid as reward to anyone bringing the outlaw's head. Sinhabáhu, desirous of winning the reward, set out to kill his father (though his mother twice tried to prevent him), shot Sinha as he came running forward to embrace his son, and, severing the head from the body, brought it to the capital.

When he arrived the King of Bengal was dead. The Ministers, finding that Sinhabáhu was an intrepid youth and was moreover the deceased Sovereign's grandson, offered the throne to him. Sinhabáhu formally accepted it but soon handed it over to his step-father. Stricken by remorse for the slaying of his father he returned to the country of Lála along with Sinhasivali, and there he built a city which he named Sinha-pura after his father. In time he was crowned King of Lála with Sinhasivali as his Queen.

Many sons were born to these two in due course, the eldest of whom was named Vijaya, the second Sumitta. Vijaya proved to be an evil-conducted youth, so much so that his father was constrained to expel him from the country. Placing Vijaya and some 700 other Sinhalese, as wild and lawless as he, on board a ship, King Sinhabáhu sent them forth upon the sea. They landed at Suppáraka (now Sopára) on the west coast of India, but soon re-embarked and, setting sail, arrived in due course in Lanka, on the same day or year (it is said) as that on which Gautama Buddha died at Kusinára in India, i.e. in B.C. 543.

I. KING VIJAYA.

Reigned 38 years (B.C. 543-505.)

B.C. 543.—Vijaya lands in Lanka with 700 followers.

„ —He meets and later marries Kuveni, a Yakkha Princess.

„ —Kuveni helps Vijaya to overcome her fellow-Yakkhas, the aborigines.

„ —Massacre of the Yakkhas at Sirisavatthu, a Yakkha city.

B.C. 542.—Vijaya, now King of Lanka, founds the city of Tambapanni and makes it his capital.

—Vijaya's Prime Minister, Upatissa, founds the city of Upatissa-gama.

—Kuveni gives birth to a son, Jivahatta, and a daughter, Disala.

- Embassy from Lanka to Madhura, in India.
- Arrival of a Madhura Princess with 700 Madhura maidens, numbers of craftsmen and 1000 families of the 18 Guilds.
- Vijaya discards Kuveni who is then murdered by her fellow-Yakkhas.

B.C. 505.—Consecration of Vijaya and the Madhura Princess as King and Queen of Lanka.

- „ —Embassy from Lanka to Sinhapura to look for a successor to Vijaya, who is childless.
- „ —Death of Vijaya.

INTERREGNUM

One year (B.C. 505-504).

B.C. 505.—Upatissa, the Prime Minister, administers the Government.

B.C. 504.—Prince Panduvasudeva, nephew of King Vijaya, arrives in Lanka accompanied by 32 nobles, from Sinhapura.

II. KING PANDUVASUDEVA.

Reigned 30 years (B.C. 504-474.)

B.C. 504.—Accession of Panduvasudeva as King of Lanka.

- „ —Embassy from Lanka to the Sákya King Pandu of Kimbulvatpura in India.
- „ —The latter's daughter, Princess Kasayindevi, arrives in Lanka and marries Panduvasudeva.
- „ —Consecration of Panduvasudeva and Kasayindevi as King and Queen.
- Arrival of the Queen's six brothers, the Princes Anurádha, Digháyu, Ráma, Rohana, Uruvela and Vijita.
- Prince Anurádha builds Anurádha-gama with a tank near by.
- Prince Digháyu founds the settlement named Digháyu
- „ Ráma „ „ „ „ Ráma-gona
- „ Rohana „ „ „ „ Rohana
- „ Uruvela „ „ „ „ Uruvela
- „ Vijita „ „ „ „ Vijita-gama
- Prince Abhaya, the King's eldest son, is appointed Vice-Regent.

B.C.475.— Prince Dīgha-Gámani, son of the Queen's brother Dīgháyu, marries his cousin, Princess Ummáda-Cittá, the King's daughter.

B.C.474.—Ummáda-Cittá gives birth to a son, Prince Pandukábhaya.

„ —Death of King Panduvasudeva.

III. KING ABHAYA.

Reigned 30 years (B.C. 474-454).

B.C.474.—Accession of Abhaya, eldest son of Panduvasudeva.

„ —Removal and concealment of the infant Prince Pandukábhaya.

B.C.467.—The King's brothers attempt to murder their nephew, the young Prince.

„ —Slaughter of some village boys, the Prince's playmates.

B.C.462.—Second attempt on the Prince's life by his uncles.

„ —Slaughter of some herdsmen, the Prince's companions.

B.C.458.—Prince Pandukábhaya, at the head of an army, sets out to wage war with his uncles.

„ —He abducts and marries his uncle Girikanda Siva's daughter, the Princess Suvannapáli.

„ —Battle of Kalaha-nagara in which Pandukábhaya defeats Girikanda Siva and his other uncles.

„ —Battle of Lohitaváhakhanda, with like result.

B.C.454.—Battle of Dhúmarakkha, with like result.

„ —King Abhaya, suspected of sympathy with Pandukábhaya, is compelled by his brothers to abdicate.

INTERREGNUM.

Prince Tissa as Regent rules 17 years (B.C. 454-437).

B.C.454.—Prince Tissa, 2nd son of Panduvasudeva, appointed Regent.

„ —Pandukábhaya occupies the enemy camp at Dhúmarakkha.

B.C.452.—Pandukábhaya forms an offensive and defensive alliance with the Yakkhas.

B.C.448.—He entrenches himself on Arittha-mountain (*Ritigala*.)

B.C.441.—Siege of Arittha mountain by Pandukábhaya's uncles.

B.C.439.—Battle of Lábugámaka and death of seven of the uncles.

B.C.438.—Pandukábhaya seizes the capital, Upatissa-gama.

„ —Anurádhapura founded by Pandukábhaya.

B.C.437.—Termination of the Regency.

IV. KING PANDUKABHAYA.

Reigned 30 years (B.C. 437-407.)

B.C.437.—Consecration of Pandukábhaya and Suvannapáli as King and Queen of Lanka.

„ —Prince Abhaya, the deposed ruler and uncle of Pandukábhaya, is appointed *Nagara-guttika* or Mayor of Anurádhapura.

B.C.436.—Building of City rampart.

—Suitable residences built near Anurádhapura for the naked ascetics, mendicant monks and other religious sects.

B.C.427.—Lanka divided into three Provinces (*Pihiti-rata*, *Máyá-rata* and *Rohana-rata*) and village boundaries settled.

B.C.407.—Death of Pandukábhaya.

PUBLIC WORKS: Three *Tanks* were built, viz. *Jayavápi*, *Abhaya-vápi* and *Gámani-vápi*, as well as a number of *Lying-in-Homes* or *Homes of Delivery* for expectant mothers, and *General Hospitals* for the treatment and care of the sick.

V. KING GANATISSA.

Reigned 60 years (B.C. 407-367.)

B.C.407.—Ganatissa, son of Pandukábhaya, succeeds to the throne.

B.C.367.—Death of Ganatissa.

VI. KING MUTASIVA.

Reigned 60 years (B.C. 367-307.)

B.C.367.—Mutasiva, son of Ganatissa, is consecrated King.

—He lays out two fine Parks, the *Mahá-Meghavana* and the *Nandana*.

B.C.307.—Death of Mutasiva.

THE ROYAL FAMILY: The King had ten sons—the Princes *Abhaya*, *Devánampiyatissa*, *Mahánága*, *Uttiya*, *Mattábhaya*, *Mitta*, *Mahásiva*, *Súratissa*, *Asela* and *Kíra*—and two daughters, the Princesses *Anulá* and *Sívalí*.

VII. KING DEVANAMPIYA TISSA.

Reigned 40 years (B.C. 307-267).

- B.C.307.**—Devánampiya Tissa, 2nd son of Mutasiva, is crowned King.
- „ —Embassy to the Emperor Asoka of Magadha (in India).
- B.C.306.**—Return-Embassy from Asoka arrives in Anurádhapura.
- „ —Devánampiya Tissa crowned a second time, in full ceremonial.
- „ —Arrival of Mahinda Thera (son of Asoka) and founding of Buddhism.
- „ —King, Royal Household and People embrace Buddhism.
- „ —The King gifts the Mahámegha Park as an *áráma* or monastery to the Buddhist clergy.
- „ —Fixing of the religious boundaries and establishment of Buddhism.
- „ —First Ordination of Sinhalese—the King's 55 nephews become monks.
- „ —Second Embassy to the Emperor Asoka.
- „ —Relics of the Buddha brought over from India to Lanka.
- „ —Devánampiya Tissa builds the Thúpáráma Dágaba and enshrines in it the Collar-bone relic of the Buddha.
- „ —Prince Mattábhaya, the King's brother, and his followers, become monks
- B.C.305.**—Third Embassy to the Emperor Asoka
- „ —The Theri Samghamittá (sister of Mahinda) arrives with other nuns.
- „ —Bringing over of a branch of the Sacred Bo-tree under which Gautama attained to Buddhahood.
- „ —Planting of the Bo-tree in Anurádhapura.
- „ —Prince Mahárittha, the Prime Minister, and his followers become monks.
- „ —Princess Anulá (wife of the King's brother Mahánága), and her women followers, become Nuns.
- Devánampiya Tissa's Queen attempts to murder Mahánága and accidentally poisons her own only son, the Prince Royal.
- Flight of Mahánága to Rohana Province.
- Mahánága establishes himself as first King of Rohana with his capital at Mahágama.
- The Frontal-bone Relic of the Buddha brought to Lanka.

B.C.267.—Death of Devánampiya Tissa.

TANKS AND RELIGIOUS BUILDINGS.

[The following were the principal Tanks and Religious buildings constructed during the reign]:

Tanks: (1) Taraccha-vápi, (2) Tissa-vápi (in Anurádhapura), (3) Tissa-vápi (in Rohana).

Religious Buildings: (1) Cetiya (pabbata) Vihára, (2) Dígha-cankamana Parivena, (3) Díghasanda-senápati Parivena, (4) Hatthálhaka Vihára, (5) Issarasamana Vihára, (6) Jambukola Vihára, (7) Kála-pásáda Parivena, (8) Lóha-pásáda, (9) Mahá Nága Dágaba (or Nága Mahá Vihára), (10) Mahápáli refectory, (11) Mahá Vihára (or Mahá-meghavanáráma), (12) Mahinda-guhá, (13) Marugana Parivena, (14) Pácínáráma, (15) Pathama Cetiya, (16) Phalagga Parivena, (17) Sunhata Parivena, (18) Therapassaya Parivena, (19) Thúpáráma, (20) Tissa-mahá-Vihára, (21) Uddhakararaka Vihára, (22) Upásiká Vihára, (23) Vessagiri Vihára, (24) Yatthála Dágaba.

VIII. KING UTTIYA.

Reigned 10 years (B.C. 267-257).

B.C.267.—Accession of Uttiya, younger brother of Devánampiya Tissa.

B.C.259.—Death and cremation of the Thera Mahinda.

B.C.258.— „ „ „ „ Theri Samghamittá.

B.C.257.—Death of Uttiya.

IX. KING MAHA SIVA.

Reigned 10 years (B.C. 257-247.)

B.C.257.—Accession of Mahá Siva, younger brother of Uttiya.

B.C.247.—Death of Mahá Siva.

RELIGIOUS BUILDINGS: Nagarangana Vihára.

X. KING SÚRA TISSA.

Reigned 10 years (B.C. 247-237.)

B.C.247.—Accession of Súra Tissa, younger brother of Mahá Siva.

B.C.237.—First Tamil Invasion of Lanka by two brothers, Sena and Guttaka, at the head of a large force.

„ — Deposition of King Súra Tissa.

RELIGIOUS BUILDINGS: (1) Acchagallaka Vihára, (2) Girinelaváhanaka Vihára, (3) Gonnagirika Vihára, (4) Hatthikkhandha Vihára, (5) Kolambahálaka Vihára, (6) Makulaka Vihára, (7) Nagarangana Vihára, (8) Pácína-pabbata Vihára.

XI and XII. KING SENA AND KING GUTTAKA.

Ruled conjointly 22 years (B.C. 237-215.)

B.C.237.—Accession of the two Tamil usurpers, Sena and Guttaka, as joint Kings of Lanka.

B.C.215.—Prince Asela, younger brother of Súra Tissa, raises a Sinhalese army and drives away the two Tamil usurpers

XIII. KING ASELA.

Reigned 10 years (B.C. 215-205).

B.C.215.—Consecration of Asela as King of Lanka.

B.C.205.—Second Tamil Invasion under Elára, a Cholian from India.

„ —Asela defeated and slain.

XIV. KING ELÁRA.

Reigned 44 years (B.C. 205-161.)

B.C.205.—Accession of Elára as King of Lanka.

—Kelani Tissa, tributary ruler at Kelaniya, murders the High Priest of Kelaniya Vihára.

—Submergence of the sea-coast near Kelaniya.

—Princess Devi, daughter of Kelani Tissa, offered up as a sacrifice to the God of the Sea.

—Death of Kelani Tissa.

—Princess Devi rescued by fishermen of Mahágama.

—Kávan Tissa, tributary ruler at Mahágama, marries Princess Devi who is thenceforth known as Vihára Devi.

—Vihára Devi gives birth to Princes Dutugemunu and Tissa.

—Kávan Tissa raises a Sinhalese army to fight the Tamils.

—Death of Kávan Tissa.

—War between Prince Dutugemunu and his brother Tissa.

- Dutugemunu defeated at the Battle of Cúlanganiya-pitthi.
 - Duel between Dutugemunu and Tissa, and the flight of the latter.
 - Reconciliation of the two brothers.
 - Dutugemunu, at the head of a powerful Sinhalese army, marches out of Rohana to wage war on the Tamils.
 - Destruction of the Tamil fortresses lying on the route of Dutugemunu's march.
 - Battle of Mahiyangana
 - „ „ Ambatitthaka
 - „ „ Khemaráma
 - „ „ Antarásobbha
 - „ „ Dona
 - „ „ Hálakola
 - „ „ Nálisobbha
 - „ „ Díghábhaya-gallaka
 - „ „ Kaccha-tittha
 - „ „ Kotanagara
 - „ „ Vahittha
 - „ „ Gámanigama
 - „ „ Kumbagama
 - „ „ Nandigama
 - „ „ Khánugama
 - „ „ Tambagama
 - „ „ Unnamagama
 - „ „ Vijitapura
 - „ „ Mahela-nagara
 - „ „ Kahagalagama
- } Dutugemunu
- } victorious

—Death of the Tamil warrior Dighajantu.

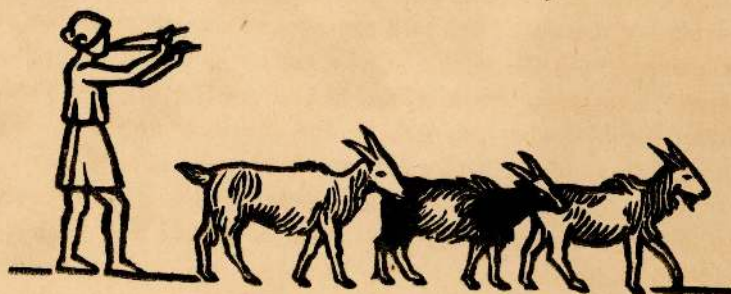
B.C.161.—Duel between Dutugemunu and Elára.

- „ —Death of Elára.
- „ — Another Tamil Invasion under Bhalluka, the brother of Elára.
- „ —Battle of Kolambahálaka and death of Bhalluka.
- „ —Accession of Dutugemunu as Supreme King of Lanka.

RELIGIOUS BUILDINGS.

- (1) Akása-cetiya, (2) Bisóvalu Vihára, (3) Dematahal Vihára, (4) Dora Vihára, (5) Gamitthavali Vihára, (6) Girinturuvara Vihára, (7) Kalumuhudu Vihára, (8) Kotagala Vihára, (9) Kutáli Vihára, (10) Luterahalpav Vihára, (11) Mahagamtota Vihára, (12) Niyangam Vihára, (13) Patungalu Vihára, (14) Ratkarav Vihára, (15) Sandagiri Vihára, (16) Seruvila Dágaba, (17) Silápassaya Parivena, (18) Situlpav Vihára, (19) Tissamaha Vihára (or Tissamaháráma).

(To be continued.)



THE PETA—VATTHU.

By DR. HENRY SNYDER GEHMAN, PH. D.

BOOK III.

(Continued from Vol. VIII, Part IV, Page 301.)

VI. The Peta Story of Serini.

NOW while the Teacher was living at Jetavana, he told the story of the Peti Serini.

It is said that in the country of Kuru, in Hatthinipura, there was a harlot called Serini; and monks from various quarters assembled in that place for the purpose of holding Sabbath services. In other words there was a great gathering of priests. When the people saw this, they prepared many gifts and benefits consisting of sesame seeds, rice and other grains and ghee, butter, honey, and various other foods and were very liberal.

At that time this courtesan, unbelieving and without faith, having her thoughts filled with avarice and sin, when she too was encouraged with the plea, "Come, rejoice in giving this gift of yours," expressed her absolute disapproval with the words: "Why should I give this gift to the shaveling ascetics? Why should I leave something for him who is of no account?"

At a subsequent time she died and was reborn as a Peti behind the ditch of a frontier fortress. Then a certain lay disciple, a resident of Hatthinipura, during the night went to this fortified town in order to trade and at dawn crossed the moat with this purpose. She saw him there and recognized him. Naked, with her body remaining but skin and bones, having a humble appearance, she stood not far off and let herself be seen. He saw her and asked her in a stanza:

1. "Naked and of hideous appearance are you, emaciated and with prominent veins. You thin one, with your ribs standing out, who are you now, being here?"

She in turn made herself known to him in a stanza:

2. "I, venerable sir, am a Petí, a wretched denizen of Yama's region: since I had done a wicked deed, I went from here to the world of the Petas."

Then he in a stanza asked her what deed she had done:

3. "Now what evil deed was done with your body, speech, or mind? In consequence of what act have you gone from here to the world of the Petas?"

She replied in the following six stanzas:

4. "At the public ghats for half a month I was searching for lost articles. Although deeds of charity are a duty, I did not provide for myself a refuge.

5. "In my thirst I approach the river; it becomes empty. During the hot hours I go into the shade; it resolves itself into sunshine.

6. "And a consuming wind, fiery-hot, blows over me. Reverend sir, I deserve both this and another affliction besides.

7. "Kindly go to Hatthinipura and tell my mother: 'I saw your daughter, an unfortunate denizen of Yama's world. Since she committed evil deeds, she went from here to the world of the Petas.'

8. "There are my possessions to the amount of four hundred thousand which, without telling any one, I deposited under my couch.

9. "Then let her give a gift in my name and may she have long life; and when my mother presents a donation for me, may she ascribe to me the offering. Then I shall be happy, blessed in all my desires."

While the Petí told this story, he paid attention to her speech. Then after he had finished his business, he went to Hatthinipura and told the affair to her mother. The redactors of the Holy Scriptures record the incident in these verses:

10. He assented with the words, "All right," and went to Hatthinipura, saying: "I have seen your daughter, a wretched denizen of Yama's world.

11. "On that occasion she advised me—'Kindly tell my mother I have seen your daughter, a wretched denizen of Yama's world.' Since she committed evil deeds, she went from here to the world of the Petas.

12. "There are my possessions to the amount of four hundred thousand, which without telling any one I deposited under my couch.

13. “ ‘ Then let her give a gift in my name and may she have long life ; and when my mother presents a donation for me, may she ascribe to me the offering. Then I shall be happy, blessed in all my desires.’ ”

14. Accordingly she then presented a gift and ascribed to her the donation ; and the Petí was happy and of beautiful bodily appearance.

When her mother heard this, she gave a gift to the brotherhood of monks and ascribed the offering to her. Consequently in her good fortune upon receiving this help, she appeared and showed herself to her mother. She narrated her experience, her mother recounted it to priests, who in turn related the story to the Blessed One. The Blessed One made this incident his text and preached a sermon to the assembled congregation. This discourse was profitable to many people.

VII. The Peta Story of the Deer Hunter.

Now while the Blessed One was living in the Bamboo Forest, he told the Peta story of the deer hunter.

At Rájagaha, they say, a certain hunter made his livelihood by shooting and killing deer night and day. He had however a lay disciple as his friend. Since the latter was not able to dissuade him from wickedness all the time, he advised good deeds at night, saying : “ Come, friend, refrain from taking life during the night.” He abstained accordingly during the night and continued his slaughter only during the day.

At a subsequent time he died, and in the vicinity of Rájagaha he was born as a Vaimánika Peta. During the daytime he suffered great misery ; during the night he moved around, possessed of the five pleasures of the senses. The venerable Elder Nárada saw him and asked him with this stanza :

1. “ You are a youth attended by men and women ; at night with the pleasures of your senses you are brilliant ; during the day you suffer from some cause. What did you do in your previous existence ? ”

When the Peta had heard him, he told the acts committed by himself and spoke these stanzas :

2. “ I, in beautiful Rájagaha, in delightful Giribbaja, formerly was a huntsman, a cruel destroyer of life.

3. "With my broad and strong hands acting a consistent part, I had a wicked disposition; I walked about, always exceedingly grim, delighting in slaying others, and unrestrained.

4. "I, though of such a nature, had a friendly companion, a pious layman of the faith; and he, having compassion on me, restrained me again and again, saying:

5. "Do not perform an evil deed lest, my dear sir, you come to distress. If you desire happiness after death, put an end to your taking of life, your lack of self-restraint."

6. "Although I heard the advice of this man who loved happiness and pitied his friend, I did not obey completely his admonition, since for a long time I had found delight in wickedness and was not wise.

7. "Again this very wise man tenderly introduced me to self-restraint with the words: 'If you slay animals during the day, then let them alone during the night.'

8. "So I killed the animals by daytime and with self-control abstained by nights. Now I walk around by night, but during the day I am consumed in misery.

9. "In consequence of that meritorious act I enjoy a celestial night; during the daytime the dogs that had just been driven back run up on all sides to eat me up.

10. "Those who continually are devoted to and firmly attached to the law of the Blessed One, they, I think, will attain Nirvána which is absolutely perpetual, the abode that has no cause."

After the Peta had thus spoken, the Elder told the story to the Teacher. The Teacher made this incident his text and preached a sermon to the assembled congregation. It was just in the aforesaid manner.



ANTHONY BERTOLACCI.

By J. P. LEWIS, C.M.G., C.C.S. (Retired).

ANTHONY Bertolacci, who was in the Ceylon Civil Service from 1798 to 1814, retiring therefrom as Controller General of Customs and acting Civil Auditor General, and who wrote, as Mr. L.J.B. Turner in one of his lectures on Ceylon during the earlier British period has remarked, "the only work ever written on the economics or economic history of Ceylon," was a Corsican. As I ascertained from some Ceylon records—a *Government Gazette* I believe—his father had "served the royal French Government as a judge in Corsica, and took a prominent part against the Revolution," and subsequently was "President of the Supreme Court of Civil and Criminal Jurisdiction during the time the island was attached to the British Empire." This period I may add was two years, from October, 1794, to October, 1796.

As I was spending the winter of 1921-2 in Corsica, I took the opportunity of endeavouring to find out what there was to be found about this Corsican member of the Ceylon Civil Service. The two documents of which copies are here appended, show the result of these inquiries.

It will be noticed that, besides Pascal Bertolacci, the father of Anthony, two other members of Corsican families are mentioned, Pozzo di Borgo and one of the Peraldi family. Both were enemies of Napoleon, and for that reason pro-British, but Pozzo di Borgo was also an enemy of the patriot, Paoli, and it was to a great extent owing to Sir Gilbert Elliot, the Viceroy, being under the influence of Pozzo di Borgo, and consequently not keeping on good terms with Paoli and his party who were in favour of the British occupation, that we had to evacuate the Island.

It seems that Peraldi, like Bertolacci, had to leave the country, but, like Pozzo di Borgo and his family, he did not suffer in the end for his adhesion to the British cause. Pozzo di Borgo, under the royal government, became a Duke and Ambassador to Russia; the present representative of the Peraldis is a Count; both families have property in Corsica. One of the most conspicuous objects

on the wooded hill above the town of Ajaccio is the pillared portico, resembling a Greek temple, of the Peraldi chapel or mausoleum, and on a high cliff above is the Chateau Pozzo di Borgo, a copy of a wing of the ruined Tuilleries. It was built by a son of the Duke. But the Bertolacci family has disappeared from the island, and its representatives are now most probably completely English.

One way of compensating Pascal Bertolacci for the loss of "l'heritage de ses enfants" was to appoint one of them to a post under the British Government, and this course was adopted; with the result that when the Hon. Frederic North, who had been Sir Gilbert's Secretary in Corsica, went out to Ceylon in 1798, one of "ces enfants," Anthony Bertolacci, accompanied him as "Secretary for French correspondence." He had been an assistant of North's in his Corsican office, and it seems had accompanied him to England when he left Corsica in October, 1796. They arrived in Ceylon towards the end of 1798, and in not much more than six months (6 June, 1799), Anthony had become Postmaster General of the new possession that had become British just when the smaller island, about one seventh the size of Ceylon, had ceased to be so.

Bertolacci had become "Commissioner of Musters" as well as Postmaster General in by January, 1800. The latter post he retained for four years but he retained the other until July, 1805, resigning it on 17th Nov., 1804. Meanwhile he had been making improvements in the Post Office, as well as inspecting roads and public works. He had also for five months been "Sitting Magistrate for the Pettah and Suburbs of Colombo as far as Grandpass" (3rd Nov., 1802 to 20th April, 1803). He was besides Garrison Storekeeper from 8th Nov., 1803, succeeding Captain William Macpherson, and a member of the Court of Justices of the Peace from 12th June, 1805. He acted as Deputy Paymaster General in 1805 and was succeeded on 30 Jan., 1805, by Edgar Bletterman, a Cape Dutchman. He became Controller General of Customs on 14th June, 1809, and acting Civil Auditor General 30th January, 1811. Whether he was confirmed in the latter appointment and whether he retained it until his retirement three years later I do not know: Mr. Turner thinks he got into trouble with Governor Maitland, and this perhaps accounts for his retirement soon after he had qualified for a pension of £500 a year.

He was evidently a man of some ability, and it is clear that he had plenty and varied scope for his activities. Cordiner, who

travelled in his company from Trincomalee to Colombo on the latter's arrival in the Island from Madras in 1799, testifies to his skill as an artist, and he had exercised it in making some sketches of the Caves of Elephanta when he accompanied the Hon. Frederic North there the previous year on their way out (see '*A Voyage to India*'). He was one of the seventy-two civil and military officers who were subscribers to the address and testimonial given to Cordiner on the chaplain's leaving the Island on 15th May, 1804, but was not one of the fifty-nine contributors to the "fund for the benefit of the families of the soldiers and sailors fallen in Egypt," published in the *Gazette*, and dated 9th June, 1802,—an omission which could hardly be due to any sympathy on his part with Napoleon!

He lived for part of his time in Ceylon at Hulftsdorp, and his house was purchased for the Supreme Court in 1805.

His book, *A View of the Agricultural, Commercial and Financial Interests of Ceylon*, was published in London in 1817. It is now scarce.

I have not been able to ascertain the date of his death, and an inquiry for particulars about him, inserted last year in *Notes and Queries*, did not elicit any response.

But from Ceylon records I ascertained that his second son, Robert William, married at Abbeville in France on 22 June, 1836, "Cecilia Cobham, daughter of the late Joseph Martin, Esq., of Greenwich," and that this son was "an officer of the French Royal Stud." Another son, Frank Robert, married at St. George's, Bloomsbury, on 11 June, 1844, "Amelia Elizabeth, daughter of the late Joseph Sanson, Esq., of Derby," a name that may be French.

In '*The Times*' of 16th August, 1922, there appeared the following announcement:—

Bertolacci.—On the 10th Aug., at Hove, EDWARD BERTOLACCI, late H.M. Customs, son of North Anthony Pascale Bertolacci, of the Treasury, grandson of Anthony Bertolacci, late Comptroller-General of Customs under Lord Guilford in Ceylon, and great-grandson of Pascale Bertolacci, Privy Councillor to Louis XVI., and Judge of the Supreme Court in Corsica.

APPENDIX A.

DÉPARTEMENT
DE LA CORSE

MINISTÈRE DE L'INSTRUCTION PUBLIQUE

Archives Départementales
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Administratives

Ajaccio, le 3 janvier 1922.

CABINET

de

L'ARCHIVISTE

Pascal Bertolacci était Bastiais, ainsi qu'il résulte de la *Storia di Corsica*, de Renucci. Nous livrons dans le tome II de cet ouvrage, page 61 (livre 7, année 1794) qu'un Tribunal Suprême fut créé à Corte, dans le royaume anglo-corse, et l'auteur ajoute :

“Un avvocato generale sedeva presso il medesimo tribunale. Tu nominato a questa carica Giovanni Stefanopoli di Ajaccio ; e a quella di presidente Pasquale Bertolacci di Bastia.

Pour copie conforme,

L'archiviste Départemental

P. GRAZIANI.

Translation.

Pascal Bertolacci was Bastiais (= a man of Bastia), as appears from the *History of Corsica* of Renucci. We read in Tome II of this work, p. 61, (Book 7, year 1797) that a Supreme Tribunal was created at Corte in the Anglo-Corsican kingdom, and the author adds:

“An Advocate General sat on the same Tribunal. There was nominated to this office Giovanni Stefanopoli of Ajaccio, and to that of President Pasquale Bertolacci of Bastia.”

APPENDIX B.

NOTE

From SÉBASTIEN DE CARAFFA
AVOCAT A LA COUR D'APPEL
ANCIEN BATONNIER
BASTIA (CORSE)

M. Bertolacci, dont il s'agit, était originaire de Bastia. Elliot l'avait en grande intimité. Aussi sous le Gouvernement Anglo-Corse occupait-il les plus hautes fonctions. Président du Tribunal Suprême, Conseiller d'Etat Honoraire, il était considéré comme une des principales personnalités de l'île. Le Vice-Roi ne cessait de parler de lui dans les termes les plus flatteurs.

Dans une lettre du 16 Août, 1795, adressé par lui au Duc de Portland, il écrivait : “J'ai trouvé en Corse des hommes d'honneur

inébranlables, prêts à tout risquer et à tout sacrifier pour faire leur devoir. De ce nombre sont M. Bertolacci....”

Quand les Anglais durent quitter la Corse, Elliot s'occupa avec sollicitude des personnes qui s'étaient compromises pour la cause anglaise. Il dressa une liste de celles auxquelles son gouvernement devait accorder une pension ; en tête se trouvait Bertolacci.

De Londres même, après l'évacuation, il écrivait le 6 Mai, 1797, au Duc de Portland.—

“ J'ai placé trois personnes dans la classe la plus élevée et pour les motifs qui m'ont paru non seulement justifier mais même exiger une pareille mesure ; je leur ai libéralement accordé ce qui m'a paru une ample et libérale provision au de là je le confesse de ce qu'on pouvait donner comme secours et comme moyen de subsistance. J'ai voulu montrer ainsi que non seulement je connaissais leur infortune et leurs sacrifices, mais que je professais pour eux l'estime qu'ils auraient mérité par leur haute situation sous le gouvernement de Sa Majesté et par la fidélité, l'habilité et le zèle dont ils auraient fait preuve d'une manière remarquable depuis le premier jusqu'au dernier moment de notre union avec la Corse. Leur pension est de 400 livres par an et ces personnes sont—Pozzo di Borgo Bertolacci, Président du Tribunal Suprême ou Chef de la Justice en Corse, Peraldi, Conseiller d'Etat....J'ai eu maintes fois occasion dans mes dépêches de parler des talents éminents et des qualités distinguées de ces personnes. Je me bornerai à ajouter que M. Bertolacci et M. Peraldi ont tous les deux une famille nombreuse, que leur biens étaient considérables....qu'ils ont perdu non seulement les revenus actuels de leurs propriétés, mais même l'héritage de leurs enfants ; qu'ils ont donc à pourvoir beaucoup plus qu'à leur subsistance de chaque jour avec la pension qui leur est accordée. Ils vont vivre dans un pays étranger où, je l'avoue, sans prétendre compenser pour eux la perte de leur propre pays et de leurs biens, ce qui est impossible, j'ai voulu qu'ils ne fussent point obligés de renouer complètement à la considération et au rang qu'ils avaient au moment où nous les avons connus.”

Ni M. Bertolacci ni sa famille ne sont plus rentrés en Corse depuis.

Il existe à Lucciana, canton de Borgo, une famille Bertolacci d'origine modeste, n'ayant rien de commun avec la famille Bertolacci de Bastia.

PETER ONDAATJE, OF CEYLON.¹**Ph. D. of Utrecht and Leyden.**

By MATHEW ONDAATJE—WITH NOTES BY ARTHUR A. PERERA.

IT is not often that the name of a native Ceylonese appears in the history of Europe. From various circumstances, it happened that the subject of this memoir took a prominent part in the public affairs of his adopted country, Holland, of which Ceylon was in those days a dependency. He united in himself the Orator, Politician, Lawyer, and Soldier; but he was, *par excellence*, a true Patriot, and an undaunted champion of popular rights and liberties. A brief outline of his history will be interesting to many readers.

Peter Ondaatje, or Quint Ondaatje, as he was commonly called in his native island, was born at Colombo on the 18th of June, 1758. At that time the Coast of Ceylon was possessed by the Dutch, who conquered it from the first European settlers, the Portuguese. The interior of the island still belonged to the native King of Kandy, which city was the Metropolis of his dominions. During the revolution in Holland, at the close of the last century, which drove the governing Stadtholder, William V, to England, the Dutch possessions in Ceylon capitulated to the English, by whom they were retained at the Peace of Amiens in 1802, when the others were restored to Holland. The English, under the command of Lieut-General Sir Robert Brownrigg, the third and one of the best Governors of British Ceylon, acquired by conquest the Kingdom of Kandy in 1815. The whole island has thus been placed, under the Sovereignty of Britain; and under her mild, wise and liberal sway, it is earnestly hoped it will become in a moral, what it is in a physical point of view, the "Eden of the Eastern wave," the "Pearl Drop of India."

The founder of the Ondaatje family in Ceylon, Michael Jurgen Ondaatje, seems to have been a remarkable man. Of an ancient

1. This article appeared in *The Leisure Hour* of March 2nd, 1867; at the foot of it, in the copy I possess, there is a pencil note "written by Mathew Ondaatje." The latter was employed at the Secretariat in Colombo.—A.A.P.

Tamil house, he was born at Arcot, the capital of the Carnatic in Southern India, celebrated afterwards in the history of Lord Clive. He was the eldest son of the Physician of the King of Tanjore, also in the Carnatic, famous as a seat of English learning; and in that capacity he was himself attached to the Royal Household.

He was sent to Colombo at the request of the first Dutch Governor, Adrian van der Meyden, to cure his lady of a disease that had baffled the efforts of the East India Company's Surgeons, the native physicians at Colombo and those sent by the King of Kandy on the application of the Governor. His name was brought to his Excellency's notice by certain merchants of Tanjore, who resorted periodically to Ceylon for the purchase of elephants. This was in 1659, three years after the Dutch occupation of Ceylon.

Michael Ondaatje, on his arrival, found her case an extraordinary one; and while holding out no hope of recovery, promised that no exertion would be wanting on his part. His efforts were successful and gratefully appreciated. The Governor admitted him into the service of the Dutch East India Company and presented him with the appointment of Physician of the town and environs of Colombo, and of the Government Hospital in the Capital. In addition to this reward, His Excellency, who had now become his friend and patron, granted him tracts of land, situated to the east of Colombo, at a distance of four miles from the Fort. He also introduced him to the principal European inhabitants as an accomplished physician, in whom they could repose unreserved confidence.

Dr. Ondaatje, for so he was usually called in his new place of residence, was accordingly obliged to settle at Colombo, where he enjoyed extensive practice both among Europeans and natives, by whom he was held in high estimation. His intercourse with the former led him to renounce his national religion, Hinduism, and embrace Protestant Christianity, to which he became a sincere convert, while some of his descendants were ornaments of the Christian church. He married a Portuguese lady, Magdalene De Croos, born at Colombo, of parents who were natives of Portugal and who had settled in the island during the Lusitanian rule. By her he had three sons and three daughters. On her death in December 1688, he married a native lady, who bore him seven children, three of whom died in the lifetime of their parents. He eventually became the progenitor of a large family in Ceylon,

generally distinguished for ability and personal worth, some members of whom filled important posts under the Government. Various branches of the family have ramified into Europe and the Eastern Archipelago. Doctor Ondaatje died at Colombo in November 1714, full of years and honours, leaving behind him several medical *MSS.*, which he bequeathed to his eldest son by his second wife, who followed his father's profession.

Peter Ondaatje was the elder son of the Rev. William Jurgen Ondaatje,² who was educated for the clerical profession first at the "Colombo Seminary," of which he became subsequently the rector; and he had the distinction of being the only native of Ceylon on whom that important office was conferred. He was afterwards transferred to the University of Utrecht, where he had for his fellow student Mr. Ivan William Falck, who became afterwards Governor of Ceylon, and who ever proved to Mr. Ondaatje a kind friend and benefactor.

Falck combined the wisdom of the politician with the accomplishments of the scholar. His administration, the longest of any of the Dutch Governors, was able and excellent. One of his earliest acts was the Treaty of Peace which he concluded with the Kandyan Monarch, in the very first year of his government, ensuring to the Dutch the unmolested possession of all the places on the Coast. He also introduced order and system into the various public departments, encouraged Agriculture, and carried the cultivation of Cinnamon to such an extent as to free the Company from dependence on Kandy for supplies. He died at Colombo, in 1785, and a monument to his memory is erected in the Dutch Church there.

Rev. W. Ondaatje, after his ordination, and marriage with Miss Hermina Quint, the only child of a citizen of Amsterdam, returned to Ceylon, his native country, in March 1758. He laboured with exemplary zeal and fidelity as a minister of the Gospel, both at Colombo and Jaffna, in the north of the island, officiating in no less than three languages, viz: Dutch, Portuguese and Tamil, which last was his mother-tongue, and in which he was the first to commence in Ceylon a new translation of the Old Testament. In 1769 he was selected from the clergy of Colombo for the office of rector for the 'Seminary,' which office he held till his transfer to

2. Rev. William Jurgen Ondaatje's father was Philip Jurgen Ondaatje, translator of the Hoff Van Justite, the Supreme Court of Justice in Ceylon, and the latter was the son of Dr. Michael Ondaatje and Magdalene de Croos.—A. A. P.

Jaffna in 1777 where he died in 1793. He was well known as a pathetic, powerful and practical preacher, and it was seldom that he failed to draw tears from the eyes of his auditors.

Peter Ondaatje, born in Ceylon soon after his father's return from Europe, was taught the rudiments of learning at home, and then was sent to Holland to be educated for the holy ministry. In 1773 (Nov. 16) at the age of fifteen, accompanied by his cousin, the only surviving son of the Rev. Philip de Melo, one of the most learned divines and biblical translators that have as yet appeared in India or Ceylon, he embarked for Europe via Point de Galle and the Cape. At Amsterdam he received a course of instruction for four years in the Latin and Greek schools, himself, as well as his relative, residing at the house of his grandfather, Peter Quint, at whose death, he, by request, assumed the additional surname of Quint. On the completion of his classical education, he attended the Academical lectures in the four faculties of Theology, Philosophy, Medicine and Law, and took a degree in Philosophy and the literal sciences at Utrecht, on the 15 Nov., 1787. These degrees Quint Ondaatje was the first native of Ceylon to take, and, after a lapse of four score years, he remains unparalleled in this respect, notwithstanding the greater appreciation of education, and the increased facilities of intercourse between Ceylon and Europe.

At an early age, and before he was a householder, he received on account of his pre-eminent merits, February 10th, 1783, the unusual honour of the freedom of the city of Utrecht, whereby he became eligible to all offices and dignities of the state, and entitled to the privileges and liberties enjoyed by the natives of the country.

Imbued, as Quint Ondaatje was, with noble and generous sentiments of patriotism, the deplorable condition of the United Provinces, of which he had just been enrolled a citizen, consequent on the unconstitutional administration of affairs by the Stadtholder William V, was to him a source of deep concern and bitter regret. He therefore resolved on engaging himself in politics, with a view, if possible, to reform the existing abuses in the Government, and to restore to the citizens their constitutional rights and privileges, encouraged in a great measure by the recent successful efforts made by the Americans in the cause of freedom.

To effect these objects, a large portion of the citizens aimed at the fundamental restoration of the constitution, as a *sine qua non*;

and in this great political movement, which occurred at Utrecht in 1785, Quint Ondaatje was for his brilliant talents, great popularity, and personal influence, nominated as one of the representatives of the burghers, and was duly acknowledged as such by the Government. But, having maintained with great zeal and boldness the rights and interests of the people before the council of the City of Utrecht, a criminal prosecution was instituted against him by the Municipal Court of Justice. Through the interposition, however, of his constituents, who made his cause their own, the prosecution against him was eventually abandoned. Subsequently as a reward for his services successively as Lieutenant, Captain, and Major of the Armed Burgher Corps, he was, by the Provincial States of Utrecht, appointed Captain of the Infantry in the regiment of Lieutenant-General Van den Borch, and by the States of the Province of Holland he was created Adjutant-General of the United Holland and Utrecht troops at the time in garrison, Commander-in-Chief of the 'Guides,' and 'Director-General of the Secret Correspondence at the Head Quarters of the General-in-Chief, the Rhingrave of Salru Gordenbach.

On the hostile invasion of the Prussian troops in September, 1787, having under superior orders evacuated the town of Utrecht with the military and burgher garrison, he carried on skirmishes with the enemy till the 2nd October, when he received a significant hint to quit the country as quickly as possible. Wisely, however, instead of following the example of the greater number of the fugitive patriots who sought refuge in France, there to become independent on the niggard bounty of the government, he repaired from Amsterdam to Hamburg where he arrived on the 9th October. From thence, on a secret warning given to him, he again sailed on the 25th of the same month, and, after a most dangerous voyage in the North Sea, he arrived, weary and tempest-tossed, in the harbour of Ostend on the 15th November.

After a few days' rest he went to Brussels, where he received information that by name and in person he had been excluded from the Act of Amnesty promulgated by the States of Utrecht on the 14th November, 1787, after the revolution effected in favour of the Prince of Orange by the Prussian forces, and that by criminal sentence pronounced in the audience of the Council Chamber at Utrecht he had been declared guilty of *lese-majesté*, and therefore infamous and incapable of any office, that he had been banished for

life, and that all his property which might remain after payment of the charges of Justice had been declared forfeited, and without prejudice to such further corporal punishment in case he should fall again into the hands of Justice as the aforesaid crime should have found to have merited.

From Brussels he removed to Ghent, April 9th, 1790. A brief interval was only allowed him. On the night of the 10th June following, the house in which he and a friend, Frederick Von Liebeherr, resided, was surrounded by armed men, and Liebeherr was carried away prisoner to the convent of the Dominicans. Hither Quint Ondaatje accompanied him, determined to share his fortunes, when he himself was arrested on groundless suspicion, but the third day the innocence of both having become evident, the prisoners were not only honourably released, but, as a mark of respect, conducted by a military escort back to the Castle.

Quitting Ghent, which did not appear to afford a quiet place of refuge for patriots, Quint Ondaatje, who disdained no branch of industry, however humble, which might secure him an honourable independence, became engaged as partner in a herring fishery and rope-making establishment at Gravelines, carried on by Bernard Blok, one of the most distinguished of the patriot party in the Province of Holland. Meanwhile, he did not lose sight of his country. Taking up his residence in Dunkirk, he there purchased a printing press of considerable celebrity—that of Von Schelle. From this press issued not a few of those earnest and touching appeals, made from time to time to the French Nation, on behalf of the Dutch refugees in that country.

But the moment it was rumoured in France that the mother-country was in danger, he, hastily abandoning both his press at Dunkirk and his commercial enterprise at Gravelines, enlisted (July, 1792) as a volunteer in the French Legion of Foreigners, solely induced by his attachment to his adopted country. Owing to the jealousy of the senior officers, he was suspended as Captain; but after service in the legion, he was restored to that rank by the General-in-Chief Dumourier, at whose suggestion the corps was raised, and appointed as Captain in the French Army destined for the Holland Expedition, and as Captain adjoint to the Adjutant General. On the 23rd February, 1793, he assisted in the bombardment of Breda, under General Westermann; and, after the capitulation on the 25th, he was the first to occupy the city gate on the following day.

After the celebrated defeat of General Dumourier, General Westermann having been sent to Turnhout to keep the Austrians at bay, Ondaatje placed himself under the command of his successor, General de Vaux, who had established his headquarters at Klundert and whom he assisted in driving back the Prussians to Tilbury. Afterwards at Dunkirk, he served, as a volunteer, in the defence of that city against the invasion of the united English and Austrian forces. On the raising of the siege, he went (Sept. 12) to reside at Calais, where he engaged, at first with a partner, Bellegarde, and afterwards alone, in his favourite occupation—the management of a printing press—licensed by the Council of administration of the District of Calais; and editing, among other works, a literary and political daily journal called the *Courrier de Calais*.

Many of the refugees from the United Provinces were at this time sojourning at Calais and among them Christina, the daughter of Adrian Hoevenaer of Utrecht and a relative of the celebrated Dutch Statesman, De Witt. Her Quint Ondaatje loved with all the passionate devotion of his enthusiastic nature, and a marriage, performed according to the laws of the French Republic before the Municipal Officer of the Commune of Calais, united them on the 7th May, 1794. At the revolution effected in Holland by the operations of the French army in 1795, Quint Ondaatje was officially invited by the States-General of the Batavian Republic to his adopted country, when he disposed of his press to the Citizen Poicterin La Croix, and, after an exile of eight long years, he went to the Hague on the 11th April, 1795, where he was appointed Under Secretary of the War Department, and on the 1st March, 1796, a Director of the Dutch East India Company.

In the latter capacity he left Amsterdam on 6th November following, in order to sail from the Texel to St. Ubes in Portugal, with the object of saving the East India return ships, laden with rich merchandise, which had run into that port from the hands of the English. Having suffered shipwreck on the 18th November, and being brought in by a Bayonne Privateer to the Spanish Harbour of Camarinas, he with his Private Secretary, La Pro, continued his journey by land through Corunna and Porto to Lisbon, where he arrived on the 20th of December.

Here, at Lisbon, in spite of the opposition of the Dutch Consul, and the Director Hartsinck, (both in concert with the Government, which ordered him to quit Lisbon within three days, and

the Kingdom of Portugal within eight days) he saved the East India ships with their lading. On the 16th January, 1797, he commenced his journey from Lisbon to Madrid, where he was presented by the Dutch ambassador, Valckenaar, to the French Ambassador, Periquan, and in due course provided on his departure with a passport and military convoy, he reached the boundaries of France. Hence on 17th February he pursued his journey to Paris where he arrived on the 2nd March, and was entertained by the Dutch Ambassador Meijer. From the French Capital he made his way back to Amsterdam which he reached on the 19th of the same month.

Having been summoned to the Hague by the Executive Directory of the Batavian Republic, he was nominated (Febry. 21st, 1798) Secretary-General of the Police and the Home Correspondence, retaining his membership of the Asiatic Council.

In 1799, he prepared a map of the 'Batavian Republic' with its various departments, circles and districts, which is still referred to as an interesting historical document.

Having, at the end of the year 1799, relinquished his post as Secretary of the Internal Police and the Home Correspondence, he went to Amsterdam (1st January, 1800) to resume his seat in the East Indian Council, and on the 15th May, he was honourably and without further responsibility relieved of this duty. He then took up his residence again at the Hague, where, with a view to provide for his increasing family, he practised as an Advocate of Civil Law (June 19th, 1800) to the emoluments of which were added, in the next year, those of the appointment of Solicitor to the Marine, which he held till the year 1804. After the Peace of Amiens, he was appointed by the Asiatic Council to take possession of the Dutch Settlements in the west of the East Indies, with the rank of Colonel, which he would have attained in 1795, but for the reorganization of the Army about that period and his acceptance of the post of the Under Secretary of War.

In 1806, Quint Ondaatje was nominated Councillor of the Court of Finance of the Batavian Republic, and on 31st August of that year he was appointed President of the Council of Imposts and "Prizes" in the Kingdom of Holland, under Louis Bonaparte, the father of the present Emperor of the French. After the annexation of Holland to the Empire of Napoleon, he was created Councillor of the Imperial Council of Prizes, together with two other Doctors of Law who had been members with him of the Council of the Hague. This appointment he held till the first fall of Napoleon in 1814.

Subsequently to that event—viz. on the 27th May following—he had an audience at Paris of Prince William Frederick, son of the late Stadtholder, who, at the revolution in Holland of the preceding year in favour of the House of Orange, assumed the title of Prince Sovereign of the United Netherlands, and who is now historically known as William I, King of Holland. To this Prince, remarkable for his sterling virtues, military skill and political wisdom, Quint Ondaatje proffered his services. These the Prince having wisely accepted, he together with his family took his departure from Paris to the Hague.

But he was destined to experience how rapidly the zeal of partisans outruns the sentiments of their leader. That which the Prince himself thought right to pass over in oblivion his friends could by no means forgive. Quint Ondaatje, finding that his residence in Holland was likely to be one of embarrassment and peril, solicited a civil appointment in the East Indies. By royal mandate of 9th February, 1815, the name of Dr. Quint Ondaatje was included among the Civil Servants of the first class destined for the East India Service. As the departure of the officials for India was not to take place before the following year, and as he had received no emolument whatsoever since his return from Paris, he, on a presentation of a memorial to his Sovereign, received a donation of 700 florins, and an allowance of 100 florins per mensem by Royal assent, dated 24th April, 1815, until such time as the ships should sail for the East or until he could obtain a suitable situation in Europe.

At the end of March, 1816, he embarked with his whole family on board H.M. Ship of the line "De Nassau" and arrived at his destination on the 4th September following. Whilst at sea he was seized with a stroke of apoplexy, from which he recovered but his health was seriously impaired. He was appointed Councillor of the Supreme Court of Justice of Netherlands, India, on the 17th February, 1817; but this honourable post he held but a short time. He died April 30th, 1818, leaving behind him two sons,³ both of whom distinguished themselves in the Dutch Service in the East.

The Portrait of Dr. Ondaatje represents a shrewd, energetic man, in costume and air like a Frenchman of the Mirabeau type. His mother having been a Dutch lady, he was of fairer complexion than most Orientals.

3. They were Johannes Elaardus Ondaatje, who discovered the Coal Mines in Borneo and Java, and Peter Philp Portman Ondaatje, of the Engineers, Batavia, who was knighted in 1890 by the King of Holland.—A. A. P.

HOATSON'S SINHALESE PRACTICE OF MEDICINE AND MATERIA MEDICA.

WITH INTRODUCTION AND NOTES BY T. PETCH.

(Continued from Vol. VIII, Part IV, Page 334.)

THOUGH the preceding Catalogue of plants and other substances used as medicine by the Sinhalese has been extended to a very considerable length, yet I am certain that it is far from containing the whole, for there is scarcely a plant or tree to be met with, which has not some claim to be ranked in the list of medicinals.

I shall now subjoin a list of plants extracted from the foregoing number which are cultivated by the Singalese; that is to say, they take the trouble of collecting some of them from parts of the jungle where they are to be found, and of planting them in the vicinity of their habitations; whilst the seeds of others are sown along with Kooracan (natchenny)¹ in their Henna (i.e. Chena,—Ed.) grounds. Though the vicinity of a Kandian's house in his own language obtains the appellation of a garden, an European will be able to discover as much of the appearance of a garden in any other part of the jungle.

There are only two modes of culture which I have observed practised by the Singalese in the interior of the Island. 1st. The cultivation of rice by the process of irrigation. 2nd. The formation of Henna grounds by cutting down the jungle and clearing a space of the necessary extent. The rice fields are formed wherever a sufficiency of water can be obtained. The Henna fields are generally on the tops of hills, or on slightly elevated situations. The jungle is cut down, a slight fence is made, and the remaining part, when sufficiently dry, is burnt. The ashes serve as manure and destroy insects. The surface of the ground being scraped up by a kind of hoe, or momaty, as it is called, and the larger stones

1. [This term is used by Davy in his account of the district in which Hoatson was stationed.]

removed, the seeds, consisting of Kooracan, mustard seed, and of different oleraceous vegetables, are sown seemingly jumbled together without distinction or separation. Pumpkins, cucumbers, yams and Indian corn (*Zea vulgaris*) are also planted in the same ground.

The Singalese sow in the same description of fields, but separately, a species of rice which does not require water. The different seeds being sown, the Singalese bestow no further care than to watch the fields from the depredation of the birds and the irruptions of the elephants. They never sow on the same spot of ground for a second crop, till after a lapse of some years; but a fresh piece of ground is always pitched upon, and the jungle has to be cleared away as before.

List of Plants cultivated and used by the Singalese as Medicine.

Singalese Names.	Where Planted.
1st. Aba-etta	In the Henna (Chena,-Ed) fields.
2nd. Assamodagan	Near the habitation of the Singalese.
3rd. Adhatoda	do do
4th. Beli-ghas ²	do do
5th. Boulat-wael	do do
6th. Dehi-ghas	do do
7th. Diwul-latu	do do
8th. El-kossamba	do do
9th. Era-mudu-ghas	do do
10th. Gam-miris-wael	do do
11th. Hinguru-piele	do do
12th. Hal-dung-mala	do do
13th. Inghuru	do do
14th. Iruveria	do do
15th. Ingsal	do do
16th. Karal-haebo-ghas	do do
17th. Kapu-komissa-ghas	do do
18th. Khatu-wael-battu	do do
19th. Kaha	do do
20th. Labu	In the Henna fields.

² *Ghas* signifies an indefinite number of trees, and I believe, is the plural of the word *Gaha*.

Singalese Names.	Where Planted.	
21st. Miris	Near the habitation of the Singalese.	
22nd. Nataraan-ghas	do	do
23rd. Nika	do	do
24th. Alu-kehel	do	do
25th. Pol ghas	do	do
26th. Ratte-Loonoo	do	do
27th. Sevie	do	do
28th. Sarna	do	do
29th. Suendel-ghas	do	do
30th. Sudu-loonoo	do	do
31st. Tipili	do	do
32nd. Tala	In the Hennah grounds.	

The following are the only articles of Singalese medicine exported :—

1st. Aralu	<i>Terminalia chebulic.</i>
2nd. Bulu	do <i>Beleric</i>
3rd. Nelli	<i>Phyllanthus emblic</i>
4th. Kurundu-potu	<i>Laurus Cinnamomum.</i>

The fruit of the three first articles is the part used as medicine. Of the two former it is a cymbiform drupa which is gathered when ripe, and is afterwards dried in the shade by exposure to a current of wind. The fruit of the Nelli is a subrotund berry, or rather a drupa, which contains a nut which is 3 locular and 3 seeded; it is cut into halves and is dried in the shade. The three different articles, when sufficiently dry, are put into a bag mixed together, and are thus exported to the coast of India, where they are used by the Native inhabitants as medicine. The Wedarales say that they may be kept for years without losing their medicinal virtues. The Cinnamon bark as an article of exportation and commerce is well known.

List of different articles imported from the coast of India and in use amongst the Singalese as medicine.

Singalese Names.	How imported.
1st. Abing	In round balls.
2nd. Balal-lunu	In bags in lumps.
3rd. Deve-dare	Thick pieces—Fir timber.

Singalese Names.	How imported.
4th. Elu-marindu	In small wooden boxes.
5th. Gyndegan	do do
6th. Gal-mandae	In bags
7th. Gal-nahara	do
8th. Hirial	In boxes
9th. Karambu	do
10th. Kalu-duru	In bags
11th. Kaipu	do
12th. Korasuan	In bags, a small seed.
13th. Kotamalee	In small bags
14th. Khatukarohine	In bags, a root.
15th. Kotang-alla	do, Root cut into slices and dried
16th. Kelinde-etta	In bags.
17th. Khatukarosan-wael	In bundles
18th. Manosila	In boxes, in lumps.
19th. Nerinchi-alla	In bags, cut into slices.
20th. Palmanikum	In bags, in lumps.
21st. Pooscore	In boxes, common rosin
22nd. Ratte-inghuru	In bags, the root is boiled before drying.
23rd. Rahadia or Rassadia	In flasks
24th. Sadika	In bags or boxes
25th. Sudu-duru	In bags, a small seed.
26th. Seriteka	In bags, in small sticks.
27th. Sahinda-lunu	In wax cases tied.
28th. Siwanguru	In bags, a gummy substance.
29th. Sadilingan	In boxes bound round with wax cloth.
30th. Sudu-passanam	
31st. Sudu-handung	In pieces
32nd. Watchinabi-alla	In bags, cut into slices
33rd. Walanga-sal	In bags, a seed like black pepper
34th. Wemcara-lunu	
35th. Rat-handung	In pieces.
36th. Riditutang	In bags, a hard bark well dried.

There would appear to be no particular season, nor no one stage of the growth of a plant, which the Singalese Wedarales consider better than another when the entire plant or herb is taken

for medicinal purposes, for its selection; but whenever they find the particular plant required, it is taken and used ripe or green. The seeds of a plant will form an exception, for they always use it in a ripe state and often dried and preserved. The leaves, when they are particularized, are taken at two stages of growth; by the word *Kolla* the Singalese understand full-grown leaves; again, by the word *dalu*, they understand leaves which have recently shot forth from the buds and before they have acquired their natural rigidity and full growth. Leaves in the latter stage are most frequently preferred, when the expressed juice is wanted for use.

The bark of a tree, from the specimens brought to me, seems to be taken from the trunk or older branches; the cinnamon bark is the only exception which I have met with, for it is taken from the younger branches and never from the stem or old branches for medicinal use. Roots appear to be taken without any regard to the age of the plant, and they are often dried and preserved. Bulbous roots, when they are preserved, are cut into slices and dried in an open veranda by exposure to a current of wind. The leaves of a plant may be preserved by drying in the shade, and then reducing them to a fine powder which is to be kept in a bottle well stopped. Expressed juices may be kept in a bottle well stopped for two or three months.

Singalese notions respecting the seat of Fevers, etc., and their method of treatment.

The Singalese Wedarales ascribe fevers to three different causes, viz: to bile (*Pitat*), to wind (*Watat*), and to phlegm (*Celis-mahat*). They are ignorant of the anatomy of the human body and they abhor dissections. However, they have an idea that the liver generates the bile, but how or in what way they know not. The seat of wind, they imagine, is somewhere near the umbilicus, and that of phlegm is near the heart. These, they say, are either disturbed by a cause or morbidly increased by the same, and a fever is the result. Thus they say a person gets a fever from a fright in the dark by devils, from eating too much honey, or cold fruit, such as jack fruit, jambos and the like, from carrying too heavy a load, from the anger of the Gods, etc. But they say that the fevers arising from these causes, and named by them according to what they suppose to be the cause, have their seats in the three first, viz: bile, wind, or phlegm.

Fevers of the more continued forms, or those they consider the severest fevers, they distinguish by the term *Javery* or *Jurey*, and the slighter fevers they call *Una*. There are eight fevers which they distinguish by the name *Javery* or *Jurey* :

1st. <i>Watal Javery</i>	A fever from wind.
2nd. <i>Pitat Javery</i>	A fever from bile.
3rd. <i>Celismahat Javery</i>	A fever from phlegm.
4th. <i>Agantugat Javery</i>	A fever from a fright.
5th. <i>Sanipatat Javery</i>	A fever from <i>Sany Yakka</i> : an evil spirit supposed to have its habitation in a tree.
6th. <i>Pipasat Javery</i>	
7th. <i>Dahat Javery</i>	
8th. <i>Taremat Javery</i>	

The three last named are supposed by the *Wedarales* to arise from eating cold fruit, bad victuals, the anger of the Gods, etc.

The *Wedarales* never attempt innovations in prescribing for the relief of their patients, but strictly follow the directions put down in their books.

The weights used by the *Wedarales* are *Madaras*, or *mandsiadis*, and *kalandas*.

1 *Madara* or *Mandsiadi* is equal to 4 grains.

20 *Madara* make 1 *kalanda*.

The *Mudara* is the seed of the *Maragaha* of the Singalese, the *Mandsiadi* of the Malabars, and *Adenantha pavonina* of Linnaeus, and weighs exactly four grains.

The *Kalanda* is a suppositious weight.

Fluids are measured by what they call the bamboo measure, which is somewhat more than an English pint.

Singalese Remedies for *Watat javery*, or a fever arising from wind.

Singalese Names.

Lin. genus and species.

Take of

Elkossamba-mool	..	<i>Melia sempervirens</i>
Wangmutu-alla	..	<i>Menispermum cordifolium</i> ³
Baebila-mool	..	—

3. [Two lines have evidently been telescoped here. Compare recipe No. 3.]

<i>Singalese Names.</i>	<i>Lin. genus and species.</i>
Khotamalee	.. <i>Coriandrum sativum.</i>
Sid-inghuru	.. <i>Amomum Zingiber</i> , of each a handful.
Wateru	.. River water, 4 measures.

Pound in a rice pounder, and boil from 4 measures to one, and strain through a cloth. 1/3 a dose in the morning fasting.

Another.

Take of

Miris	.. <i>Piper cubebo</i>
Wadakaha	.. —
Sid-inghuru	.. <i>Zingiber siccatum.</i>
Bing-kohembo	.. —
Aralu	.. <i>Terminalia chebolic</i>
Wagapool	.. <i>Piper longum.</i>
Khatuharohine	.. of each a handful.
Wateru	.. River water, 8 common teacupfuls.

Pound in a rice pounder and boil in a clean chatty from 8 cupfuls to one cup. 1/3 to be given in the morning lukewarm.

Another.

Take of

Beli-mool	.. <i>Crataeva marmelos.</i>
Wangmutu-alla	.. <i>Andropogon schoenanthus.</i>
Rassakinda-wael	.. <i>Menispermum cordifolium</i>
Sid-inghuru	.. <i>Zingiber siccatum</i> , of each a handful.
Wateru	.. River water, 8 tea cupfuls.

Pound in a rice pounder, and boil from 8 cupfuls to one cup. 1/3 to be given every morning and evening as a dose with a little Tipili, (Long pepper).

Remedies for Pitat Javery or fever from Bile.

<i>Singalese Names</i>	<i>Lin. genus and species.</i>
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Take of

Wangmutu-alla	.. <i>Andropogon schoenanthus.</i>
Rat-handung	.. Red sandal wood.
Rassakinda wael	.. <i>Menispermum cordifolium.</i>
Sid-inghuru	.. <i>Zingiber siccatum</i>
Iramussu-mool	.. —

<i>Singalese Names.</i>	<i>Lin. genus and species.</i>
Kotang-alla	.. —
Welmi-mool	.. <i>Glycyrrhiza glabra</i> , of each a handful.
Wateru	.. River water, 8 tea cupfuls.

Pound in a rice pounder and boil in a clean chatty from 8 tea cupfuls to one cup. 1/3 to be given in the morning mixed with a little honey.

Another.

Take of

Nuga-mool isma	.. —
Oukdandu-isma	.. Sugar-cane juice, of each a tea cupful.

Mix, and boil to one cupful to be given as dose mixed with a little honey.

Another.

Take of

Sid-inghuru	.. <i>Zingiber siccatum</i>
Khotamalee	.. <i>Coriandrum sativum</i> , of each as much will lie on the fingers.
Wateru	.. River water, 3 tea cupfuls.

Bruise in a rice pounder and boil to one tea cupful. 1/8 a dose on the accession of the fever paroxysm.

Remedies for Celismahat Javery, or a fever from Phlegm.

Singalese Names. *Lin. genus and species.*

Take of

Wangmutu-alla	.. <i>Andropogon schoenanthus</i>
Sid-inghuru	.. <i>Zingiber siccatum</i>
Baebila-mool	.. —
Dewe-duru	.. <i>Anethum panmorium</i>
Diamitta	.. —
Daluwa-mool	.. <i>Canna indica</i>
Wagapul	.. <i>Piper longum</i> , of each 1/2 a handful.
Wateru	.. River water, 8 tea cupfuls.

Pound in a rice pounder and boil to one tea cupful. 1/3 mixed with a little honey to be given in the morning as a dose.

Another.

Take of

Dungaele-mool	..	—
Rassakinda-mool	..	<i>Menispermum cordifolium</i>
Kossamba-mool	..	<i>Melia sempervirens</i>
Wangmutu-alla	..	<i>Andropogon schoenanthus</i>
Aralu	..	<i>Terminalia chebulic</i>
Deweduru	..	<i>Anethum panmorium</i>
Kotang-alla	..	—
Wagapul	..	<i>Piper longum</i>
Aehelle-potu	..	<i>Cassia fistula</i> , of each $\frac{1}{2}$ a handful.
Wateru	..	River water, 8 tea cupfuls.

Pound in a rice pounder and boil to one cupful.
 1/3 a dose to be given in the morning. Operation laxative.
 When the febril heat is great,

Take of

Khatu-wael-battu	..	—
Rassakinda	..	<i>Menispermum cordifolium</i> .
Wangipola	..	<i>Justicia adhatoda</i> .
Diamitta	..	—
Sid-inghuru	..	<i>Zingiber siccatum</i> , of each a handful.
Wateru	..	River water, 8 tea cupfuls.

Pound the different articles in a rice pounder; mix with the water in a clean chatty, and boil to one cupful.
 1/3 a dose in the morning; no sensible purgative effect, but diminishes febrile heat,

or

Take of

Nataraan-mool	..	<i>Citrus medica</i> .
Sid-inghuru	..	<i>Zingiber siccatum</i> .
Nelli	..	<i>Phyllanthus emblic</i>
Daluwa-mool	..	<i>Canna indica</i> , a handful of each.
Wateru	..	River water, 8 tea cupfuls.

Bruise the different articles and boil to one cupful.
 1/8 a dose; diminishes febrile heat.

Remedies for Sanipatat Javery, etc.

Singalese Names. *Lin. genus and sp.*

Take of

Kossamba-netti	..	<i>Melia sempervirens</i> .
Imbul-netti	..	<i>Gossypium floribus purpureis</i> .

<i>Singalese Names.</i>	<i>Lin. genus and species.</i>
Adhatoda-netti	.. <i>Justicia adhatoda.</i>
Aralu	.. <i>Terminalia chebula</i> .
Nelli	.. <i>Phyllanthus emblica.</i>
Inghuru	.. <i>Amomum Zingiber.</i>
Patpadagam	.. <i>Hedyotis herbacea</i> , of each a handful.
Rat-handung	.. Red sandal, a little.
Iruveria-mool	.. —
Nelung-alla	.. —
Welmi-mool	.. <i>Glycirrhiza glabra.</i>
Khotamalee	.. <i>Coriandrum sativum.</i>
Khatukarohine,	— of each a handful.
Wateru	.. River water, 4 measures.

Bruise in a rice pounder, and boil to one measure and strain. 1/3 to be given every morning. This medicine when prepared is called Soondoos-Kassaie.

Another.

Take of	
Wangmutu-alla	.. <i>Andropogon schoenanthus.</i>
Sid-inghuru	.. <i>Zingiber siccatum.</i>
Kotamalee	.. <i>Coriandrum sativum.</i>
Khatu-wael-battu	.. —
Morunga-mool	.. <i>Hyperanthera moringa</i> , of each 4 madara.
Dodang-embul	.. <i>Citrus medica</i> , a little or q.s.

Grind on a curry stone with the sour juice. 1/3 a dose as a laxative every morning,

or

Take of	
Kossamba-curu	.. <i>Melia sempervirens.</i>
Dung-aele-mool	.. —
Rassakinda-mool	.. <i>Menispermum cordifolium.</i>
Sid-inghuru	.. <i>Zingiber siccatum.</i>
Wangmutu-alla	.. <i>Andropogon schoenanthus.</i>
Aralu	.. <i>Terminalia chebulic.</i>
Bulu	.. <i>Terminalia beleric.</i>
Nelli	.. <i>Phyllanthus emblic</i> , of each 5 madara.
Wateru	.. River water, 7 tea cupfuls.

First bruise the articles in a rice pounder and boil to one tea cupful. 1/3 to be given every morning, as a laxative, with a little honey or sugar.

Sinhalese remedies for Fever in general.

<i>Singalese Names.</i>	<i>Lin. genus and species.</i>
Take of	
Karambu	.. <i>Caryophyllus aromaticus.</i>
Wassa wasi	.. Mace.
Sadika	.. <i>Necus moschata.</i>
Sudu-duru	.. —
Kalu-duru	.. —
Tipili	.. <i>Piper longum.</i>
Assamodagan	.. <i>Apium petrosalinum.</i>
Welmi	.. <i>Glycirrhiza glabra.</i>
Kotang-alla	.. —
Akraputta	.. —
Massang	.. —
Kaipu	.. <i>Gum Catechu.</i> ⁴
Inghuru	.. <i>Zingiber.</i>
Miris	.. <i>Piper cubebo.</i>
Aralu	.. <i>Terminalia chebolic.</i>
Bulu	.. <i>Terminalia beleric.</i>
Nelli	.. <i>Phyllanthus emblic.</i>
Khotamalee	.. <i>Coriandrum sativum.</i>
Kalanduru-alla	.. <i>Andropogon schoenanthus.</i>
Hinguru-pieli-alla	.. — of each 5 madara.
Jayapala	.. <i>Croton tiglium.</i> , 25 kalanda.
Sine hakaru	.. Jaggery, 50 kalanda.

Grind on a curry stone for one day with sour orange juice, for another day with honey, and form the mass into pills of the size of a peppercorn.

1 pill a dose as a diaphoretic.

The Wederales say that the preceding pills are particularly serviceable in the ardent fevers when the heat is high, the mouth dry, etc. In such cases one pill may be given dissolved in the

4. The wederales say that the Kalpu is prepared from the arecanut of this island by the natives of the coast of India.

expressed juice of Rassakinda-kolla and Beli-kolla mixed with a little cocoanut water.

If the fever is not lessened soon,

Take of

Kinda-mool	..	<i>Menispermum cordifolium.</i>
Aetdemata-mool	..	—
Beli-mool	..	<i>Crataeva marmelos</i> , of each a handful.

Wateru .. River water, 8 tea cupfuls.

Bruise and boil in a clean chatty to one cupful, and strain through a cloth. 1/3 a dose with one of the above pills dissolved in it, every morning.

When the stomach is irritable with vomiting,

Take of

Olinda-kolla .. *Abrus precatorius*, a handful, express the juice, dissolve one of the preceding pills in it, and give to the patients to swallow.

Operation laxative.

(To be Continued.)



Notes & Queries.

GLIMPSES OF CEYLON IN DUTCH TIMES.¹

By J. P. LEWIS, C.M.G., C.C.S. (Retired).

AS neither Mr. R. G. Anthonisz nor his successor, the present Government Archivist, has answered my queries as to the identity of the Dutch officials who were in office when Colonel Edward Hamilton paid his two involuntary visits to Galle and Colombo in 1755 and 1767, I am constrained to answer them myself, being now able to do so.

In 1755, the Commander of Galle was Casparus de Jong, who built the Dutch Church there. It had just been completed (1752-4), and Colonel Hamilton must have seen its spick and span white gables shining in the brilliant sunlight. The Governor of Ceylon in 1767 was Iman Willem Falck, (1765-1785).

This information may prove interesting, though it might have been more interesting if I had been able to include it in my original note.

ENDURU.

By T. PETCH.

THE Rev. S. G. Perera in his "Portuguese influence on Sinhalese speech" (*Ceylon Antiquary*, VIII, p. 57) derives "enduru," "dill," from the Portuguese *Endro*. It may be noted that "duru" occurs in other Sinhalese botanical names, chiefly of plants of the order *Umbelliferae*. For example, we have

1. *Ceylon Antiquary*, Vol. VII, pp. 42-3. (July, 1921.)

"An-duru"	Fennel	<i>Foeniculum vulgare</i> Gaertn.
"Dewa-duru"	Fennel	do do
"En-duru"	Dill	<i>Peucedanum graveolens</i> Benth.
"Heen-duru"	Dill	do do
"Maha-duru"	Aniseed	<i>Pimpinella Anisum</i> L.
"Sudu-duru"	Cummin	<i>Cuminum Cyminum</i> L.
"Wal-enduru"	—	<i>Bupleurum virgatum</i> W. & A.
"Kalu-duru"	Black Cummin	<i>Nigella sativa</i> L.

Moon gave "aenduru," with the species

"Heen-aenduru"	Dill	<i>Peucedanum graveolens</i> Benth.
"Rata-aenduru"	Fennel	<i>Foeniculum vulgare</i> Gaertn.
"Wal-aenduru"	—	<i>Bupleurum virgatum</i> W. & A.

Attygalle (*Sinhalese Materia Medica*, pp. 87, 88) gives "Duru" or "Sudu-duru" for *Cuminum Cyminum*, and "Kalu-duru" for *Nigella sativa*. But he states that "Maha-duru" is Fennel (see Customs statement below). For Dill, he cites "Satakuppa," and does not give any Sinhalese name for Aniseed.

These names are not very strictly applied in the bazaars. Specimens grown from seed purchased as "Enduru" by the Secretary of the Agricultural Society were, correctly, Dill, *Peucedanum graveolens*. Similarly "Heen-duru" seeds were the same species. But seeds from the same source supplied as "Sudu-duru" were again *Peucedanum graveolens*, instead of Cummin. Seeds purchased in the Kandy bazaar as "Maha-duru" were Fennel, *Foeniculum vulgare*, instead of Aniseed; and others purchased on another occasion as "Dewa-duru" were Caraway, instead of Fennel.

As most of these seeds are imported, enquiry was made at the Customs, and the reply was received that "Fennel seed is called Aniseed ('Mahaduru') when imported from Calcutta, and 'Enduru' when imported from Bombay. Both kinds are classified under one head, Fennel seed."

Naturally, this official botany provoked some amusement, but on obtaining seeds of Bombay "Enduru" and Calcutta "Maha-duru" from the Customs, it was found that they were both really Fennel. Thus, although Attygalle's statement that "Maha-duru" is Fennel appears to be botanically incorrect, it nevertheless correctly represents the substitution which is occurring at the present day.

ALAGIYAWANNA MOHOTTÁLA.

By S. G. P.

A recent edition of the *Kusa Játaka* (1922) shows that even modern editors of the Sinhalese Classics make little use of historical research. For instance, it used to be said that the title of *Mohottála* or *Mukaveti* invariably given to Alagiyawanna designates the office held by the poet under the Dutch Government; that he received that office from Rája Sinha II at the instance of the Dutch. To these misstatements was also attached a piquant story greatly to the discredit of the Sinhalese Bard.

"It is said," says Mudaliyar Gunasekara, and many an editor of the *Kusa Játaka* said it before and since, "that Alagiyawanna was invested with much authority and had the power to sentence to death a number of persons not exceeding six at a time, and that accordingly a low-caste man named Alagiya who, on being asked for his name, impertinently replied 'it is the same as your own,' was ordered by him to be put to death by his two feet being tied to the trunks of two adjoining arecanut palms brought together by ropes which were afterwards cut asunder, so that the man's limbs were torn in two by the receding force of the two trees."¹

So long as these inaccuracies were not pointed out, the editors of Alagiyawanna's poems had an excuse for retailing these yarns; but that very painstaking and scholarly student, the late Mr. D. W. Ferguson, showed beyond all manner of doubt that Alagiyawanna's title had nothing to do with the Dutch, that it was, as a matter of fact, the Portuguese who employed Alagiyawanna as *Mohottála*. Mr. Ferguson discovered in the British Museum a Manuscript despatch of Philip III of Portugal which established the fact beyond doubt. The despatch, dated 24th March, 1620, is addressed to the Viceroy of India, Conde do Redondo, and the King informed him therein that Alagiyawanna "Motiar do tombo" had applied to him for the title of "Motiar of the King's Fazenda," and other favours. The King asked the Viceroy's advice on the matter in this wise:—

1. *Kusa Játaka Kavaya*, edited by Mudaliyar A. M. Gunasekara: Introduction.

“Friend, Count Viceroy, I, the King send you all greeting as him whom I love.

“On the part of Dom Jeronimo de Aligiamana Motiar of the Tombo of the lands and villages of the Island of Ceylon a petition has been presented to me, in which he begs for the title of Motiar of my Fazenda, and that the Factor of Columbo continue to him the allowance and ordinary sustenance that the General and the Vedor da Fazenda commanded, and that there be restored to him the portions of the villages and lands that Dom Nunes Alures Pereiyrá when General of Ceylon took from him, they having been confirmed to him by the Camara and Junta of villages.

“Having seen this claim of his I have thought fit to remit it to you, and request you to consider it on receipt, and advise me thereupon as to what you think right by the List of rescripts.

“Written in Lisbon on the Twenty-fourth of March, One thousand Six hundred and Twenty.”²

From this letter it is clear that the poet's petition was made after Nunes Alvares Pereiyrá had ceased to be General (1618), and that it reached the King in the beginning of 1620. It was therefore written in 1619 during the generalate of Constantine de Sa de Noronha in whose honour was composed the *Kustantinnu Hatana*, an elegant Sinhalese poem which there is some ground for attributing to Alagiyawanna.

The name Dom Jeronimo, by which Alagiyawanna is referred to in the king's despatch and in certain Dutch translations of Portuguese documents brought to light by the late Mr. F. H. de Vos, is the name which Alagiyawanna took at his baptism. The fact of his conversion to Christianity and the manner of it are narrated by Tavernier. In 1676 Tavernier published a Relation of *Six Voyages to Turkey, Persia and the Indies*, in the course of which he says:—

“Some years after the King (Don Juan Dharmapála) had become a Christian, a very accomplished man and good native philosopher named Alegamma Motiar, as one might say Master of the Philosophers, after having conversed some time with the Jesuit Fathers and other Priests at Colombo, was inspired to become a Christian. With this object he went to see the Jesuit Fathers, and told them that he desired to be instructed in the Christian faith, but he inquired what Jesus Christ had done and left in writing. He set himself then to read the New Testament with so much

2. *Journal C. E. R. A. S.* 50 pp. 118-19.

attention and ardour, that in less than six months there was not a passage which he could not recite, for he had acquired Latin very thoroughly. After having been well instructed, he told the Fathers, that he wished to receive Holy Baptism, that he saw that their religion was the only good and true one, and such as Jesus Christ had taught, but what astonished him was, that they did not follow Christ's example, because according to the Gospel, he never took money from anyone, while they on the contrary took it from everyone, and neither baptised nor buried anyone without it. This did not prevent him from being baptised, and from working for the conversion of the idolators afterwards."³

Tavernier speaks presumably from hearsay, and probably from reports current after the poet's death, for it is only in his third journey (1643-49) that he went further south of Agra and Golconda. He had, moreover, the unpleasant habit of inserting his own comments into what he heard tell.

The statement that Alagiyawanna had acquired Latin very thoroughly might seem an exaggeration. But if he read the New Testament at all he must have read it in Latin, for there were no Portuguese translations in those days. The Vulgate Latin is easily understood by a Portuguese. And Tavernier himself records that the Jesuit Fathers of the College of Colombo "found that the youth of Ceylon were so quick and intelligent that they learnt in six months, more Latin, Philosophy and other sciences than Europeans acquire in a year, and they questioned the Fathers with such subtlety and so deeply, that they were amazed."

Not the least interesting bit of information recorded by Tavernier is Alagiyawanna's remark about what are called "Stole fees." Brought up in a religion with no clergymen or ministers, properly so called, in which the *Bhikkhu* is, as the word implies, an "almsman," a recluse without parochial obligations, who would not so much as touch, even literally, any money, it is not surprising that the would-be convert found the Christian priest "who serves the altar and lives by it," as said St. Paul, a stumbling block. And it is perhaps not without some satisfaction that the Protestant Frenchman, Jean Baptiste Tavernier, found himself able to tell such a spicy story, of missionaries of a race and religion different from his own.

Alagiyawanna's best known poems were composed before his conversion. The three *Hatanas*—*Kustantinu Hatana*, *Parangi Hatana* and the *Maha Hatana*—are also attributed to him by some,

3. *Travels in India* by Jean Baptiste Tavernier translated by V. Ball II. 188-189.

but as none of these have as yet been critically edited, there is no means of forming even a tentative opinion on the subject. Dr. P. E. Pieris gives an English rendering of two of them in his well-known work *Ribeiro's Ceilao*. From a short notice of the *Kustantinu Hatana* contributed to the Asiatic Society by Mudaliyar F. W. de Silva, one gathers that the *Kustantinu Hatana* has many similarities, in wording and concepts, with Alagiyawanna's other works such as the *Kusa Jataka*, *Subhasita* and *Sevul Sandesaya*; that in literary merit it is not unworthy of the great poet, being an "elegant composition," with a "chaste and beautiful *alankára*;" and that it is unquestionably the production of a Christian.⁴ The *Maha Hatana*, on the other hand, he describes as "inferior in literary merit to the native Christian poet's composition" and ascribes it to Kirimetiya Disa-meti.⁵ The *Parangi Hatana* refers to events of a far later date to be the work of the author of the *Kusa Jataka*.

However that may be, "it is evident," wrote Ferguson, "that it was by the Portuguese, and not by the Dutch, that the poet secretary was employed; and, as the Hollanders were not in a position to undertake *tombo* making in Ceylon until half-a-century later, it is extremely improbable that Alagiyawanna was then alive. Nor, had he been, is it likely that the Dutch would have consulted Rája Sinha on the subject." The cruelty attributed to Alagiyawanna in the traditional story seems thus to be devoid of foundation.

TRADITION AS TO THE ORIGIN OF THE PEOPLE OF BATTICALOA.

By J. P. LEWIS, C.M.G., C.C.S. (Retired).

THE following is the substance of a lecture by the late John Allagacone delivered at Batticaloa on 20th December, 1872:—

"The subject... is certainly one of a very interesting character when the facts are correctly gleaned, carefully studied, and system-

4. Cf. Introduction :

1. In perfect love I worship the Father, Son and Spirit—the Triune God who changeth not;
2. And the Lord Jesus Christ, gentle and good, who hath given his sacred feet as the crown of created man.
3. Sprung from the womb of Maria the Virgin, a dazzling flame from crystal rare
Ribeiro's Ceilao, p. 209.

5. *Journal C.B.R.A.S.* 45, p. 135-6.

atically arranged: but in the absence of sufficient materials either in the shape of records or any intelligent oldest resident, I am sorry to observe, I have been put to no small difficulty in obtaining any correct idea or even a glimpse of light on the subject. Ever since it was assigned to me, it has been my faithful endeavour to gather information here and there: and I have been carefully watching the sight of a grey-haired head or a wrinkled face from whom, I thought, I may chance to have a store of traditional knowledge of this place. Though I met a few and spent hours with them, yet it was to little purpose. The natives of Ceylon in general, and of Batticaloa in particular, have so little in common with the past, and feel such little curiosity regarding the sayings and doings of their progenitors, that it is almost a hopeless task to glean from them any of the traditionary lore so abundant in other countries. Thus I have been destined to build up an edifice without any strong foundation and sufficient materials.

“The aborigines of Batticaloa are supposed to be *Thimilas* and *Veddahs*, the former occupying *Thimilativu*, a village within a mile of *Pulliantivu*, and the latter settling on the opposite or western shore of the Lake, calling their villages after names owned by them, such as *Kannan*, *Kudah Vavunau*, *Thivu*, *Manky*, *Kattu*, and on the eastern shore *Kattankudy*. These *Thimilas* were then the ruling powers, though tributary to the great potentates, the *Kings of Kandy*, so famous in the history of the past for valour in war and cruelty in peace; the annals of whose line and dynasty are stained with horrors unsurpassed in the story of ancient or modern times.

“In process of time, a party of *Mukkuvas* consisting of seven clans or *kuddi* came once from the far North *Jaffna* to *Batticaloa*. It is not yet known whether they emigrated in search of employment and a more favourable locality or not; but report states that they fled from justice, having perpetrated some murderous deed in their own land. However, they came here and settled in *Manmonái Pattu*. Some shipwrecked *Moors* or *Tuluks*, having landed on the shore, espied the dwelling or huts of a *Veddah* called *Kattau* near *Punochimunai*, by means of a thin column of smoke from his fire; and seeing that the new territory was beautiful and plenteous, settled at *Kattau-Kudierupu*. Their next step was in conjunction with the *Mukkuvas* to eject the *Thimilas* by seizing and dethroning their king.

“To effect this artfully and with success, they resorted to a strange and cunning plan: they asked the king of the *Thimilas* leave to perform a theatrical representation before his Court, in which one act of the drama represents the murder of the fictitious monarch. The plot succeeded, for leave having been granted, the representation began, and the real monarch fell a victim instead of the fictitious one! This sad scene over, the frightened *Thimilas* fled to beyond *Panichankani*, where to this day is seen a boundary stone of grey granite (at a place called *Thompottacuda*) which they there set up, as a mark of division of territory between their lands and those of the allied *Moors* and *Mukkuvas*.

“After their pursuit of the hunted Thimilas, the Moors and Mukkuvas returned; and being met by their relations and friends on their way back, they celebrated their victory at a place which ever since has borne the name of Chandivellie, where an extensive Coconut Estate is now situated. After the victory comes the reward; and the Moors, having been of such service to the Mukkuvas, were, in recognition of their valour and services, offered for their choice either *gold, lands, or women*.

“The wily Moors, knowing the value of the ties of *consanguinity*, chose the last: and to each clan of the seven the Mukkuvas gave one of their women. But such an unholy alliance was not in the natural course of events to last for ever, for, Moors and Mukkuvas are to the present day as distinct and divided a race as when they plotted, planned and accomplished the murder of the Thimila King.”

According to Casie Chetty, the Timilár are a caste of fishermen or boatmen. In the *Tombo* for the District of Jaffna for 1790, the number of Timilár males between the ages of 16 and 70 was 576. The Census not recognizing caste, it is impossible to say what the numbers of the Timilar population of the Northern or Eastern Province is at the present day. Casie Chetty says nothing about the settlement at Batticaloa of Timilar. There is a village in the Karaichchi division near Elephant Pass called Timilamadam and I think Kurincháttivu in the same division, also near Elephant Pass, is inhabited by the same caste. The population of the two is about 200.

FLYING THROUGH THE AIR.

By A. M. HOCART.

[THE following note by Mr. A. M. Hocart, Archaeological Commissioner of Ceylon, appears in the April issue of the *Indian Antiquary*.—Ed., C.A.]

The commonest miracle of Buddhist literature consists in flying through the air, so much so that the Pali title *arahant*, ‘one who has attained the *summum bonum* of religious aspiration,’¹ ‘a saint,’ has given rise to the Sinhalese verb *rahatve*—which means ‘to disappear,’ ‘to pass instantaneously from one point to another.’² In fact flying through the air has become the test of *arahatship*.

1. The Pali Text Society's *Pali-English Dictionary*.

2. *Rahatvenavā*: *mama dān metana innavānam me velavē Ingalantē into puluvani*.



In Sanskrit literature standing in mid-air is a sign by which one can tell a god from a man. Sanskrit readers are familiar with that passage in the story of Nala (V. 22 pp.) where Damayanti, at a loss how to distinguish her lover from the four gods who have assumed his form, in her distress prays to them to reveal their divinity. They do so by appearing "sweatless, unwinking, crowned with fresh and dustless garlands." "*Asvedân stadbhalocanân hr̥ṣitasragrajohonân sthithân aspr̥ṣataḥ kṣitim.*"

By the way this is but another instance of how saints have assumed the attributes of gods, or, rather, to be on the safe side, how both derive their attributes from a common source.

Why this insistence on the power to float in the air? Why is it made a test of divinity or sainthood? It has rather been taken for granted that, given supernatural beings, they must move in the regions of air instead of treading the earth. We are so used to the idea that we think it perfectly natural, and forget that it only seems natural because we are so used to it. When we come to think of it, there is no reason why they should not walk as we do, swim in the sea, or burrow in the earth. If we are to make a beginning of explaining customs and beliefs we must take nothing for granted, but must seek to explain everything, not by vague phrases such as "poetic fancy," "primitive thought," but by precise causes from which the custom or belief derives with logical, one might almost say mathematical, necessity.

The line of attack I propose is one which has already enabled us to win several minor advantages.³ It may or may not be successful in this case, but I claim for it that at the least it is a serious attempt to penetrate into the region of myth, and that it conforms to the standard I have set.

I use as my base the fact that over a large part of the old world kings are divine, they are impersonations of gods, and as such have all the attributes of godhead, so that what is true of the god is true of the king, and what is true of the king is true of the god. I have no hesitation in believing that all the varieties of this doctrine, wherever they occur, are derived from the same original source, since the area they cover is continuous from West Africa to Peru, and even, if it were not continuous, the doctrine

3. 'Chieftainship in the Pacific,' *Amer. Anthropologist*, 1915, p. 631. 'The Common Sense of Myth,' *ibid.*, 1916, p. 307. 'Polynesian Tombs,' *ibid.*, 1918, p. 456. 'Myths in the Making,' *Folk-lore*, 1922, p. 57.

itself is sufficiently strange and elaborate to warrant us in denying that it can ever have sprung up independently in various parts of the world.

Now, in countries where the kings or priest-kings are divine it sometimes happens that the king is never allowed to touch the ground. Instances are quoted by Sir James Frazer in his *Golden Bough*⁴ from countries both East and West of India; among the Zapotecs of Mexico, in Japan, Siam, Persia, Uganda. The case which gives us most support comes from Tahiti, and I will therefore quote in full Ellis' account in his *Polynesian Researches* (III, 101f, 108, 114): "Whether, like the sovereigns of the Sandwich Islands, they were supposed to derive their origin by lineal descent from the gods, or not, their persons were regarded as scarcely less sacred than the personification of the deities.... The sovereign and his consort always appeared in public on men's shoulders, and travelled in this manner wherever they journeyed by land.... On these occasions (changes of mounts) their majesties never suffered their feet to touch the ground.... The inauguration ceremony, answering to coronation among other nations, consisted in girding the king with the *maro ura*, or sacred girdle, of red feathers which not only raised him to the highest earthly station, but identified him with the gods. This idea pervaded the terms used with reference to his whole establishment. His houses were called clouds of heaven, the glare of the torches in his dwelling was denominated lightning, and when the people saw them in the evening as they passed near his abode, instead of saying the torches were burning in the palace, they would observe that the lightning was flashing in the clouds of heaven. When he passed from one district to the other they always used the word *mahuta*, which signifies to fly, and hence they described his journey by saying that the king was flying from one district of the Island to another."

In Tahiti then it was literally true that gods were distinguished from ordinary men in that they never touched the ground, but that they flew where others walked. But the reason why the king-god did so was not the reason given by the people themselves; they said that if he touched the ground that spot would have become sacred and could never more have been used for profane purposes. This may have been a very good reason for keeping up the practice, but the other observances I have quoted leave no doubt that its true origin is that the king of Tahiti, like the king of Egypt, of the Hittites,⁵ of Ceylon,⁶ of various parts of

4. 2nd ed., I, 234, 236, III, 202.

5. Garstang: *The Land of the Hittites*, p. 340.

6. Don M. de Z. Wickremasinghe: *Epigraphia Zeylanica* vols. I, p. 26; II, pp. 162 and 189.

India,⁷ of Japan, to name a few among many, was the sun-god himself or his son, and as such lived in clouds, flashed lightning, and moved above the earth. The king of Tahiti like other Polynesian kings was called Heaven, and "at death or transference of a king's temporal power it is said, 'The Ra (sun) has set,' the king being called 'the man who holds the sun,' or the 'Sun-Eater.'"⁸

"You have produced evidence," some one will object, "from Mexico, from Tahiti, from Uganda, from everywhere except from India, from which the argument set out. You have not attempted to show us in existence in India the custom which is supposed to explain the miracle of flying through the air." But if my suggestion is right, we ought not to find the custom practised in India at the time and in the place where the Nala episode or any writing containing the same belief was written; for as long as the gods are to be seen carried about so that their feet may not touch the ground, this mark of kingship, viz., divinity, cannot be regarded in the light of a miracle. On the other hand when the custom has fallen into oblivion the perfectly true statement that gods used to move above the earth can only be interpreted in the sense of a supernatural manifestation.⁹ In Sanskrit and Pali literature therefore we cannot expect to find more than echoes of this ancient custom,—indications that it once existed. We seem to have such an echo in the history of Sona as related by Spence Hardy in his *Manual of Buddhism* (p. 254). From his childhood Sona never put his foot on the ground, because he had a circle of red hairs under the sole of his foot. He had only to threaten to put his foot down to bring his servants to reason, as they dreaded that so much merit should thus get lost. Now this wheel on the sole has been shown by Senart to be originally an emblem of the Sun-god.¹⁰ Others better read than I may find more traces of this very ancient custom. I would just like to make a suggestion for what it is worth. Both Egypt¹¹ and Polynesia¹² have a story that heaven and earth were in close embrace until a hero came and parted them by lifting

7. Senart : *Essai sur la Légende du Bouddha*.

8. Tregear : *Comparative Maori Dictionary*, s. v. *ra* and *rangi*.

9. Cf. *Myths in the Making*, p. 64.

10. *Op. cit.*, pp. 88 ff., 139.

11. Erman : *Handbook of Egyptian Religion*.

12. Tregear ; *op. cit.* s. v. *Mani*.—Arthur Grimble : *Myths from the Gilbert Islands, Folk-Lore*, 1922, p. 94. In Egypt the sky is a woman, the Earth a man ; in Polynesia it is the reverse.

up the Heavens. May not the customs of not allowing the solar king to touch the earth have some connection with this myth ?

Let us leave that aside, however, and return to the other attributes ascribed to gods by the *Mahābhārata*: "sweatless, un-winking, crowned with fresh and dustless garlands." I confess these were long a stumbling block to me, for if we explain one attribute by the theory of divine kingship we must explain the others in the same way. Here I stuck until I chanced to read in the *Golden Bough* (I. 235) the following passage taken from Kaempfer's *History of Japan*: "In ancient times he (the Mikado) was obliged...to sit altogether like a statue, without stirring either hands or feet, head or eyes, nor indeed any part of his body, because, by this means, it was thought he could preserve peace and tranquillity in his empire." I mentioned at the outset the parallelism that exists between kings and saints; we could hardly expect that it would extend even to the contemplative exercises of the Indian ascetics.

Our inquiry, then, has had results which bear out the opinion I have frequently expressed before, that myths and miracles are excellent and reliable history. not of events but of customs. No one will wonder at this who has busied himself with collecting oral tradition, and who knows how anxious the average man is to get his tradition faultlessly accurate. If he goes wrong it is not that he alters statements he has heard, but that he misconceives their meaning, because the custom which is the clue to that meaning is lost.



Literary Register.

REVIEW.

"The Gleam."

"THE Gleam," by Sir Francis Younghusband, K.C.S.I., K.C.S.E.
John Murray, Albemarle Street, London, W., 1923.
Price 12/- net.

This is the history, related in a sympathetic manner and in a vivid, easy, and charming style, of an attempt by a native of northern India to perform what Dean Inge calls an impossible task, viz., to find or work out for himself a new religion, while ignoring or rejecting the teaching and dogmas of the old religions still accepted by millions, and repudiating the idea of a special revelation.

The enthusiast who has set himself this quest shuns, we are told, publicity, and therefore Sir Francis does not give us his name, and has avoided saying anything which would give a clue to his identity. For the purposes of this book, he has named him Nija Svabhava. He has known him ever since he began the search. Suffice it to say that he belongs to the ruling class, and that his father, an old Government servant, held a beautiful estate in a Himalaya district of the Punjab. The fact that he and a British officer of distinction have been for so many years on the most intimate terms and have been bound together in such a strong friendship rather upsets the theory that East and West shall never meet, and shows what harm is being wrought by extremists whose object is to sow discord between them.

It appears then that Svabhava has been following this Gleam or Vision for more than thirty years, and in the last two chapters we are told the result. It is that he is still following the Gleam. This certainly looks as if Dean Inge's saying were true, for after all a Gleam is but a gleam, and not a clear sight of anything. It is hardly enough to afford a revelation of what is required to equip the seeker with a religion that will serve him in this world and in whatever other worlds there be. Will it suffice for the average man—to regulate conduct and to inspire devotion? One recalls the lines :

“ They say they want to follow the gleam,
But they always follow me.”

In the seeking after God which has occupied thirty years of his life, Svabhava arrived at and discarded many conceptions of God and of the nature of religion. At the beginning, “He was a mysterious Power that had brought men into being and in some inscrutable way influenced their whole lives. He had no doubt of His existence ;” and in common with many Hindus besides Christians he “ accepted the idea of God as a Father.” After a time he began to veer round from this conception of God as an onlooker, and began to think that he was within men—“that Mind or Spirit or Presence that lies behind everything in Nature.” His ideas developed further ; he was opposed to the view that God was a separate Being apart from ourselves. We ourselves “were part of God and went to the making of God.” “ God was, if a Personality at all, a corporate Personality.” When he had progressed—or retrograded—as far as this, he naturally ceased praying to an outside God, and began praying to himself.

The next stage was the conclusion, which he came to just before the outbreak of the Great War, that “ we have not been made by an external Creator and our destinies are not controlled by an outside God. We are part and parcel and the product of a great World-Impulse which has its source in the Universal Consciousness.” He went on to develop this idea, and came to the conclusion that “ what we are accustomed to speak of as ‘ God ’ is really the Genius of Mother-World—what might be called the Presiding Genius of the World. This Genius of Mother-World would not stand outside the World or apart from it. It would be to the World what the soul is to the body. It might be transcendent to it as the mind is to the body. But it would be in the World as the mind is in the body. God would thus be the ‘ soul ’ of Mother-World as the visible material Universe is Her ‘ body.’ ”

Sir Francis summarises this creed for us thus.—

“ Svabhava conceives of the World as a Person (or supra-Person)—as Mother-World. Of this Person whatever we see as the outward material world (including the bodies of human beings) is the ‘ body ’ and what we speak of as God is the ‘ mind.’ And the Godhead of God resides in special, highly developed individuals as the intellect resides in the special, highly-developed cells of the brain. The individual man is the son of Mother-World as he is

the son of Motherland. And between him and Mother-World there is reciprocal love as there is between him and his Motherland. He both affects and is affected by Mother-World. And from this World-love between him and Mother-World there springs a determination to make the best of himself and do his best for the World. And the better he succeeds the greater his joy."

This is, of course, nothing else than Pantheism, pure and simple. There is nothing new in it. Sir Francis Younghusband says, that than this faith "a simpler could not be found." But it does not seem to us a faith for simple folk. He says further that "before the next war comes we must find a religion so vital, so strong that it will keep men firm and steady in the face of the most terrific shocks and make their nerve like tungstened steel."

Have we it here—in these cold abstractions of Pantheism? And the sole result of the study of a lifetime of an enthusiast of genius is this Gleam of an ancient heresy.

The last two chapters of the book are written in a poetic strain, which takes the shape of a quaint rhythmic lilt. Much of it can be given the appearance of verse, merely by dividing it into lengths, and spacing these like verse. Thus chapter XIV opens.—

"For many a year had I followed the Gleam
Firstly over the mountains, then crossing the deserts,
And into the forests and into the homes
Of the humblest and highest. And this was my vision."

A little further on.—

"But pain I not reckoned the fruit of the struggle,
It may be a needful and warning concomitant,
Pointing to danger and spurring to action.
The true and abiding result of the conflict
Is growing perfection and joy of achievement.
At heart of the struggle is urge to perfection;
And joy ever follows perfection attained."

Again.—

"And higher again, in degree of perfection,
Rise beast, bird and insect in numberless forms,
By the drive from within and the pressure without,
Being ever constrained to push higher and higher.
For keen and alert they must always remain,
Or the prey will elude the pursuer—the preyed on

Succumb to the preyer. Keyed up they must be
 To their best ; but thus keyed to their best,
 They take pride in themselves and have joy in displaying
 Their strength or their fleetness, their beauty or grace,
 And in mad exultation, in beauty of movement,
 Or wonders of flight, or in play or in song,
 They will tell of their gladness. The strain and the pain
 Are completely supplanted. Glad instinct has shown them
 What life can be made."

.....

"So from out of the innermost heart of the evil,
 The good in the end is thus made to result.
 We see peaks of perfection, each higher than last one,
 Through pain and through struggle triumphantly reached,
 And ever the finest and gentlest reach highest,
 And quality constantly finer and finer,
 Not bulk and brute force, is what wins in the end."

We might multiply these quotations until we had exhausted nearly the whole of these two chapters, but these specimens will suffice to show that Sir Francis might easily write blank verse, and that his prose is of a more rhythmical form than most of the "free poetry" of the present day.

This book should be useful to students of comparative religions, like Sir Ponnambalam Ramanathan.

J. P. L.

IN CEYLON A CENTURY AGO.

The Proceedings of the Ceylon Literary and Agricultural Society.

WITH NOTES BY T. PETCH.

(Continued from Vol. VIII, Part IV, Page 355.)

1825.

AT the Annual General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday, the First day of February, 1825.

Present.—

The Hon'ble Sir Hardinge Giffard, Knt.	} Vice-Presidents.
Charles Farrell, Esq., M.D.	
Charles Edward Layard, Esq.,	The Revd. Andrew Armour
Henry Augustus Marshall, Esq.,	The Revd. J. H. De Saram,
Captn. Schneider.	

Sir Hardinge Giffard informs the Meeting that he has received a Letter from Captain Gascoyne stating his inability to attend on this day, being with His Excellency the Governor at Kandy.

Mr. Morgan is directed to act as Deputy Secretary *pro tempore*.

The Society proceeds to ballot for the election of the Members of the General Committee for the Current Year, and the following Gentlemen are declared duly elected:—

Henry Augustus Marshall, Esqr.
 Henry Matthews, Esqr.
 William Henry Hooper, Esqr.
 Lieut.-Col. George Warren Walker
 Lieut.-Col. Chatham Horace Churchill
 The Reverend Andrew Armour
 The Reverend J. H. De Saram
 Captn. Schneider
 J. H. Reckerman, Esquire.

The Accounts of the Funds of the Society having been laid before the Meeting, the Balance in the Hands of the Treasurer was found to be Rds. 2284. 3. 2.

Meteorology of Trincomalie.

Sir Hardinge Giffard lays before the Meeting a Meteorological Journal for the two last years kept at Trincomalie and forwarded by the Revd. C. J. Lyon.

Ordered that the thanks of the Society be communicated to Mr. Lyon.

A Letter³⁵ from the Baron de Ferussac having been laid before the Society, it is ordered that it be referred to the General Committee to consider what Answer ought to be returned to the same.

35. There is no further reference to this letter, and no reply in the copies of correspondence.

Leaf Insects.

A Letter from Count Ranzouw to the Secretary transmitting some observations on the Leaf Insects was also laid before the Meeting and referred to the Committee.

Improvement of Agriculture.

A Proposal by Count Ranzouw that the Society should offer a premium for the best Plans of improving Agriculture, etc., is also submitted to the Meeting and referred to the Committee.

The Meeting is adjourned until Saturday, the Twelfth Instant, at 12 o'clock.

At a Meeting of the Ceylon Literary and Agricultural Society held at Colombo on the Eighth day of March, 1825.

Present.—

His Excellency the Governor, President.

The Hon'ble Robt. Boyd, Esqr.

Charles Farrell, Esqr., M.D.

Lieut.-Col. G. W. Walker

Lieut.-Col. C. H. Churchill

Major Fraser

Capt. Dawson

J. Dwyer, Esqr., M.D.

The Revd. A. Armour

} Vice-Presidents.

George Lusignan, Esqr.

H. A. Marshall, Esqr.

W. H. Hooper, Esqr.

Alexr. Moon, Esqr.

The Revd. J. H. De Saram

J. H. Reckerman, Esqr.

William Granville, Esqr.

Bennett's Book on Fishes.

The Governor states to the Society that his object in calling the present Meeting is to submit for consideration the Prospectus of a work proposed to be published in numbers by John Whitchurch Bennett, Esq., on the Fishes of Ceylon, a publication which promises to promote one of the objects for which this Society was instituted, as well as to advance the interests of Natural History.

[The Minutes of the meeting, so far as they relate to the above subject, with Bennett's Prospectus, and a preliminary list of subscribers, were published in the "Government Gazette" of March 19, 1825.]

Major Fraser proposes Captn. Hamilton as Member of the Society, which is seconded by His Excellency the Governor.

Resolved that Captn. Hamilton be balloted for at the next Meeting.

The Meeting is adjourned.

At a Meeting of the Ceylon Literary and Agricultural Society held on Thursday, the 16th June, 1825.

Present.—

The Hon'ble Sir Hardinge Giffard, Knt., L.L.D.

Charles Farrell, Esqr., M.D.

Captn. Thomas Bamber Gascoyne, Secretary.

A Paper from the Revd. Mr. Roberts of Trincomalie is laid before the Meeting and referred to Dr. Farrell.

Potatoes.

A Report of the state of the Garden at Fort McDonald is also laid before the Meeting.

The Meeting proceeds to ballot for the election of Captn. Hamilton as a Member of the Society, and the ballot being concluded Captn. Hamilton is declared duly elected.

The Society is adjourned.

At a Meeting of the Ceylon Literary and Agricultural Society held on Thursday, the 15th September, 1825.

Present.—

The Hon'ble Sir Hardinge Giffard, Knt. L.L.D.

Charles Farrell, Esqr., M.D.

The Revd. Andrew Armour

William Granville, Esqr.

Captn. Thomas Bamber Gascoyne, Secretary.

Hindoo Superstitions.

The Paper of the Revd. Mr. Roberts on Hindoo Superstitions being returned by Dr. Farrell to whom it had been referred, it is resolved that the thanks of the Society be communicated to him.

Resolved that the Annual Subscriptions be collected, and Mr. Granville having kindly promised to collect those of the Gentlemen at Colombo, the Secretary is desired to write to those at Outstations to remit their Subscriptions to the Treasurer.

The Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday, the 18th October, 1825.

Present.—

The Hon'ble Sir Hardinge Giffard
The Revd. B. Clough.
Captn. Gascoyne, Secretary.

Potatoes.

The Secretary submits a Letter from the Society's Gardener at Fort MacDonald reporting the great damage done to the Crop by the heavy and unseasonable Rains.

Resolved that as soon as the present Crops are disposed of, the Plantations at Fort MacDonald and Maturatta should be broke up, and the Establishments discharged.

The Meeting is adjourned.

1826.

At the Annual General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday, the 17th January, 1826.

Present.—

The Hon'ble Sir Hardinge Giffard, Knt., L.L.D.

Charles Farrell, Esqr., M.D.

Charles Collier, Esqr.

The Revd. Benjamin Clough

J. H. Reckerman, Esqr.

J. Dwyer, Esqr., M.D.

William Granville, Esqr.

The Revd. J. H. De Saram,
A.M.

Henry Matthews, Esqr., A.M.

Captn. Gascoyne, Secretary.

The Meeting proceeds to ballot for the Committee for the present year, and the Ballot being concluded the following Gentlemen are declared duly elected:—

James Nicholas Mooyaart, Esqr.

Charles Edward Layard, Esq.

Henry Matthews, Esqr.

Henry Augustus Marshall, Esqr.

The Revd. Andrew Armour

The Revd. Benjamin Clough

Charles Collier, Esqr.

Lieut.-Col. George Warren

Walker

The Accounts of the Funds of the Society having been laid before the Meeting, the Balance in the Hands of the Treasurer was found to be £103. 11. 6 $\frac{3}{4}$.

A Paper by the Reverend Mr. Roberts on Hindoo Superstitions is read and referred to the report of Dr. Collier and the Revd. Mr. Clough.

The Secretary reports having purchased Rees's Encyclopaedia at the late Mr. Lusignan's Sale for £48. 15, agreeable to Instructions received at the last Meeting.

Resolved that the Secretary do purchase a Book Case for the Society.

Dr. Dwyer proposes Mr. Wilmott as a Member of the Society which is seconded by Captn. Gascoyne.

Ordered that Mr. Wilmott be ballotted for at the next General Meeting.

The Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Thursday, the 16th February, 1826.

Present.—

The Hon'ble Sir Hardinge Giffard, Knt.

Chas. Edward Layard, Esqr.

Lieut.-Col. Walker

William Granville, Esqr.

James Nicholas Mooyaart, Esqr.

The Revd. Benjamin Clough

Captn. Thomas B. Gascoyne

Agriculture.

Sir Hardinge Giffard reads a Paper on the culture of certain natural products for commercial purposes, particularly Indigo.

Ceylon Woods and Corals.

Mr. Layard undertakes to obtain a collection of specimens of the whole of the woods natural to the Colombo District, he will also undertake to furnish specimens of the varieties of Coral found on the Coast.

The thanks of the Society are voted to Mr. Layard for his kind offer.

Indigo.

Mr. Mooyaart offers to send a portion of the specimens of Indigo produced with Sir Hardinge Giffard's Paper as the produce of

an experiment made by Mr. Tranchell at Belligam to the Coast to have it compared with the Indigo there manufactured, and to obtain specimens of their manufacture.

Fibre.

A specimen of Hemp formed from the Bixa Orellana is produced by Sir Hardinge Giffard, as reported in his Paper.

Mineralogy.

Mr. Layard offers also specimens of mineralogy to form the base of a collection.

Resolved that the Paper of Sir Hardinge Giffard should be published in the *Gazette*.³⁶

The Ballot for the admission of Mr. Willmot takes place and he is declared duly elected.

The Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Wednesday, the 15th March, 1826.

Present.—

The Hon'ble Sir Hardinge Giffard, L.L.D.

William Granville, Esqr.

Charles Edward Layard, Esqr.

The Reverend J. H. De Saram, A.M.

The Reverend Benjamin Clough

Captn. Gascoyne

The thanks of the Society are voted unanimously to Mr. Layard for his collection of Books sent to his Rooms.

Corals and Woods.

Mr. Layard likewise lays before the Society Specimens of Coral and Specimens of Island Woods.

The Meeting is adjourned.

At a Special General Meeting³⁷ of the Ceylon Literary and Agricultural Society held on Tuesday, the 18th April, 1826.

36. Published in the *Gazette* of Feb. 18th, 1826.

37. Advertised in the *Gazette* of April 15th, 1826.

Present.—

His Excellency the Governor	
Charles Farrell, Esqr., M.D.	
Henry Matthews, Esqr.	Lieut.-Col. Walker
Henry A. Marshall, Esqr.	Charles Collier, Esqr.
James N. Mooyaart, Esqr.	John Dwyer, Esqr., M.D.
The Revd. Andrew Armour	Captn. Hamilton
The Revd. J. H. De Saram, A.M.	Captn. Gascoyne.
The Revd. Benjamin Clough	

Indigo.

The Meeting is convened by desire of His Excellency the Governor for the purpose of taking into consideration the proposals of John Tranchell, Esqr., for the establishment of a Joint Stock Company for the cultivation of Indigo.

The Secretary reads a Letter from Sir Hardinge Giffard apologizing for his absence and announcing his wish to encourage the project.

The Secretary reads the proposals of John Tranchell, Esqr., as addressed to His Excellency.

Mr. Mooyaart produces specimens of Indigo from the Manufactories of Calcutta, Tinnevely and Pondicherry.

The Governor proposes that a Select Committee be appointed to take Mr. Tranchell's project into consideration and modify the plan so that the Public may be encouraged to enter into it and a sufficient remuneration be at the same time given to Mr. Tranchell to prosecute the culture and manufacture.

The following Gentlemen are selected as the Committee:—

The Hon'ble Sir Hardinge Giffard	Doctor Farrell
Henry Matthews, Esqr.	James N. Mooyaart, Esqr.
Henry A. Marshall, Esqr.	

Bennett's "Fishes."

The subject of Mr. Bennett's work on Fishes having been brought to the notice of the Meeting His Excellency proposes that the Secretary do write to Mr. Bennett informing him of the Sum subscribed to it and at the same time requesting to know how this Sum can be advantageously applied, and to enquire how far this work is advanced towards publication.

The Meeting is adjourned.

Indigo.

At a Meeting of the Committee held on Monday, the 15th May, 1826, for the purpose of taking into consideration the proposals of John Tranchell, Esqr., for the establishment of an Indigo Factory on Ceylon.

Present.—

The Hon'ble Sir Hardinge Giffard, Knt.

Henry Matthews, Esqr.

Henry Augustus Marshall, Esqr.

• Doctor Farrell

The Secretary reads the Resolution of the General Meeting for referring the subject to the Committee of Mr. Tranchell's Proposals and Letter to His Excellency the Governor.

The several points of objection having occurred to the Committee on the consideration of Mr. Tranchell's Prospectus, the Secretary is desired to write to Mr. Tranchell stating the points on which the principal difficulties occur, and requesting to know if he can suggest any amendment or alteration of these under which he considers his design can be advantageously undertaken.

The points referred to Mr. Tranchell at the desire of the Committee are as follows :—

It being taken for granted that the Government is willing to furnish the land necessary for the purpose, the capital proposed to be subscribed by the intended company exceeds that which is likely to be raised in Ceylon.—Whether a less sum might not be sufficient.

It is objected that the previous appropriation of a number of shares to Mr. Tranchell may be considered as impolitic on the outset.

That it would be better to leave the remuneration to Mr. Tranchell to be rated according to the profit arising from the concern.

That to secure Mr. Tranchell against any caprice on the part of the proprietors, the Superintendent be not removable but upon a vote of four-fifths of the proprietors.

That Mr. Tranchell be requested to consider how far the very large scale which he suggests be absolutely necessary.

That he be requested to state how far he can rely upon a sufficient number of Workmen being procured in the Tangalle District.

That the conveyance of the land to Mr. Tranchell himself is objectionable; that therefore it should be granted to Trustees for the Subscribers generally.

The Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Friday, the 19th May, 1826.

Present.—

His Excellency the Governor.
The Hon'ble Sir Hardinge Giffard
H. A. Marshall, Esqr.
William Granville, Esqr.
Doctor Dwyer
Captn. Gascoyne

Mango.

Sir Hardinge Giffard lays before the Meeting a Mango, the produce of a Tree in his Garden grafted last year; its weight when taken from the Tree was 1lb. 10oz., and dimensions in the longest direction 15 inches and in the shortest 13 inches.

The Meeting is adjourned.

At a Meeting of the Committee held on Wednesday, the 14th June, 1826, for the purpose of taking into consideration the proposals of John Tranchell, Esqr., for the establishment of an Indigo Factory on Ceylon.

Present.—

Dr. Farrell
Henry Matthews, Esqr.
James N. Mooyaart, Esqr.
Captn. Gascoyne

Indigo.

A Letter from Mr. Tranchell is read in reply to the communication made to him by the Secretary on the 15th ultimo, in conformity with the Resolution passed on the 15th preceding.

A note is read from the Hon'ble the Chief Justice excusing his attendance on account of indisposition, and it is therefore

resolved that as Sir Hardinge Giffard has hitherto taken so much interest in the subject under review, it would not be doing justice to Mr. Tranchell to proceed further in the consideration of it in his absence, and the Meeting is therefore adjourned.

Indigo.

At a Meeting of the Committee held on Thursday, the 20th July, 1826, for the purpose of taking into consideration the proposals of John Tranchell, Esqr., for the establishment of an Indigo Factory on Ceylon.

Present.—

The Hon'ble Sir Hardinge Giffard
Henry Matthews, Esqr.
Captn. Gascoyne

Agreeably to the direction of the General Meeting the Committee have taken Mr. Tranchell's Proposals for the establishment of an Indigo Factory into consideration and in consequence of a communication from the Committee that Gentleman having modified his original prospectus, the Committee now begs strongly to recommend the Plan to the favourable attention of the Society in its amended form, as detailed in Mr. Tranchell's letter to the Secretary, dated the 29th May, 1826.

The Committee begs also in furtherance of the proposal to recommend that a Premium be offered by the Society for the best Specimen of Indigo of Ceylon growth and of a marketable quality produced within a certain period. The amount of the Premium and the time allowed for producing the specimen being adjudged at the discretion of the General Meeting.

Should the plan of Mr. Tranchell be ultimately carried into execution the Committee begs further to recommend that the remuneration to him for the management should be made by a liberal percentage, such remuneration, however, to be open to future revision should it be found in the course of time to exceed a certain amount to be also previously fixed by the General Meeting.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday, the 1st August, 1826.

Present.—

His Excellency the Governor	
The Hon'ble Sir Hardinge Giffard, Knt.	
The Hon'ble Sir Richard Ottley, Knt.	
Lt.-Col. Walker	Henry Matthews, Esqr.
Lt.-Col. Churchill	C. E. Layard, Esqr.
The Revd. J. H. De Saram	Captn. Gascoyne.

Indigo.

The Secretary reads the Letter addressed to Mr. Tranchell by him, under direction of the Committee dated the 18th May, 1826, Mr. Tranchell's reply and the Resolution of the Committee thereupon.

Resolved that it not being the object of this Society to enter into agricultural speculations, all that can be expected of it, is to promote or stimulate any such undertakings, and the Society does therefore adjudge to Mr. Tranchell a premium of fifty pounds on his producing to it before the 1st August 1827 at a General Meeting to be called for the purpose fifteen pounds of Indigo cultivated in Ceylon of a good and marketable quality.

Resolved that an authority be granted to the Secretary to advance Mr. Tranchell a Sum not exceeding Rds. 300 of his Experiment should his Prospectus fail in procuring Subscribers.³⁸

The Secretary reads a letter from Mr. Bennett in reply to his of the 27th April last written by direction of the General Meeting of the 18th April last, and it is resolved that the Money subscribed be collected without delay and remitted to Mr. Penn, the agent of the Colony, as Mr. Bennett requests. That the Secretary do acquaint Mr. Bennett with this resolution.

At a General Meeting of the Ceylon Literary and Agricultural Society appointed to be held on Tuesday, the 17th October, 1826.

Present.—

The Hon'ble Sir Hardinge Giffard, Knt.

Sir Hardinge Giffard lodges with the Clerk a Paper entitled "Mineralogy of the Tangalle District," together with three specimens.

38. In the *Tropical Agriculturist*, xiii, p. 76, it is stated that the Company was one of fifty shares at £37.10 each. and was granted 2,000 acres free of rent. The indigo was said to be *Indigofera tinctoria*, growing wild in the Tangalle district. Tranchell died on October 31, 1828: he was then Sitting Magistrate of Belligam.

The Secretary being unable to attend the Meeting and no other person having attended this day, the Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Thursday, the 16th November, 1826.

Present.—

The Hon'ble Sir H. Giffard

Lient.-Col. Walker

J. N. Mooyaart, Esqr.

Revd. B. Clough.

Revd. A. Armour

The Paper³⁹ regarding the Mineralogy of the Tangalle District referred to in the Proceedings of the 17th ultimo is read.

Bennett's "Fishes."

The Secretary reports, that with reference to the Proceedings of the meeting of the first of August last whereby he was authorized to collect the subscriptions proposed to be advanced for Mr. Bennett's work and remit the amount to Mr. Penn on account of the Publication, that he has collected £76. 2. 6, and obtained a Bill on Mr. Penn for £73 of that amount, and that the rest remains in the hands of the Society, after deducting the 3 per cent. Premium paid to Government.

Adjourned till Tuesday, the 16th January, 1827.

(To be concluded).

39. Published in the *Gazette* of Nov. 4, 1826,



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(CEYLON BRANCH)

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