





# The Ceylon Antiquary and Literary Register

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EDITED BY

J. P. LEWIS, C.M.G., C.C.S. (Retired), & JOHN M. SENAVERATNA.

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# The Ceylon Antiquary and Literary Register.

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# The Ceylon Antiquary

and

## Literary Register.

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### SINHALESE AND KANDYAN ARCHITECTURE.

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

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**A**T a recent meeting of the Ceylon Branch of the Royal Asiatic Society one of the speakers propounded the theory that the Sinhalese had no architecture of their own. I maintain that, as regards the Kandyans at least, this statement is incorrect. Whatever may have been its model or source, the Kandyans developed what one might describe as a wooden architecture of their own i. e., a style of architecture which, first carried out in the wooden buildings for which it was specially devised, was eventually followed in stone as well.

Any one travelling in the Kandyan districts and taking note of their temples and dwellings must have been struck with something distinctive and original about them, not to be found in the rest of the Island or in Southern India. I endeavoured to work out and illustrate this thesis in a paper published in Mr. H. W. Cave's *Book of Ceylon* in 1908, (pp. 325-377.) I suggested its resemblance to Nepalese rather than Dravidian or Tamil architecture.

Dr. Coomaraswamy, in the chapters on architecture in his *Mediæval Sinhalese Art*, published in 1909, adopts the same view (pp. 114, 129) and says : " The typical Kandyan wooden architecture has a distinct character of its own. In spite of the great remains at Anuradhapura it should be fully realised that the truly national and indigenous architecture has always been one of wooden building." Further " It is natural that much of the best Kandyan woodwork should be architectural, and that it should derive a special charm from its architectural adaptation.

With regard to its ultimate origin I had remarked : " The architecture which it most resembles would appear to be that of the temples of Mudbidri in Kanara or the Tuluva country on the Malabar coast, and it is perhaps significant that the religion of the people of this country is Jainism, and that the religions of the Buddhists and the Jains were so similar to one another in their origin and their development and doctrines, that their architecture must also at one time have been nearly the same."<sup>1</sup>

Dr. Coomaraswamy writes : " In India stone building was not practised until a little before Asoka's time (third century B. C.), and no doubt a knowledge of it came to Ceylon from Northern India along with the Buddhist Missionaries ; but a wooden style was already well established, and while serving as a model for the work in stone, has never been itself displaced. Buddhist wooden architecture of the same general type is still to be found in Nepal ; in most other parts of India it has been replaced by stone."<sup>2</sup>

In my papers I had quoted James Fergusson as remarking of the Jains that their architecture is neither the Dravidian style of the South nor that of Northern India, and that this style of architecture is not known to exist anywhere else in India proper but recurs with all its peculiarities in Nepal.

It also recurs in the Kandyan districts where the indigenous style has the same features that struck Fergusson as characteristic of that of the Mudbidri and Nepal temples, but for details of these resemblances I must refer the readers of the *Ceylon Antiquary* to my paper above quoted.<sup>3</sup> I think the Sinhalese may therefore fairly claim to have what is practically now an original style of architecture exhibited in the buildings erected by the Kandyan section of the race, even though its scope is somewhat limited. Nor am I prepared to accept Dr. Emmanuel Roberts' dictum as regards ancient Sinhalese architecture, though the theory that it is of Dravidian origin was suggested by Mr. S. M. Burrows.<sup>4</sup>

Against this theory there is the occurrence in Ceylon of the moonstone. Dr. A. Willey says—" Readers of Fergusson's *History of Eastern Architecture* will not need to be told that the ornate semi-circular threshold stones, commonly known as moonstones, which occur at the bases of flights of steps leading into the *Pansalas* and *Vihāras* of Ceylon, are an exclusive character of the ancient architecture of this Island and are not found in India nor elsewhere on the Asiatic continent." And even Mr. Burrows in the middle of his argument has to admit that " the design of the pillars, which play so important a part in the Sinhalese ruins, appears to be confined to the Island."<sup>5</sup>

One of the peculiar features of Kandyan buildings is the doors and windows. I gave some illustrations of both from photographs in *The Book of Ceylon*,<sup>6</sup> but some sketches could not be reproduced. I noted that some of the smaller windows were like miniature doors in every detail.

The following are rough sketches of

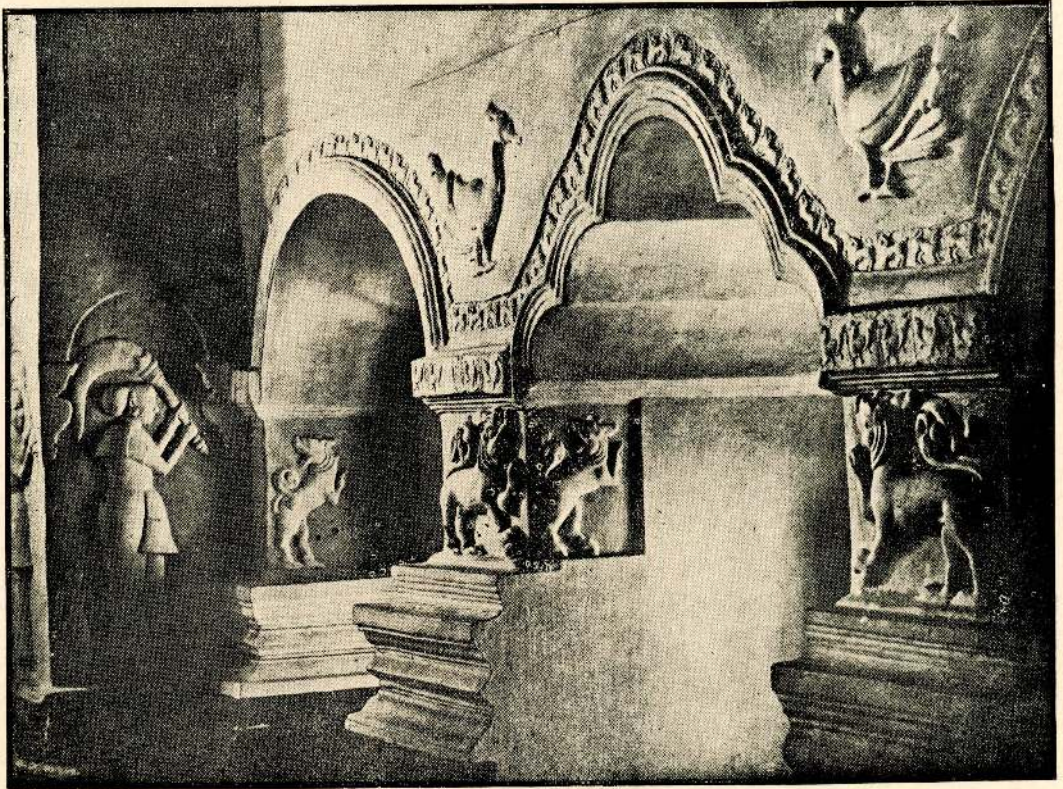
- (1) a window at Aluwihāre seen from outside and
- (2) of one at the Dehigama Walauwa, Kandy, as seen from inside.

These windows have no bars but are closed by inside shutters.

1. *History of Indian and Eastern Architecture*, by James Fergusson, pp. 207-8, quoted on pp. 225-6 of *The Book of Ceylon*.  
 2. *Medieval Sinhalese Art*, p. 114.      3. See *The Book of Ceylon*, p. 326.  
 4. *The Buried Cities of Ceylon*, pp. 14-15.      5. *Spolia Zeylanica*, Vol. V, p. 139.  
 6. pp. 359, 363, 368, 371, 372, 375, 376.



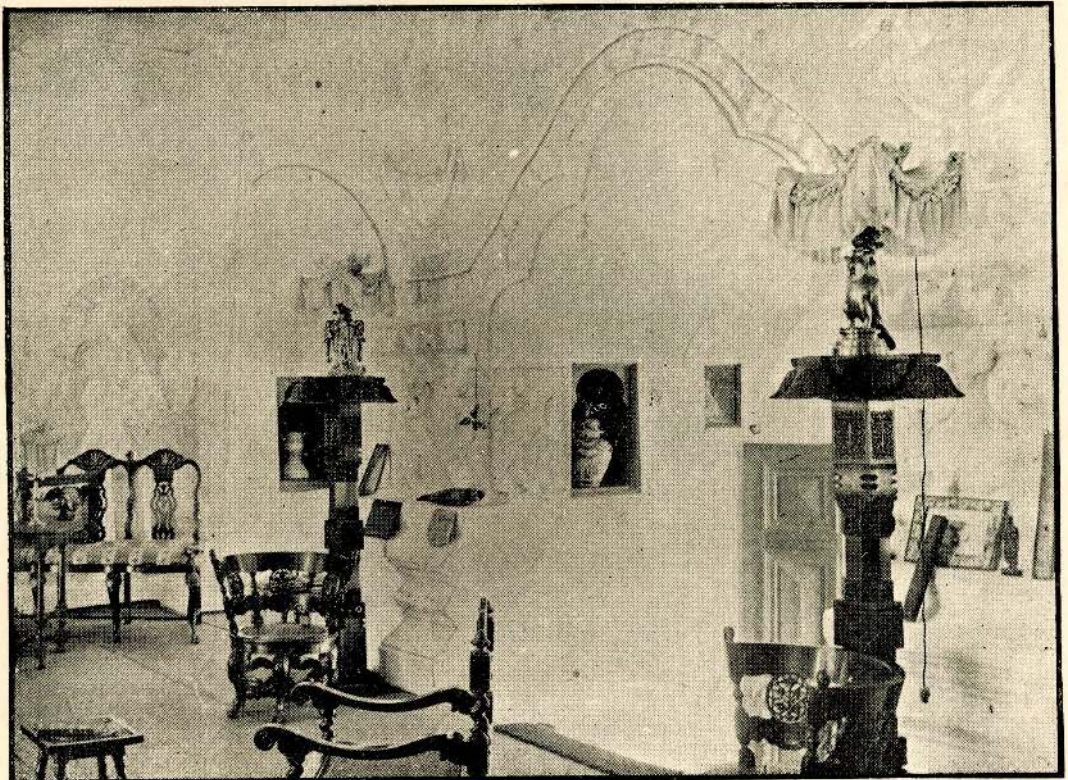
**ROOM IN THE "OLD PALACE," KANDY.**



*Photograph by*

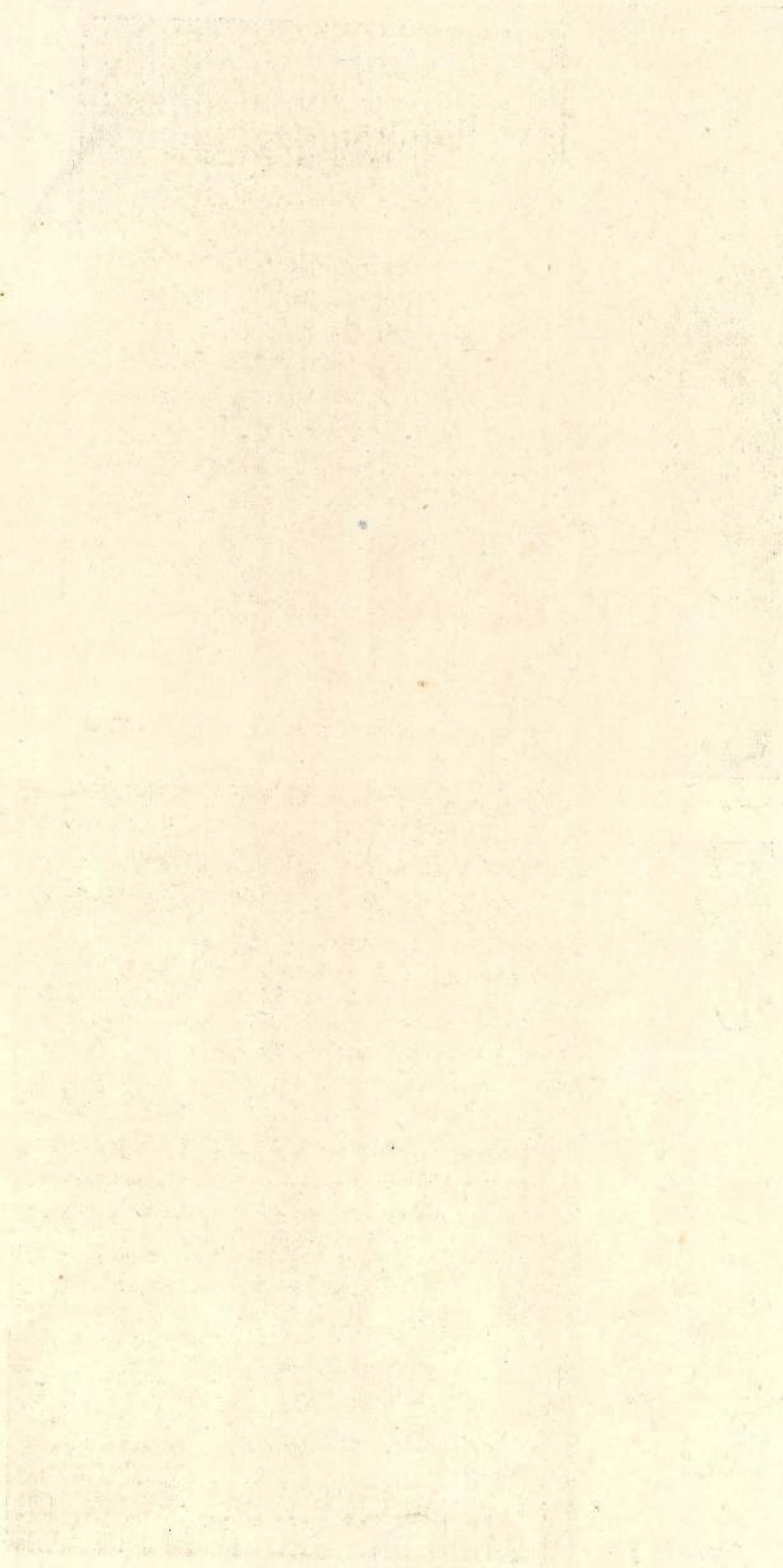
1

*The late Mr. F. Burlleigh Campbell.*

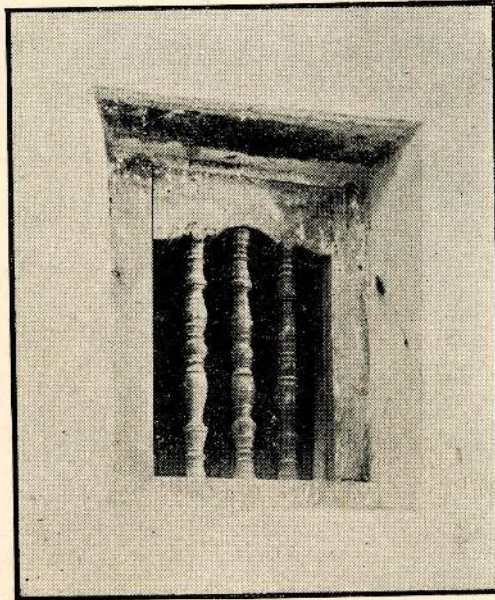


*Photograph by*

*The late Mr. H. W. Cave.*

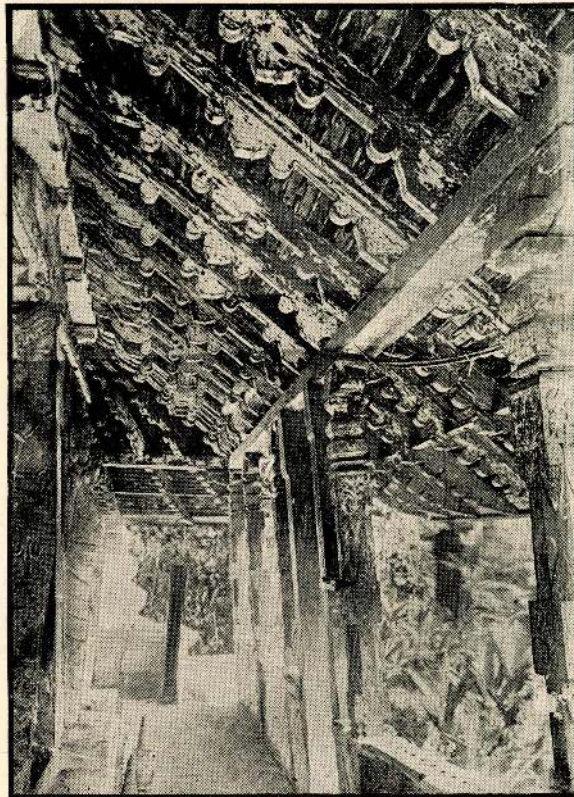


**WINDOW AT THE GAL VIHARE**



*Photograph by* *Dr. A. K. Coomaraswamy.*  
at Gonawatta Ferry, near Kandy.

**KANDYAN ROOF BEAMS**



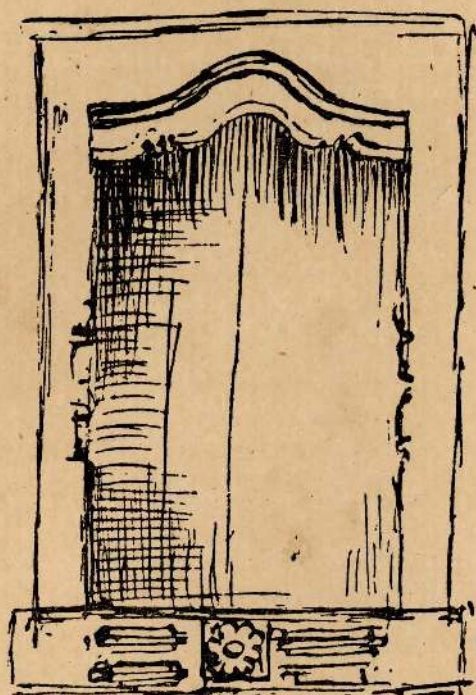
*Photograph by* *Dr. A. K. Coomaraswamy.*

AT THE AUDIENCE HALL, KANDY.  
noolaham.org | aavanaham.org

11-11-11

Q. L. M. F. L. M. Q.

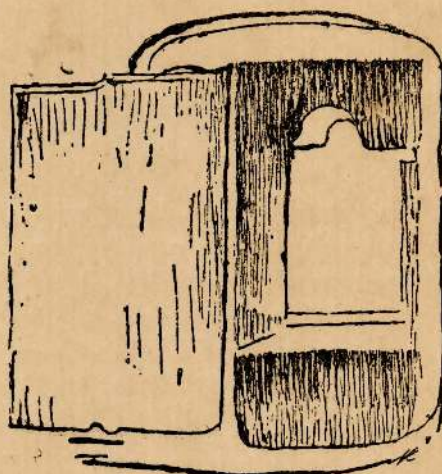
11-11-11



J.P.L.

2 Sept. 1908.

WINDOW AT ALUWIHÁRE.



J.P.L.

1908.

WINDOW AT DEHIGAMA  
WALAUWA, KANDY.

From Interior.

An interesting discovery of Kandyan windows was made at the Old Palace in July, 1908.

"Four were found in a line longitudinally piercing the front wall which contains the main entrance, and vaulted in wood. These windows made it possible to see down the verandah from end to end—Their dimensions are from 27 to 33 inches in height to from 19 inches to 21 inches in width, and from the thickness of this wall, they are from 4 to 5 feet deep. Above these were two smaller windows of the same pattern, also in a line, and looking into the verandah. They are almost exactly half the size of the others, being 14 inches in height and 10 to 12 inches in width. The six windows had been bricked up, doubtless in early British times, but traces of the original paint remain. They have been reopened, with much advantage to the appearance of the principal room of the Old Palace, already noted for the ancient Kandyan figures which decorate its walls." (*Administration Report on the Central Province for 1908.*)

The accompanying photographs (see Plate II) show the side of this room containing these figures (1) before the discovery of the windows and (2) after it. I have included (1) because it is the best photograph of the figures that I have ever seen,<sup>7</sup> while (2) shows the windows very clearly and their position with regard to the figures, though the latter are indistinct. The windows have small round arches with impost mouldings and, as I remarked of one at the Malwatta temple, "might pass for Norman."<sup>8</sup> This is the first time that any photograph of them has been published.

I also annex a photograph of a Kandyan window which I obtained for my paper published in Mr. Cave's book from Dr. Coomaraswamy but which, as Mr. Cave took his own photographs, did not appear. It is a good example of the type of window which has door, lintel and threshold in miniature, and also lacquered wooden bars. This window is at the Gal Vihare at Gonawatta Ferry near Kandy. (See Plate III).

7. It was taken by the late F. Burleigh Campbell of the Survey Department, an excellent amateur photographer. The other was taken by the late Mr. H. W. Cave, or a member of his staff.

8. *The Book of Ceylon*, p. 377.

The woodwork of the Kandyan roof, too, is characteristic. A photograph taken by Dr. Coomaraswamy, also obtained for my paper but not utilised and now reproduced<sup>9</sup> for the first time, is a good illustration of the care bestowed on making the rafters where they project into the verandah ornamental. This is to be seen in the Audience Hall at Kandy.<sup>10</sup> Unfortunately there is no indication of the whereabouts of the subject of this last photograph. It will be seen that the work is very elaborate, every rafter having been heavily carved with notches, the effect being unique.

I have quite recently made an interesting discovery with regard to the Kandyan door. I had supposed that it was peculiar to the Kandyans or at least to the East, but I find that the same type of doorway without hinges was in vogue in England in mediæval times, and that specimens of it are not infrequently met with in buildings dating from that period.

In the Kandyan door instead of hinges "the inner edge of the door which is made of a thick plank is rounded off and projects at the top and bottom in short circular ends which fit into sockets and on this axis the door swings,"<sup>11</sup> or as Dr. Coomaraswamy says: "The doors . . . . were exceedingly massive adze-hewn planks, turning on two dowels forming part of the door itself and fitting into the frame above and below."<sup>12</sup>

At Llangelynin Church in Merionethshire, North Wales, the doors are described by the architect who restored it, Mr. Harold Hughes, A.R.I.B.A., as "swung on oaken pivots formed out of the planks of the door,"<sup>13</sup> and he informs me that "many old doors were hung on pivots or pins formed out of the wood of the door itself" and remarks that "it is certainly interesting to find the same construction in Ceylon."<sup>14</sup>

Mr. Edward Owen F.S.A., Secretary of the Royal Commission on the Ancient Monuments of Wales, says: "I have met with one or two instances in Wales of what was probably a fairly common feature, namely the hanging of the church doors on wooden pegs, but cannot now remember the places."<sup>15</sup>

No doubt the same construction was adopted in domestic buildings in England and Wales, but, compared with the ecclesiastical, few of these remain with their original woodwork.

#### APPENDIX.

I hope I may be allowed space to make a few corrections in my paper in *The Book of Ceylon*, as otherwise I shall probably have no opportunity for it. The second edition appeared before I knew that it was intended to print one.

The most important is on page 358. '*Putuwa*' should be '*puttuwa*' and the word does not mean "chair," but a design of two or more animals linked together. I should have verified the word "Goose-chair," and "lion-chair" should therefore be cancelled. The word for "chair" has but one *f*.

On page 329 the note\* is in the wrong place. It should be a note to the preceding paragraph, line 2 ending at the word "building," and "Fergusson" should be substituted for "He." For "*walhalkada*" read "*wahalkada*."

Page 330. There should be no circumflex accent on *madame* here or anywhere where it occurs. There should be no accent or mark over it. The use of the circumflex accent too in *wihâré* on p. 338, etc., is not correct.

Page 345, line 3 from top insert "which is" before "confined."

Page 346 line 21 from top omit "and."

Page 349 line 11 from top "gods" should be "god."

Page 377. The note should read: "It has been removed from the wall, which accounts for the whole of the framework being visible."

Page 373. Note † read "temples, e.g. at Galmaduwa."

9. These photographs did not appear in Dr. Coomaraswamy's work.

10. See *The Book of Ceylon*, page 346 and illustration No. 470.

11. *The Book of Ceylon*, p. 374. *Spolia Zeylanica*. Vol. V, p. 128.

12. *Meivaval Sinhalese Ari*, p. 115.

13. "*Archæologia Cambrensis*" Vol. 17, p. 428 (1917.)

14. Letter dated 7 Jan., 1919.

15. Letter dated 29 Dec., 1918.

## THE DAILY RITUAL AT THE DALADÁ MÁLIGÁVA.

By ARTHUR A. PERERA.

**A**T evening the *Tevakarana Sanghayá*,<sup>1</sup> the *Hakgedi Appu*,<sup>2</sup> the *Kattiyana rála*,<sup>3</sup> the *Gebarála*,<sup>4</sup> and the *Wattóru rála*<sup>5</sup> wash their faces, hands and feet at the Máligáva well, go upstairs to the shrine and remove from the *ásanaya*<sup>6</sup> the flowers that had been placed there in the morning.

(2) The *Wattóru-rála*<sup>5</sup> takes out the *atapirikara*,<sup>7</sup> the *deheti*,<sup>8</sup> the *kendiya*,<sup>9</sup> the *chámara*,<sup>10</sup> the *vigina patra*,<sup>11</sup> the *kapuruatta*,<sup>12</sup> and the *handun karanduva*.<sup>13</sup>

(3) The officiating priest covers the *ásanaya*<sup>6</sup> with an *etirilla*<sup>14</sup> and places on it the above-mentioned articles. The *Hakgedi appu* sounds the conch and the drummers begin the *teváva*<sup>15</sup> music.

(4) The officiating priest puts a *patkade*<sup>16</sup> on the ground, kneels on it and worships the relic, washes his hands and says the *árádanáva*.<sup>17</sup>

(5) The officiating priest places the *deheti*<sup>8</sup> on the *ásanaya*<sup>6</sup> and says the *Deheta-vadana gáthá*;<sup>8</sup> he pours water in to a small spittoon from the *kendiya*<sup>9</sup> and says the *Siri-mukayata-diyavadana gáthá*;<sup>19</sup> he holds up a towel and says the *Siri-mukayata-telmáttukarana gáthá*;<sup>20</sup> he touches the robes and says the *Sivru-pújá gáthá*;<sup>21</sup> he again pours water from the *kendiya*<sup>9</sup> into a large spittoon and says the *Siripádayata diyavadana gáthá*;<sup>22</sup> he lays his hand on the *ásanaya* and says the *Ásana-pújá gáthá*;<sup>23</sup> he fans the shrine and says the

- 
1. The officiating Buddhist priest.
  2. The conch-shell blower.
  3. The servant who has to carry from the kitchen to the sanctuary the daily food offering in a pingo.
  4. The servant who issues out the paddy, rice oil and the like from the store room.
  5. The servant who opens and closes the doors of the sanctuary, and keeps the place clean.
  6. Altar.
  7. The eight articles necessary for a Buddhist priest consisting of three robes, a dish, a girdle, a razor, a needle and a water strainer.
  8. Roots used for cleaning the teeth.
  9. A vessel for water with a spout.
  10. A fly flapper.
  11. A fan.
  12. A vessel for camphor.
  13. A vessel for water mixed with powdered sandal wood.
  14. A cloth covering.
  15. The morning, noon, and evening service.
  16. A cloth on which a Buddhist priest prostrates himself in a temple.
  17. *Yé dhammá hétuppa bhagavaté sanhótu nátha gathó.*  
*Ahate sanchayó niródhó évanvádi mahá-amanó*  
*Nitthanté nibbunéchápisamé eténa samanphalan.*  
*Chénó panidhíhétu hissanná gachchanti suggatiu.*  
*Yávatá bhagavó lóké tittésiya bhavesásanan.*  
*Návathatvá ganhátu pujan lókánukampayan.*
  18. *Nágalódentekatta, manótantó dakanyatá*  
*Patiganhátu bhagavá dantapónádanaman.*
  19. *Muduetaluné nátha hilochitté sulakkonó*  
*Sasávaparisuddéné sódhitukarapallevé*
  20. *Dávannásara dabbhóye uparpáa Parindunó*  
*Visuddhávasasnatu yahan kiróminukamunjanan*
  21. *Kóseyiyakósijátana, kunkumáratne kantiná*  
*Nisivaréna bhagavannen achchá deminatha gathan.*
  22. *Sabbákávararó pétan, chattalakvena mandithan*  
*Náthédévámi pádené, dévbrahmádi divandiné*
  23. *Nánámumsuvannéhi, khobakanehám bhásuran*  
*Moháre hamidonsádu ásanan demisbunó.*

*Pavan-pújá gáthá*; <sup>24</sup> he waves the *chámara* <sup>10</sup> and says the *Chámara gáthá* <sup>25</sup>; he rings a bell and says the *Mini-pújá gáthá*. <sup>26</sup>

(6) The *Wattóru-rála* <sup>6</sup> comes in and removes the robes and utensils while the officiating priest takes camphor from the *kapuru-atta* <sup>12</sup> and says the *Kapuru-pújá gáthá*, <sup>27</sup> burns the camphor at the *dolos-maha-pána*, <sup>28</sup> saying the *Dum-pújá gáthá*, <sup>29</sup> and he sprinkles sandal wood water from the *handun-karanduva*, <sup>13</sup> saying the *Handun-pújá gáthá*. <sup>30</sup>

(7) The officiating priest spreads the *patkadé*, <sup>16</sup> kneels and worships the relic, washes his hands and takes from the *Gebarála* <sup>4</sup> salvers full of *kekuna* <sup>31</sup> flowers and spreads them on the *ásanaya* saying the *Mal-pújá gáthá*. <sup>32</sup>

(8) The curtain is drawn aside and the worshippers are allowed to come in and offer flowers.

(9) After an interval the *Hakgedi-appu* blows the conch and sounds a bell; the drummers begin the *muruten* <sup>33</sup> music, the *Kattiyana-rála* brings up a pingo load of liquid food from the *Máligáva* kitchen and places it in the sanctuary.

(10) The curtain is drawn, the officiating priest spreads an *etirilla* over the flowers on the *ásanaya*, pours water into a cup saying the *Srihasta-parvadiná gáthá*, <sup>34</sup> places the bowls of liquid food on the *ásanaya* saying the *Aharapújá gáthá*, <sup>35</sup> spreads the *patkadé* on the ground, worships the shrine saying the *Velendimata árádanáva* <sup>36</sup> and comes out.

(11) After a short interval the officiating priest goes in, pours water into a small spittoon saying the *Siri-mukayata-diyawadana gáthá*, <sup>19</sup> holds a towel saying the *Siri-mukayata-telmáttukarana gáthá*, <sup>20</sup> offers betel on a golden tray saying the *Dehet-pújá gáthá*, <sup>37</sup> burns incense with the *Dum-pújá gáthá*, worships on the *patkadé* saying the *Budun-samákára gáthá* <sup>38</sup> and comes downstairs. The *Wattóru-rála* sprinkles the floor with *dummala* <sup>39</sup> water and locks the doors.

(12) At dawn and forenoon the above ceremonies are repeated but, in place of liquid food, eatables are offered. On Wednesdays before the forenoon ritual the officiating priest and the *Máligáve* servants bathe, the metal utensils are polished and the *handun-karanduva* <sup>13</sup> replenished; the officiating priest takes a looking glass, holds it before the shrine and anoints the reflection with *nanu*. <sup>40</sup>

- 
24. Vandanámána sokkara, bhájanan sokiye pungaran  
Manuna Povanag náhi Piginé necha Pújayé
  25. Tilóka tilakan budan, siddan suda gunakaran  
Mohara héna sugatan pujié chámare nahan
  26. Sandáya Vánu Kóréna Saranema burénevá  
Sandhawmadé desa sí satvá pássa gantáye Pújayé
  27. Sanasárap padinaténe, Dipenoname dersenó  
Tilokocí Pen Sambudnn Puje yémi namómiyan
  28. An oil lamp kept lit night and day throughout the year.
  29. Gendhesambhére yuthéna, dnpéné handigandhwá  
Pújayé Pujini yenthen Pujéhé jena muttaman
  30. Sugandhikáyavadana mananthegunaganobirá  
Sugandhináhan gandhéna puja yéni papégathen
  31. A tree peculiar to Ceylon (canarium Zeylanicum)
  32. Vannagandha gunu péna énam kusume santahin  
Pujáséni munadassa Sripáda sarórubé
  33. Food offered at a shrine
  34. Atanta ná no mmmaló dakkiné yiyo gunakaró  
Patiganhétu bagavó dakkiné danta mutteman
  35. Advásétunóbantó bhójanan Parikappitan  
Anukampan uvádéya Patiganhá tumentaman
  36. Nirédáyémi sambuuddan jina zé gemmahómmin  
Niwante yéni sugatan lóko petenhór saban
  37. Nágovalli dalu Pétam Chun a Puga Samózugan  
Nómulan paloganhátu sokkopura midappino
  38. Káyénevé chachitténa Pamédéna mayé katan  
Achchayen kame Wébtanré bhui ripenne notégatan
  39. Resin
  40. A composition made of lime juice, powdered sandalwood and herbs for cleansing the hair



# HISTORICAL RECORDS OF THE SOCIETY OF JESUS.<sup>1</sup>

By THE REV. S. G. PERERA, S.J.

## IV.

### NARRATIVE OF THE EVENTS OF THE EAST INDIES OF THE MONSOON OF 1655.<sup>2</sup>

*Translated from the Portuguese.*

FOR years the affairs of this state (Portuguese India) promised no improvement, and they never had worse results for us. The English proposed to the Conde de Obidos to join forces against the Hollanders, but though every reason of state demanded the acceptance of the offer, they found reason, as they always do, for declining it.

When the Conde<sup>3</sup> was removed, the Governor, Dom Bras de Castro, seized the opportunity. The English accepted the terms, but, knowing that the galleons were unrigged and would delay to start, hastened to relieve the ships which were in Persia; for the Hollanders, who knew all that was taking place, got together all the sail that could be spared from the south, and meeting the English in Sind defeated them<sup>4</sup> and came thence to Surrate with 13 sails to refit.

Meanwhile our five galleons were ready and set sail,<sup>5</sup> rather late, for Ceylon with five *galeotas* of provisions. The Capitao Mor was Anto Barreto Pereira in the galleon *Nazareth*,<sup>6</sup> the Admiral, Alvaro de Nabaes in *S. Joao Perola*,<sup>7</sup> Dom Antonio Sottomayor in *Sancto Antonio*,<sup>8</sup> Francisco Machado Deca in *S. Joseph*,<sup>9</sup> and Antonio de Abreu in *S. Phelipe*<sup>10</sup>; Captains to whom His Majesty entrusted the said galleons in Lisbon, except Don Antonio who was appointed in India.

They sighted Ceylon on 22nd March, and on the 23rd Collumbo came in view. In the bar were three ships of the Hollanders,<sup>11</sup> two of good size and well furnished with guns,<sup>12</sup> which on seeing ours tried to get windward, trusting to their swiftness to try conclusions. Our Capitao Mor, with the self-same intention, directed towards Gale, and when the wind fell, fired a challenge to which the enemy replied, though it could clearly be seen from the Almirante and Fiscal that they declined combat.

By eleven o'clock the wind rose, and the Hollanders, being unable to avoid battle, as they were to the landward,<sup>13</sup> exchanged fire till our Admiral turned his prow right on the

1. Continued from Vol. III, pt. iii, p. 218.

2. *Relacao de novas da India Oriental desta monsoa de 1655. Ms 'Goa, 34'* It consists of 23 close written pages. The writer's account is very involved and at times unintelligible. The translation faithfully reproduces both these defects. The events described in the first part of the letter are referred to by De Queyroz (*Conquista* p. 756 & sqq, translated extracts of which will be found in *The Portuguese Era II*, 83 & sqq.) Baldeus and Valentyn.

3. D. Vasco Mascarenhas, Conde de Obidos, was forcibly removed from the Viceroyalty.

4. The Hollanders captured 3 East India Company's ships, *Roebuck, Lanmeret, Blessing*.

5. From Goa in the beginning of March 1654. Q. 756.

6. 34 guns.

7. 32 guns.

8. 18 guns.

9. 30 guns.

10. 18 guns. 11. The *Greyhound, Ehinocerus*, and *Dromedary* which were blockading Colombo. Baldeus, ch. 43.

12. According to De Queyroz, the Dutch *Capitanta* carried 52 guns, 13. *E nos com boa pra.*

enemy's *Capitania*, grappling and giving her such a charge, as she carried good guns, that the ship almost foundered (*sosobrada*). The *Capitania* of the Hollanders, which was surrounded by the *Nazareth* and *S. Phelipe*, tried to turn, but our flagship turned her prow on her. Here I should like to stop so as to avoid relating the disorders due perhaps to excess of valour, seeing that we fought a pirate proud of his success though he lost heart when he saw our galleons.

The Hollanders had a good and numerous force taken from the garrison of Negombo, a ship carrying upwards of 40 guns, and a valiant *Capitao Mor*. Our Captain, having grappled with the enemy's ship, thought himself obliged to board her, because, they say, he saw that the men were irresolute—he had only a few veteran soldiers of India—and they say that he tried three or four times. At the first he received a *pique* in his leg, but making no account of the wound, with the valour that animated him, seeing that the Hollander Captain gathered his men with determination to resist ours, he rushed at him with sword and shield<sup>14</sup> and ran him through and killed him. Captain Abreu came on the other side, firing on the enemy till the spritsail (*civadeira*) was carried away. There was no Hollander to be seen, and one of our soldiers shouted out to him that the ship was captured. Whereupon, he anchored by the prow and thence fired some shot at it. A Hollander begged quarter, and one of our soldiers despatched him with his musket. Such are our soldiers.

At four or five o'clock, when the shrouds of the enemy's ship were cut and the ship destroyed by shot, the *Capitao Mor* came on board, and a raw soldier (*bizonho*) called out to him by name and told him to get away, as they had their eyes on him. At that moment he was shot through the groin and died within an hour; some say that he had already been wounded. He was one of the bravest men that set foot in India. The enemy were now so few, that we have it for certain that only 7 of that ship escaped. But in this confusion, (as it always happens with us in similar circumstances, because we never profit by our opportunities nor follow a determined plan, contrary to the custom of other nations, as we have learnt at the cost of so many misfortunes), the enemy took opportunity to cut the grapplings, and being carried by the tide went aground on the coast near Negombo.

Cap. Nebaes boarded the Hollander ship with his men and mastered the lofts, and when Don Antonio approached them, they told him that the ship was seized and asked him to go in pursuit of the other; and our Admiral, being afterwards shot through the arm, died of it in Colombo, where he was taken for treatment. When many of the Hollanders had been killed, the ship's grapplings were cut,<sup>15</sup> and the ship broke away carrying five of our soldiers, who are given up for dead; and as she had neither rigging nor sail she also ran aground.

Francisco Machado Dessa pursued the third ship, but she escaped and made for Negombo. The General of Ceylon, Francisco de Mello de Castro, inquiring what was the matter, was told that the Hollanders were making merry.

On the 24th the galleons put into Colombo to land the reinforcements they had brought, and as they had no orders to pass the winter there, they set sail for Goa with Antonio de Abreu, the Senior Captain, at the head, Urbano Fialho in the *Nazareth*, and Nuno de Mello in *S. Joao* after various disputes among the Captains, as all wished to take the first place, which is the cause of their own and our ruin.

14. *Com estoque e broquel.*

15. A Portuguese soldier by mistake cut the wrong cordage.

As soon as the news of the coming of the galleons was known in Ceylon, the General, thinking that they would come to Galle as they had to do, and foreseeing that, when the ships were there, the enemy could send reinforcements only by land, ordered our army to approach Galle in order to impede it; but those of the army seeing the delay, especially because they had no food for several days, returned to Negombo; but the Hollanders of Calleture, knowing the state in which they were, set out to meet them at the very time when the galleons were battling; and such were our soldiers that, though tired in body, they were not at all so in spirit, and fought kneeling and sitting.<sup>16</sup> In this encounter the enemy lost 200 men, and of ours there died only 7 or 8; but as our men were so enfeebled, they could not follow up their victory; and the Hollanders, in order not to lose Galle, which they knew was our objective, abandoned Calleture, a strong place which they had well fortified, and leaving the guns and other things, and cutting down the bridges so as not to be followed, retired to Galle.

In Colombo they asked the Captains of the galleons to go round to Negombo where it was known the number of the Hollanders did not reach fifty; and they were removing the guns to retire with the rest, and if the galleons had been seen making for that port, they would undoubtedly have done so, but as the Captains of the galleons did not comply with the request, nothing was done. The Dissavas or Captains of the Comarcas informed the General that the Hollanders had retired to Galle and asked him to make himself master of the country, which he could have done by occupying the rivers, but either for lack of provisions or of determination nothing was done, though everybody clamoured for it. Some Hollanders fled to us from Negombo, others died of hunger, and there remained only 20. The natives of the country and prisoners offered us the town, but, in spite of many importunities, the General could not be persuaded to send a squadron, at the mere sight of which they would have surrendered.

All these misfortunes were due to the death of Antonio Barreto Pereira, who had nothing so much at heart as to attack Galle, (though he had no *regimento* for it), and thus to have done with the Hollanders in Ceylon once for all. In Ceylon we had good soldiers and he himself brought 900 men in his galleons, and 780 of the *matricula* only, but as God has not yet ceased chastising India, greater misfortunes came upon us from the very quarters from which we expected success. For the Hollanders set sail from Surrate with 11 sail well equipped and after a few days stay in Achara, where news however uncertain was not wanting, they temerarily despatched northwards the fleet of trading ships (*cafilla*) accompanied by a few ships of the armada, which being ill provided made its way to Chaul to winter; and getting sight of the enemy, many of them without further ado made for the coast with sail and oars, leaving the merchant ships to their fate, Joao Sarmento the chief not being strong enough to oblige them to follow them, though several times he faced a *patacho* and some *lanchus*, which were the only ones to pursue him, the Baneneas having no judgment in these matters.

Finally, there were some 40 barques on the coast, and some of the trading ships escaped. The enemy burnt most of them and the goods, so as not to be delayed. Then the news reached Goa there were some who in this confusion thought of informing the galleons of it, as it was morally certain that they came to meet the enemy and could easily dodge them (*furtar a volta*) making for the sea, when they thought the contest unequal. But in the confusion counsels were many, and there being time for everything nothing was done.<sup>17</sup>

And on the 2nd May, when the enemy was in front of this bar, the first (galleon) was sighted from the Cabo da Rama; for mutual jealousy having increased among the Captains,

16. Q. 754 *Port. Era II* 331.

17. The whole paragraph is incoherent.

Antonio de Abreu who came in the lightest ship, without heeding that he was the chief, and without minding the information he had, that Hollanders had gone North, (for before starting from Goa it was known that some ships had sailed), dissatisfied with the proceeding of the other Captains, came ahead, and after him came Francisco Machado; and when he was in sight of the enemy, without further ado, with seven leagues of distance between them, and being able to rejoin his people, he made for Salsette and with little difficulty ran aground, though he had already received a message from the Governor, as is reported, asking him to fight promising to help him with reinforcements, which in fact he did as much as he was able to. For these proceedings I find no excuse; first, for going so far ahead of the others, however great the mutual jealousy may have been; secondly, for not turning back, being able to do so, and it being his duty to unite with the others; for after the conflict with the enemy, the ship was weak, and the guns ruined, and men few, and from its miserable condition, even though he might fight valiantly, as he could have done for some time, I am not surprised that he lost courage at the sight of eleven sail.

Captain Machado exchanged fire from 2 to 6 in the evening, and at times defied grappling, but the Hollander, who had the game in his hands and was less deflected than we, always avoided the shock. At last our ship was so much deflected from its course that, either from the bad example of the chief, or because of want of depth, she struck near the other galleon on the shore of Cannanore, where both were burnt, though the men were saved.

The enemy continued his voyage, and off Ancolla he encountered Dom Antonio and Nuno de Mello, who were a little apart from each other. In this last extremity Dom Antonio acted like a cavalier fighting with resolution half the squadron of the enemy whose two *Capitanias* fell upon the two galleons. The battle lasted the greater part of the day, and Don Antonio lost few men as he had a strong galleon made in India; and not to be thrown on shore he cast anchor and gave such a volley to one of the *Captains*, that she turned back and fled with the rest into the open sea.

The enemy, who had received much damage in the hull and masts, did not dare to grapple with Don Antonio, though more out of despair than valour he often invited it. In this extremity, being without sails, and the night far advanced and seeing no other way out of it, he threw his men into the sea, and not trusting it to another he himself set fire to the ship; but he jumped into the sea too late, for the galleon burst and carried him down, and there he died mourned by all for a *fidalgo* of great hope and a fine character.

Nuno de Mello, with his eyes on the river Mirzeu, resisted the enemy as much as he was able, and made for the bar; and the pirate, seeing that he could not get near him, put 150 of the best men he had, into the fiscal and tried to grapple with her. When she approached, the galleon gave her so well-aimed a shot, that the ship straightway burst and only five Hollanders escaped, who were picked up by our ships, which at this time came from Goa. Nuno de Mello also burnt his galleon, for which many blame him, for the enemy could not easily have attacked her except one at a time, and if he had run aground it could be refloated; for he could have foreseen that the Hollanders could not remain long on the coast, and that our ships would come to his help. At last he saved himself and his men, and afterwards it cost us much labour to rescue them from the hands of the Moors. He could easily have put them into the ships without running such a risk, but our foolhardiness was at all times the same.

While this battle was going on, the *Nazareth* had sight of the enemy with another *paçacho* which they had taken, carrying reinforcements to Galle from Surat. The galleon was unmanageable, for want of ballast it carried some guns on the prow. But such are the Portuguese that they sail about and lose sight of the enemy. I don't know how he managed to come to land where, on the 6th of May, off the heights of Onor, he met ten ships of the Hollanders, and with the same rashness as the others, knowing that those on land were our enemies and had laid seige to the fort, he fought, and being deflected from his course, cast anchor behind the islet; and trying twice to grapple with *tangedeiras*, they were on both occasions cut by the enemy who fought so successfully and merrily.

And not to afflict those who read this I end by saying that there were 200 men in the galleon who, not having land to flee to, surrendered conditionally, leaving as they say a plank in the ship, which already took so much water, that the Hollanders could not move her, and as they could not delay, she was burned by the Hollanders who landed our men at Cananor. Few of ours died in the battle, and 132 whites besides Joas Malucos, escaped to the enemy out of this fleet and according to information received this was brought about by the mutual jealousy of the Captains.

If only they had been united and had not fallen out in Ceylon, it is certain that, with the five galleons and the two ships they had captured there, they could have had an even battle on this coast if not the victory; for as the enemy carried few men, experienced people think that they would have refused battle when it came to the point, as they are in the habit of doing; moreover, though the ships were well furnished with guns, they were not like the ones that fought at this bar. Would to God that this experience were enough to teach us to mend our ways, which, however, I consider to be impossible considering our character. <sup>18</sup>

(To be Continued.)

18. Oq eutenho p impossivel em nosso natural, em qto nao ouver aftar cutelos etrosser bracos oq te agoça senao fes a nenhã dos obraditos



## THE MARITIME PROVINCES OF CEYLON, 1798-1805.

### NOTES ON THE REVENUE.

By L. J. B. TURNER, M.A., C.C.S.

#### The Pearl Fishery.

OF the sources of revenue in the years under review, that of the Pearl Fishery is probably the most interesting. We have already seen<sup>1</sup> that the successful fisheries of 1796 to 1798, producing a total revenue of £396,000, prevented the acquisition of the Maritime Provinces from being a loss to the East India Company, and it was to the success of the later fisheries that Mr. North looked to counterbalance the excess of expenditure over revenue which the accounts showed every year.

It is true that he was not very hopeful about his first fishery, that of 1799, and that he realised that the conditions were inauspicious.<sup>2</sup> There was a shortage of specie, as the Indian Government had taken steps to prevent it being brought from the Coast to the fishery owing to it being required in India. There was also a "scarcity of Rice approaching to a Famine," while the native capitalists, disliking the Governor's new method of selling the boats for the fishery separately by auction, instead of renting the whole fishery to one renter, had formed a general combination to keep down the bids. In addition, the banks were becoming exhausted after the fisheries of the three previous years, and all these causes combined to lower the receipts to £30,000.

There was no fishery in 1800, but, by 18th February, 1801, Mr. North had high hopes of a successful fishery that year, though it was to be only on a small scale. It was to be conducted "in aumancee," Government presumably paying the expenses of the boats, divers, &c., and collecting the profits direct, instead of renting the fishery or selling the licences to fish. Mr. North decided to supervise the arrangements in person, and much valuable information, as well as profit, was expected from the fishery.<sup>3</sup> But the venture appears to have been a complete failure. The fishery was concluded in April, 1801, but no further particulars are available, except that "melancholy Details" were communicated to the Court of Directors in a Despatch of April, 1801, which is not forthcoming.

It is difficult to say what these "Details" were, especially as Mr. North writes Lord Wellesley a glowing account of the prospects of the fishery on 12th March, 1801.<sup>4</sup> In this letter, it is stated that 110 boats went out on the 10th March, and 126 on the 11th, that there were "fine pipe oysters, divers in high glee," and apparently a considerable profit about to accrue to Government. The cause of the failure appears to have been the immaturity of the oysters, a pilot, one Daniel Rodrigo, being held specially responsible for the failure apparently in that

1. *Ceylon Antiquary*, Vol. IV. Part I, page 40.

3. Despatch of February 18, 1801, para 166.

2. Despatch of February 26, 1799, para 58,

4. *Ceylon Literary Register (Weekly)* page 301. Vol. II.

he deceitfully reported the oysters as mature and the banks fit for fishing when they were not.<sup>5</sup> Some profit did accrue to Government<sup>6</sup> but it must have been very little.

Before the fishery of 1801, Mr. North had "the most flattering Hopes of productive Fisheries for the years 1802 and 1803," but a "Certainty . . . resulted" from the fishery of 1801 "of the suspension of any Profit from that principal Branch of the Revenue of Ceylon during the next Year."<sup>7</sup>

No fisheries at Aripo were accordingly held in 1802 or 1803, but the intermediate examination of the banks gave hopes of "a Series of great Fisheries . . . with very small (if any) Interruption"<sup>8</sup> and the fishery of 1804 was expected to raise the revenue of the Government above its expenditure,<sup>9</sup> by producing 20 lacs of rix dollars or £213,333.<sup>10</sup>

Extensive preparations were made for this great fishery of 1804, but the examination of the banks showed that the value of the fishery would not be so great as was expected in 1802. The original method of renting the whole fishery to one renter was reverted to, and Vydalingam Chetty bid for 30 days' fishing of 150 boats at the rate of 2,000 Porto Novo pagodas per boat or 300,000 Porto Novo pagodas for the whole fishery, that is, £120,000 or 1,125,000 rix dollars with that pagoda at 45 fanams.

But several unfortunate circumstances reduced the value of the fishery considerably below this sum. Although the quality of the oysters was good, and they had arrived at perfect maturity, their numbers were disappointing, only about 3,000 per boat being obtained instead of an anticipated 10,000, owing, apparently, to storms which preceded the fishery. Stormy weather also prevailed at the end of the fishery, so that after 26 days, on only 20 of which fishing took place owing to Sundays, one feast day, and one day of bad weather, the fishing had to be abandoned. The renter accordingly applied for a rebate, and he was allowed 80,000 Porto Novo pagodas, and was only charged for the 26 days of the fishery. He had thus to pay 180,000 Porto Novo Pagodas, with an additional 8,000 pagodas which he paid for a few extra days' fishing. The total realised by Government was consequently 188,000 Porto Novo pagodas or 705,000 rix dollars. Mr. North puts the nett revenue at 700,000 rix dollars or £74,666,<sup>11</sup>

There was no fishery in 1805, and, though he thought one would be possible in 1806, and one was actually held, yielding £35,000, Mr. North had, by that time, been succeeded by General Maitland.

In addition to these fisheries of the main banks at Aripo, there was a small fishery on some banks at Chilaw in April, 1803. The boats were sold separately or in lots by public auction to the number of 150 for 20 days' fishing, and the profit to Government was 150,000 rix dollars or £16,000. The only other fishery which had been held here was that of 1766, yielding 15,000 rix dollars.<sup>12</sup>

Following is a statement of the Pearl Fisheries and their revenue from 1796 based on such data as are available in contemporary documents and in Cordiner's work :—

1796	£60,000	} Fishery at Aripu	} Authority Cordiner, II. 71-2
1797	£144,000		
1798	£192,000		
1799	£30,000		

5. Despatch of December 15, 1801, para 38.  
7. Despatch of October 5, 1801, para 68.  
9. Despatch of September 10, 1802, para 63.  
11. Despatch of October 5 1804 (annexure)

6. *Ib.* para 37.  
8. Despatch of March 16, 1802, para 81.  
10. Despatch of November 23, 1802.  
12. Despatch of April 29, 1803.

1800	no fishery	
1801	not known	
1802	no fishery	North's Despatches
1803	do	
1804	£66,993	Maitland's do
1805	no fishery	

To these must be added the result of the fishery at Chilaw :

1803	£16,000
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Thus, the total actual revenue from this source during Mr. North's régime (1799-1805) was about £113,000 or about £16,143 per annum, which was quite insufficient to counterbalance the increased expenditure, particularly of the military establishment. In February, 1805, Mr. North put the expenditure at a minimum of £430,000, and the revenue at about £300,000, £36,000 being estimated to be contributed by the pearl fishery, £64,000 by cinnamon, and £200,000 by other sources. "This Calculation is, as it ought to be, rather below what we have a Right to expect, but the constant succession of physical misfortunes which I have witnessed here, has disposed me to consider in a less sanguine Temper than I did the Resources of this extraordinary Country."<sup>13</sup>

#### Cinnamon.

Owing to the importance of cinnamon as a source of revenue, we find considerable space in the Despatches devoted to that subject and the principles of its control explained. The Dutch had placed the greatest importance on this branch of their revenue, and had erected the trade into a Government monopoly, which was enforced with the greatest rigour. The selling or giving away a single stick, the export, the peeling of cinnamon without the authority of Government, the wilful injury of cinnamon plants, were offences punishable with death.<sup>14</sup> As there was apparently no other source of supply, a high price—Marshall<sup>15</sup> says 11s. 6d. per pound—was fixed, and a large profit made. In order that the price might not fall, the quantity produced in excess of what was supposed to be the world's demand—5,000 bales of 80 pounds each—is said to have been burnt.

The British succeeded to this monopoly with the other possessions ceded by the Dutch, and it never seems to have been their intention, at that time, to relax any of the restrictions. The Committee of Investigation recommend "a rigid monopoly," and Mr. North states: "My great object will be to secure your monopoly of this article without danger of Contraband, but by no means to increase the production of it, beyond the annual amount of Five Thousand bales, for being in its nature a luxury, and not tending in any manner to increase its Consumption by its Quantity like Grain or Common Provision, the only Consequence of the too great abundance of it, would be that it would get into the hands of those, who would venture for the immense profit it would afford to brave the vigilance of the severest laws, and perhaps succeed in underselling you in all the markets of the world . . . . the cinnamon laws enacted by the Dutch (though perhaps of a severer nature than your temperate and philanthropic Ideas of Legislation would allow you to enact) ought, in my opinion, to be kept up, at least for some time, as they are admirably Calculated to make the possession of a cinnamon tree, a real Curse to the persons on whose property it grows, and of Course, to make Individuals desirous of leaving the entire possession of that valuable Commodity to the State . . ." <sup>16</sup>

13. Despatch of February 8, 1805.  
16. Despatch of October 27, 1798.

14. Bertolacci, page 241.

15. Page 28.



So alarmed, indeed, has Mr. North been represented to have been that an increased production would entail a fall in price, that it is stated that he directed most of the Government gardens to be sold on the condition that all the cinnamon should be forthwith rooted out,<sup>17</sup> but this statement would appear to be based on a misunderstanding of measures adopted by the Governor with entirely different objects in view.

Formerly, the cinnamon crop was collected in a wild state in the forests of the Kandyan Provinces, but in the time of the Dutch Governor Falk it was discovered that it could be cultivated and Government gardens were planted and encouraged by his successor, Governor Van der Graaf. Governor Angelbeek is, however, stated by the Committee of Investigation to have neglected the gardens, and closer attention to them is recommended.

By 1800, Mr. North had developed a scheme to improve the conditions of the collection of cinnamon by reducing the number of scattered gardens, of which there appear to have been very many between Chilaw and Matara. These were to be replaced by one or two large, compact, plantations, which, by strict attention to cultivation, could be made to yield the required supply. The gardens no longer required were to put into other products, the cinnamon being rooted out, the cuttings to be converted into cinnamon oil, and the roots into camphor.<sup>18</sup>

The advantages of this system were obvious. A saving in the cost of collection is the first, and Mr. North expects to reduce the expense of the Cinnamon Department to about £4,000 chiefly by reduction of the amount of labour, no doubt. The quantity of the annual investment is not to be affected, as the intensive cultivation of the selected gardens will keep up the supply. Greater security against contraband is likely to be effected, while a great quantity of land and labour will be available for the cultivation of other products, chiefly rice.<sup>19</sup>

Two gardens were selected for the execution of this scheme, the already existing garden of "Marendahn," and a new one at Kadirane, near Negombo. The former was the largest of those previously in existence, measuring upwards of 12 miles round<sup>20</sup> and extending to within half a mile of the Fort of Colombo.<sup>21</sup> It was improved by having a dyke built round it to keep out cattle, and it was proposed to acquire all the private lands in the vicinity. This proposal was, however, apparently postponed pending a decision on a suggestion from the Superintendent of Cinnamon Plantations, Mr. Jonville, to exchange the Maradana garden for one at Kadirane.<sup>22</sup> This suggestion was apparently approved, at least in part, for later in the year we find that Mr. North anticipates that the two gardens of Marendahn and Kadirane, which is even more extensive than Marendahn, will, in 5 years, produce twice the annual consumption of the world, and that it will be possible to give up a large part of the gardens at Marendahn, Moratuwa and Ekele, near Negombo.<sup>23</sup>

In 1802, on the assumption of the Government of the Maritime Provinces by the Crown, a new arrangement as to the disposal of the cinnamon "investment" was come to. Up to that time, the revenue had been at the disposal of the East India Company, and the cinnamon investment had been despatched direct to London in the "cinnamon ships" to the address of the Hon'ble Court of Directors.<sup>24</sup> But, when the Government was taken over by the Crown the cinnamon investment passed from the hands of the Company to those of the Crown. It was, however, decided that the Company was to retain the cinnamon monopoly, and an agreement was entered into between His Majesty's Government and the Court of Directors of the

17. Marshall, page 10.

18. Despatch of October 5, 1801, para 76.

21. Percival, first edition, page 337.

23. Despatch of October 5, 1801, para 75.

19. Despatch of January 30, 1800, para 82.

22. Despatch of February 18, 1801, para 179.

24. Despatch of March 5, 1799.

20. Cordiner, I 415.

the East India Company that the latter were to receive annually 400,000 lbs. English of cinnamon at 3s. per lb. the Government being credited at Madras with the total £60,000.<sup>25</sup> It was apparently also agreed that profits over 5% were to be placed to the credit of Ceylon.<sup>26</sup>

From 1st January, 1802, Mr. North was, therefore, to supply 400,000 lbs. of cinnamon, or about 4,324½ bales at 92½ lbs. each.<sup>27</sup> There were, however, several reasons why he could not supply the full investment. The gardens all over the country had been exhausted after the previous crops, while the abolition of service tenures and the resumption of accommodesans by the Proclamation of 3rd September, 1801, had disorganised the Cinnamon Department which depended largely on the service labour of the cinnamon peelers.<sup>28</sup> In addition, Mr. North had misunderstood the instructions of the Court of Directors of 10th September, 1800, ordering him to suspend the next year's investment. As these Instructions were received in March, 1801, Mr. North appears to have taken "next year's investment" to mean that of 1802. All the cinnamon in store—3225 bales—were sent off soon after the receipt of the Instructions in March, 1802, and orders were given for the suspension of the investment of 1802. It was not till September, 1801, that the Governor heard of the contract for 400,000 lbs to be supplied to the Company, and he had considerable difficulty in carrying it out. 3000 bales were, however, procured from the Kandyan territories; 800 were procured from the exhausted gardens, and there were 500 in store. But, apparently, many of the bales were rejected, as Mr. North does not expect to be able to supply the whole quantity<sup>29</sup> and the actual investment was, in fact, 3679 bales of 92½ lbs.<sup>30</sup>

The official figures of the investments are 1802—3679 bales; 1803—2680; 1804—2678; 1805—2469; 1806—4166; 1807—4850<sup>31</sup> showing that Mr. North gave short delivery of 33% on the annual contract with the East India Company for the supply of 4324½ lbs. Bertolacci, it is true, supports Marshall in his explanation of the shortage, suggesting that "too warm a desire of seeing the plan (of more concentrated cultivation) accomplished, and an unguarded anticipation of it, perhaps, induced the granting leave too soon, in some instances, to the holders of the land to destroy the plant, which they looked upon as a hindrance to their prosperity"<sup>32</sup> But the Despatch of 28th. February, 1806, makes no mention of the cutting out as a cause of the shortage, and, while pointing out that, so far from the supply being twice the demand, it amounts to about half the amount of the contract, attributes the shortage to different causes. The first is that, although the East India Company was represented by an Agent who freely rejected cinnamon as not up to standard, the Crown had no representative to check the fairness of the rejections. The second was that the abolition of service tenures had made labour so difficult to get that the projected improvements to the principal gardens had only been carried out in part or not at all.

It is, however, to be noted that the East India Company—extraordinary as it may appear—made no complaints of the short delivery, and continued to place to the credit of the Ceylon Government the whole of the £60,000 agreed upon in the contract. The Board of Revenue suggests that the reason for this was that the quantity received by the Company was sufficient to meet the world's demands, and that the freight provided by the Company was inadequate for the transport of the whole investment agreed upon.<sup>33</sup> The increase in the investment obtained

25. Despatch of December 15, 1801, para 66.

26. Despatch of March 16, 1802, para 90.

27. Despatch of December 15, 1801, para 65, seems to make a bale equal to 87 lbs.

28. *Id.*

29. Despatch of December 19, 1801.

30. Despatch of February 28, 1806, Bertolacci page 247, Marshall page I.

31. Same Despatch, Bertolacci, Marshall.

32. Page 251.

33. Despatch of February 28, 1802.

by Governor Maitland appears to have been due to his tacit resumption of service tenures, and to his persuading the Mudaliyars of the Cinnamon Department to cultivate cinnamon on their own account.

The cinnamon which was baled for export to England consisted of the bark of shoots three to five feet long, separated from the shoot in entire slips of the width of about half the circumference of the shoot. The epidermis was peeled off, and the piece dried in the sun, the heat of which caused it to curl up. The smaller cylinders were inserted within the larger so as to make almost solid rods which were again tied into bundles.

As the average produce of a peeler's labour in a month was 37 to 50 pounds of cinnamon,<sup>34</sup> about 2000 to 2500 peelers would be required to work for 4 months to make up the investment of 400,000 pounds, and for the regulation of the work a distinct Cinnamon Department had been established by the Dutch, and continued by the British. The head of this department was the "Captain Canella" or "Cinnamon Captain" under the Dutch, and the Commercial Resident under the British. Under him came various headmen: a Mudaliyar and Muhandiram, who worked immediately under the Superintendent; Mudaliyars and Muhandirams, divided into two classes, who supervised the work in the gardens, and who superintended the cinnamon peelers in their villages and regulated the internal police of the caste, respectively. The actual work was done by the cinnamon peelers, and some other less important castes.

Under the Dutch and early British rule, the Cinnamon peelers had grants of land, called accommodesans, in return for their services as well as other privileges, besides receiving  $1\frac{1}{2}$  parrahs of rice at 44 lbs. per parrah, and  $7\frac{1}{2}$  fanams per month. On the abolition of accommodesans in 1801, they were to receive 4 parrahs of salt at  $3\frac{1}{2}$  fanams per parrah of 54-56 lbs. per annum, and they were to be free from ferry taxes, and from the necessity of having passports for their donies. As regular pay, they were to receive 3 rix dollars and a parrah of rice each month. The headmen of districts were paid 25 to 75 rix dollars per month. The "Maharale" and the two "Codadoreas" who superintended 50 peelers, were paid 15 dollars and 5 parrahs of rice, and 9 rix dollars and 3 parrahs respectively. From each district, a certain amount of cinnamon ready for the market was required from the cinnamon peelers each year.<sup>35</sup>

It is interesting to note that the first hint of the ultimate fate of Ceylon cinnamon appears in Mr. North's Despatch of 20th. April, 1803. Even by that time the "bastard cinnamon of China," or the *cassia lignea*, had begun to be preferred on account of its cheapness, although the returns of the export of Ceylon cinnamon, or the price paid for it, do not show any appreciable decline for several years later. The monopoly was abolished in 1833, but before that, the price must have been considerably affected by the competition of the Java cinnamon, and the *cassia*, the appearance of which exploded two of the theories of the monopolists that cinnamon could grow nowhere else than in Ceylon, and that the price could be held practically at any figure the monopolists desired.

The receipts from the pearl fishery and the revenue from cinnamon form the principal items of what Bertolacci calls the "First Branch, not derived from Taxation." The others are not of equal interest or importance, and need be only briefly noticed.

34. Despatch of November 24, 1802, para 148.

35. Bertolacci 239, Cordiner I 405 ff., *Ceylon Literary Register (Weekly)*, Vol. V, page 284.

### Chank Fishery.

Of them, the least unimportant is the Chank fishery. The chank is a sea shell, which is sawed into rings to be worn as ornaments by women in India. In Bengal, there is a "religious prejudice" in favour of chanks for the purpose of burying them with the dead, a prejudice" which creates and maintains a large demand.

The chanks are collected by divers in the same way as pearl oysters, but in much shallower water. According to Bertolacci, there were three kinds of chanks, the "*patty*" with a short flat head, found north of a line about half way between Talaimanaar and Canangally and paid for to the divers at the rate of  $13\frac{1}{2}$  rix dollars per 1000; the "*pajel*" with a longer and more pointed head, found south of that line, and paid for at  $16\frac{2}{4}$  rix dollars per 1,000; the "*wallampory*," or right-handed chanks, which were very rare and were paid for at the rate of 20 rix dollars upwards each.

The right to fish for chanks was farmed out by Government and produced the following amounts: 1795-6 : 19,850 rix dollars (sold before the capitulation of Jaffna); 1796-7 : 22,250; 1797-8 : 22,250; 1798-9 : 30,050; 1799-1800 : 41,100; 1800-1 : 51,500; 1801-2 : 35,400 (for 8 months); 1802-3 : 41,500; 1803-4 : 27,500; 1804-5 to 1806-7 : 91,400 (in one contract). In 1803, an export duty of 5% was levied on chanks, yielding about 5,000 rix dollars per annum.<sup>36</sup>

### Choya Root.

Choya root is a source of revenue which is frequently mentioned in the *Jaffna Diary*. It is used for dyeing, giving a fine red colour. It grew wild, and was collected by a special caste of *choya* root diggers who delivered their collections to Government, and were paid at the rate of 75 to 80 rix dollars per candy of 500 lbs. The Government sold the root at about 175 rix dollars per candy, which, with about 10% deduction for commission, dryage, baling, left about 27,000 rix dollars annual revenue to Government.

Among the others sources of the "First Branch" of the revenue were sale of elephants, profits of the stud at Delft, and of the sale of the *Government Gazette*.

Although the head of "Land Rents" has been seen to be a subject of great importance and general interest, that of "Sea Customs" was of greater value from the revenue point of view, contributing more than any other head to the "Second Branch" of revenue, that is, that derived from taxation. This customs revenue consisted of duties on exports and duties on imports, of which we may notice the former first, as bringing in the higher revenue.

A complete tariff of a slightly later period than that with which we are now dealing will be found in Bertolacci's work,<sup>37</sup> but it is not proposed to go into the subject here in such detail, partly for want of space and partly as it is a matter of great difficulty to collect the particulars for the years 1798 to 1805. We may, however, note the details of the duties on arrack, arecanut, and tobacco.

### Arrack.

The principal markets for Ceylon arrack were Madras, Bombay, and the Malabar and Coromandel coasts, where it was required for supplying the Army and Navy as well as native consumers.<sup>38</sup> In 1806, it cost in Ceylon about 80 rix dollars per leaguer of 150 gallons or 75 "wett." Adding 25 rix dollars for the barrel for shipment, we get the general figure of 105 rix dollars. In Madras, it sold for about 34 star pagodas or say, 136 rix dollars per leaguer. The export duty had been fixed by the Committee of Investigation at 8 rix dollars

36. Bertolacci, 231.

37. *Ib.* 489 ff.

38. *Ib.* 151.

per leaguer.<sup>39</sup> In 1806 Sir Thomas Maitland proposed to increase this duty by one-third, as the cost for export had risen to 150 rix dollars owing to the increasing premium on Government bills, then at 18 3/4%. Some 5000 leaguers were exported annually to India.

Besides being a source of customs revenue, it may be noted here that the retail vend in Ceylon, which was farmed out to renters, as it is now, was a source of revenue which was classified under "Licences." The retail price was about 6 stuivers per quart, say 36 stuivers or 1s. 6d. per gallon, as against the price in 1920 of about Rs. 12 to 16. The amount of revenue collected from the arrack rents of 1798 to 1805 is not reported. The customs revenue in 1806 was some 40,000 odd rix dollars.

It may be noted here that Mr. North's regulation of the consumption—what would now be called his excise policy—appears to have been based on varying principles. Early in 1799, his intention was to discourage the consumption of arrack for the benefit of the health of the troops and of the lower classes of the inhabitants.<sup>40</sup> He thought that toddy was "fatal to the Health & Morals of the People" and proposed to tax trees tapped for toddy.<sup>41</sup> But by the end of 1802, he appears to have abandoned these views, writing that "the Arrack Farms have increased in value, and been considerably extended; and I hope shortly to be able to introduce them into every Part of these Settlements." The Despatches do not disclose the reason for the change.

#### Arecanut.

Arecanut was a more important revenue producing item than arrack. These nuts, while being largely used in Ceylon for chewing with betel leaf and lime, were in considerable demand in India on account of their good quality. The rates were calculated by the amunam of 8 parras, consisting of 24,000 dry nuts or 30,000 fresh ones, and weighing 278 to 290 lbs. English. The greater part of the supply was collected in Kandyan territory at 6 to 7 rix dollars per amunam, being sold for export at about 15 rix dollars. The Committee of Investigation had fixed the duty at 10 rix dollars per annum, but this was lowered by Mr. North to 7½.<sup>42</sup> The suggestion was apparently made later by the Secretary of State to raise it to 10 but it is not clear if that was done.<sup>43</sup> In 1802, a differential duty was imposed on cut and uncut nuts, the former paying 5%, the latter nearly 80%. In 1809, the same duty of 10 rix dollars per amunam was imposed on both the uncut, mature, nut and on that which was plucked when green, and dried in the sun.

#### Tobacco.

In some years, tobacco brought in an even greater customs revenue than arecanut. It was grown in the Jaffna Peninsula, and most of it bought for the Raja of Travancore who had a profitable monopoly in his dominions. About 3,000 candies of the weight of 500 lbs. English were taken annually by his agents, 1,500 going to Sumatra, and 350 to various parts of Ceylon, chiefly Galle. The purchase of the tobacco for Travancore and Sumatra was generally effected with gold Porto Novo Pagodas to the extent of about 125,000 to 140,000. This gold, after being in circulation in Jaffna from about August to February, was paid out to the Coromandel Coast for rice and cloth.

As the agents of the Raja were purchasers of more than 3/5 of the crop, they easily controlled the price, which was, of course, a very disadvantageous one for the Jaffna cultivator.

39. *Ceylon Literary Register* (Weekly), II 134.

40. Despatch of February 27, 1799, para 80.

41. Despatch of January 30, 1800, para 86.

42. Despatch of February 27, 1799, para 69.

43. Despatch of February 24, 1802, para 166.

Government attempted to remedy this unsuccessfully ; first, by an increase of duty, and then by the creation of a counter monopoly, but the examination of these steps is beyond our present scope.

In 1798 the duty on the first sort of tobacco was 7 rix dollars per candy, being raised in that year to rds, 9 fs. 9 by Major Barbut. It was, however, lowered by Mr. North to  $7\frac{1}{2}$  rix dollars on the merchants' representation that notice had been given in 1796 that trade would be free of duty except on spices.<sup>44</sup>

The other items of export—woods, planks and timber, palmyras, pepper, coffee, cardamom, coir, copra, jaggery, &c.—do not call for separate treatment. Nor do the items of import—cloth, European, China and India goods. It may be noted that, taken together, the export duties furnished four to five times the amount of revenue derived from the imports, in spite of the fact that the balance of trade was always against Ceylon, and the excess of imports grew steadily. Bertolacci points out that the collection of a greater revenue from exports than from imports was contrary to the policy of the day, and queries the soundness of the latter on the ground that high import duties mean rise in price to home consumers while export duties are paid by the foreign buyers.<sup>45</sup>

The Land Customs produced about  $\frac{1}{6}$  of the amount of revenue derived from the Sea Customs, and are divided by Bertolacci into 4 sub-heads : land pass duties, ferry and canal tolls, stamps on cloth, and the bazaar tax.

The land pass duties were taxes of 5% to  $7\frac{1}{2}$ % on the value of goods imported or exported into or from the various provinces and formed a great impediment to trade and commerce, being especially mischievous as the collection was farmed out, and there existed no fixed tariff of rates.

The ferry and canal taxes were not equally objectionable as it was right that Government should be recopped for the expense of construction and maintenance,<sup>46</sup> but Bertolacci says that the renting out of them is bad, leading to unsatisfactory work and inconvenience to travellers.

#### “ Joy Tax.”

Of the new sources of revenue introduced by Mr. North the most important was the “ Joy Tax” instituted by the Proclamation of 1st April, 1800. “ Whereas it is our wish that the contributions necessary for the maintenance of the State should fall as lightly as possible on the People of these Settlements, and be levied rather upon luxuries, than upon the necessities of Life, we have determined to farm out a Tax on Joys and Ornaments.”<sup>47</sup>

The tax is one rix dollar or 48 stuivers for each male and half that for each female, young or old, slaves not excepted, for licence to wear ornaments of “Gold, Silver or other Metal, Stone, Pearl, Ivory, Glass, Coral, Chank, or Bone.”

The tax is to be farmed by renters who, on payment, will give a licence and receipt. Anyone wearing “joys” without a licence is to be liable to a fine of ten rix dollars in the Fiscal's court, half to be given to the informer and half to the Diacony, an institution to care for the poor.<sup>48</sup> The head of a family is to pay two rix dollars for all his family. All officers “Civil and Military in the service of his Majesty, of the Honorable East India Company

44. *Ceylon Literary Register (Weekly)*, II 134.

45. Page 841.

46. Bertolacci, 350.

47. *Legislative Acts*, Vol. I.

48. De Meuron gave the Diacony all fines imposed by the Police and the Cour d'Equite, a provisional court instituted by him for civil cases between Europeans or Eurasians and natives. The Diacony also received the stamp value of 12 stuivers from every petition, petitions being received by the Governor from 9 to 11 a.m. every Tuesday and Saturday. Letter of October 27, *Ceylon Literary Register (Weekly)*, II 218.

of England, of the late Dutch East India Company, and of the Government of Ceylon, together with all Privates, European as well as Native, in the Land and Sea service, with their Wives and Children" as well as headmen are exempted, in so far as badges may be marks of their offices "but no farther."

The imposition of the tax met with a considerable amount of opposition which was probably due, at least in part, to the First Adigar's intrigues, Mr. North having "evidence on oath that the Adigar had at the same time attempted to cause a revolt at Colombo, with assurances of co-operation from Kandy."<sup>49</sup> On 6th June, 1800, Mr. North writes of "some small disturbance against imposition on Joys and Jewels which obliged me to make small detachments of native troops in various parts of the Island. I am confident they will be allayed without bloodshed as soon as the light and equitable nature of the tax is generally understood."

On 15th June "discontents about tax still exist, but chief promoters of them absconded from Negombo where they raged with violence yesterday. I sent thither 2 companies of the 19th last night who will then proceed to quell disturbances of Manaar. Directed Lieut-Colonel Barbut to rigorously examine conduct of native chiefs in Province of Manaar". By 1st. July the late disturbances were "quite settled. Some insurgents taken, 2 killed in skirmishes. All country submitted. Ringleaders will surrender shortly before they are outlawed", and on 18th Mr. North writes: "My rioters are routed, dispersed and quiet", while by 30th July the public mind was "becoming good again. All declare they have no objection to the Joy tax which they think light and equitable, but are afraid Government will double it every year as the Dutch did the sulliam". The "unanimity of my military Magistrates have made me easy concerning all that passed in Jaffna and at Matura" (July 1st.)

The revenue anticipated from the tax is put by Mr. North at 2 lacs for 1801, the financial year for purposes of the tax beginning in May.

### The "Uliyam."

Another new source of revenue, or rather the revival of an old one, was the collection of the uliyam, or capitation tax from Moormen. Under the Dutch, this was a kind of poll-tax of 12 rix dollars per head, said to be levied in lieu of personal service. The collection of this tax was, however, discontinued by the Madras Administration shortly after the occupation of the Maritime Provinces, and Mr. North did not see his way to start the collection, as he considered the tax "both oppressive and disgraceful."<sup>50</sup>

The Secretary of State did not, however, accept Mr. North's opinion. He pointed out that, as a commutation of personal labour, there was nothing disgraceful in the tax,<sup>51</sup> and suggested that the tax should be collected again with such modifications as the Governor might think necessary.<sup>52</sup> This suggestion was acted upon by Mr. North, and his Proclamation of 2nd. December, 1802, laid down that Moormen might purchase for 4 rix dollars for six months a licence exempting them from the liability to be called out to labour for payment under the Proclamation of 3rd. May, 1800. Several licences appear to have been taken out, but the war with Kandy made the Moormen's service more valuable than the commutation, and the licence duty for 1803 was remitted, wholly or in part.<sup>53</sup>

49. Tennent II 81 cf. letters about his date in the *Ceylon Literary Register (Weekly)* Vol. II.

50. Despatch of February 26, 1798, para 40.

51. Despatch of March 12, 1801.

52. Despatch of May 1, 1802.

53. Despatch of January 1, 1804, para 62.

## Salt.

The supply of salt from the pans in various parts of Ceylon had always been in the hands of the Government, but the monopoly was not a strict one on account of the practice of paying the collectors of the salt one half of the salt collected. This was, however, altered, probably to prevent salt going to Kandy during the war,<sup>54</sup> and the whole crop was given over to the Government salt agent at 1 3/4 to 4 fanams per parrah of 55 lbs. The retail price varied from 1 to 1 1/4 rix dollars, and the cost to Government was said to be about 35% of that sum.<sup>55</sup>

## Rice.

No economic survey of the Maritime Provinces at this time would be complete without a reference to the supply of the staple foodstuff of their inhabitants—rice. In former times, the Island not only supplied its own wants, but was able to send large quantities of rice to the Coast.<sup>56</sup> The District of Batticaloa—a desert during the period under review—had sufficient surplus rice, during the administration of M. Burnand under the Dutch, to supply the large garrison of Trincomalee, and to export to Galle and Jaffna. But in Mr. North's time the minimum requirements of the Maritime Provinces necessitated the importation from India of 50,000 to 63,000 bags.

The year 1799 was a year of famine, and the utmost distress was apparently narrowly averted.<sup>57</sup> The price per bag in Colombo was 11 Arcot rupees.<sup>58</sup> "I have asked Captains Burnaby and Chance to get under 20,000 bags for (from ?) Madras at Rs. 8 a bag." In March, mention is made of an offer "by a good house here of a ship of 11,000 tons to be freighted for 4000 pagodas a month entirely at disposal of my Government. I would make 3 voyages a year to Bengal. Each voyage to bring 15,000 bags. Thus each bag could be sold here at no loss for 7 Arcot Rs. and at a profit at 8 Arcot Rs."<sup>59</sup>

The conditions improved in the following years, and, by March, 1802, improved supplies, chiefly owing to private enterprise, brought the price in the bazaar down to 6 rix dollars per bag of 164 lbs. weight.<sup>60</sup> But by March, 1805, famine conditions were again prevailing, and large and costly imports on Government account were necessary to avert grave distress. The quantity imported and its cost are not reported. Later the cost was put at over £100,000 annually.<sup>61</sup>

In these circumstances it naturally occurred to the officials of the day to make some attempt to improve the supply of Ceylon grown rice, the largest scheme undertaken being the reclamation of some 6,000 acres of the Muturájavila marsh between the Kelani River and the Lake of Negombo.<sup>62</sup> The suggestion was, apparently, made first by Gavin Hamilton, Collector of Colombo, in his letter of 17th. June, 1801.

The difficulties were considerable; the salt water of the Negombo Lake had to be kept out, and fresh water for cultivation had to be let in; dykes and canals had to be constructed, and a fall of water was wanted for mills to beat the paddy into rice. Advantage was taken of

54. Despatch of October, 5, 1804

55. Bertolacci 362 ff.

57. Despatch of February 26, 1799, para 84.

58. Letter of January 13, 1799 in Wellesley MSS, Ceylon Literary Register Weekly, Vol. II.

59. *Ibid.* p. 246.

61. Despatch of February 21, 1806.

62. *Ceylon Literary Register (Weekly)*, II, 96. Here, and in the preceding pages a very full account of the Muturájavila scheme is given.

62. A full account of the scheme is given in the *Ceylon Literary Register (Weekly)* Vol. II page 16 and related pages.



the remains of Dutch works which had been constructed for the same purpose by G. L. de Costa, Disáva of Colombo in 1767, and work was begun at Jaela and Pamunugama about 21st August, 1802, and carried on till 31st January, 1803, at a cost of 45,483 rix dollars.

The outbreak of the war with Kandy interrupted the work, and it was not till January, 1804, that its recommencement was considered. An estimate of 60,599 rix dollars was drawn up to complete the work, but, on looking fully into the matter, the Board of Revenue reported against the continuation of the work, and the Governor agreed that it was, at least, a matter which should be postponed till the war with Kandy was over, and till funds became available. This was the end of the Maturájavila Scheme, and the solution of the rice problem was left to itself.

“ That the quantity of Rice produced in the Island is so insufficient for the wants of its Inhabitants is unquestionably an Evil of the greatest magnitude to remedy which every exertion of Government should be employed, but it does not appear that this deficiency arises from any want of ground or soil. The scarcity and dearness of Rice in Ceylon is occasioned by the improper mode of culture and by the poverty and Indolence of the Natives who, from being long subjected to a systematic and continued oppression from the Dutch and from their own Headmen, had become Poor, abject and Indolent. We have little doubt, but that the improved system of collecting the Revenue under your Excellency's administration and the perfect security, which is now extended to the lowest order of People against oppression, will in time produce their natural Effect, and introduce among the Inhabitants a knowledge of the value of time and labour, by which alone a Nation can become rich and independent of foreign assistance.”<sup>63</sup>

But the rice question was not to be solved by mere theorising, and it still remains one of the outstanding problems for the administrators of Ceylon.

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63. *Ibid.*



## ANTIQUITIES IN THE SOUTHERN PROVINCE.

DIARY OF THE LATE MR. E. R. AYRTON.

(Archæological Commissioner of Ceylon.)

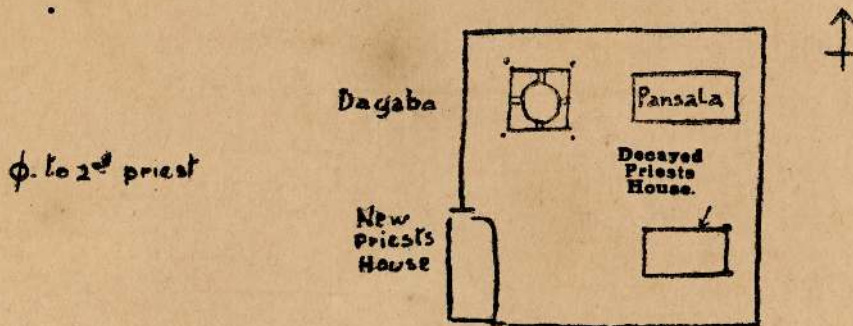
WITH NOTES BY JOHN M. SENAVERATNA.

(Continued from Vol. VI, Page 47.)

### SINIGAMA DĀGABA.

26-2-14: Went along Colombo road N. of Hikkaduwa to 59½m., then branched off east app. ½m. to village of *Sinigama* (all this district app. to road). Here on flat top of a gravel hill is a *dāgaba* standing on a square marked with a pillar at each corner and four flower altars. The priest thinks it was rebuilt by villagers. In 1878 it was ruined. There is no tradition.

H. P. T. Sanghānanda, Amarapura. Two shoulders, Sick. Did not see him. 2nd P. T. Sugunatissa.

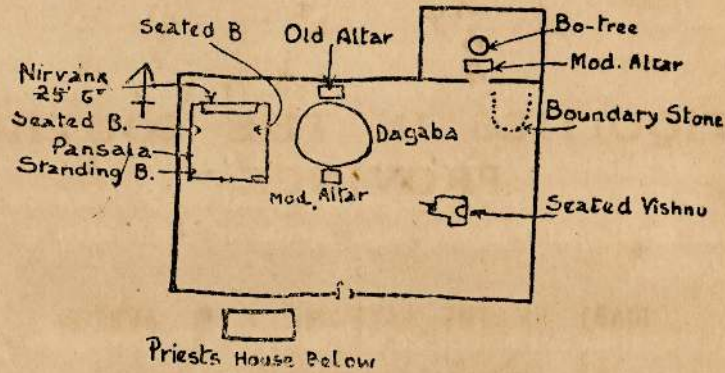


Nothing of interest.

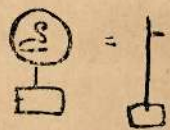
### KOTAGAMUWA (? TOTAGAMUWA) VIHĀRE.

Before going to Sinigama went to small vihāre just outside Hikkaduwa to N off Colombo road to a vihāre called the *Totagamuwa V.* or *Kotagamuwa V.*

H. P. Siridhammacāriya Panya Tissa. Amarapura. Two shoulders. Came 37 years ago, found a ruined *dāgaba* 26 cubits high and rebuilt it present style 37 cu. high. Not yet quite finished. Old altar slab lies on north side. 8 years spent in building the *dāgaba*. Some old inscriptions have been collected and buried inside. Bo-tree and altar. The Bo was brought from Peraliya to the north, south of Telwatta. Stones have been set up to mark off a *póya-ge* boundary 16 years ago. 2440 B.V.



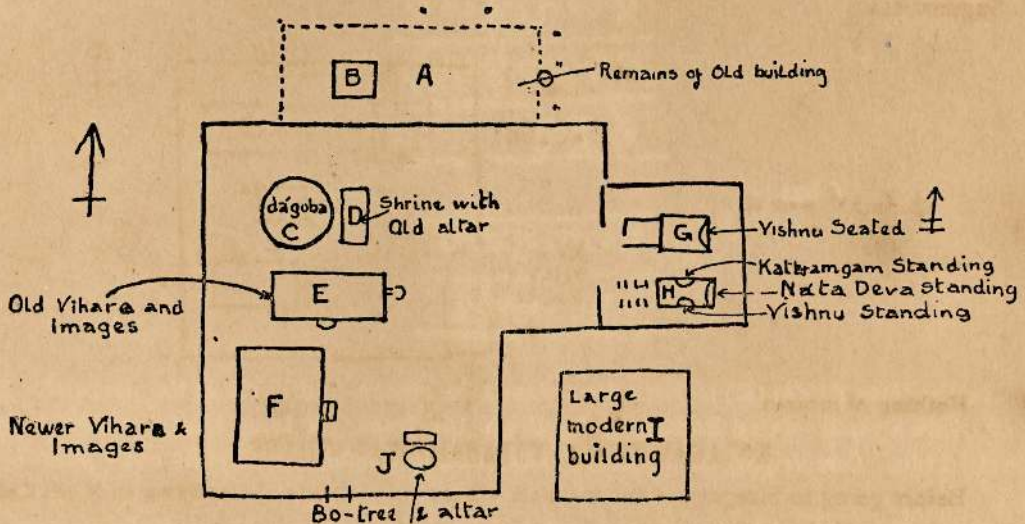
The priest says that a priest from here restored the Telwatta Vihāre to the North.

On the altar before the Vishnu are flat silver snakes on a drum of silk as an offering  for recovery from disease.

Went on along Colombo Road to Telwatta (58½ miles) and then off about ½ m. to the east along *pin pára* to the

**RATPAL OR TOTAGAMUWA VIHÁRE.**

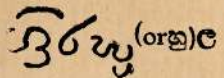
In an enclosure stand a *dágaba*, two image Vihāres, a Vishnu *dévāle*, Náta *dévāle*, and Bo tree, and outside the remains of a large *póya-ge* and a small house on top and a modern one.



The 1887 List says: "The *Dágaba* is said to have been built by King Vijaya Báhu (C). There are also stone pillars, five in one place marking the boundaries of the building used as the *pirivena* called Vijaya Báhu *Pirivena* (A), and *póya-ge*, by the priest Totagamu Sri Ráhula Sthavira in 1415, and seven in another place marking the boundaries of the Náta *dévāle*

(H). In four of these seven pillars there are inscriptions, so effaced now that they cannot be read. There is also a large number of stone slabs on the site of the Vijaya Báhu Pirivena (A), and also one slab, 9ft. long 4ft. broad, with lilies engraved on it, placed near the *dágaba*, for the purpose of offering flowers" (in D).

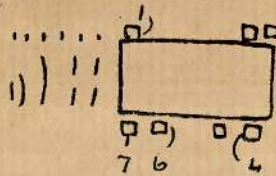
The H. P. says that the whole place was restored 150 years ago but has been restored about three times. In B. V. 1958 by the Totagamuwa priest Sri Ráhula since whose time it has been also known as the *Ratpal Viháre* (= *raja pēmini* or 500 Rahats) in the time also of Parákrama Báhu of Kotté.

On a rough step of the north entrance of Viháre (F) is the inscription  (or) C

in late characters.

In (D) a modern altar shrine is a large granite slab carved on the upper surface with open lotuses and with petals around the edge of old work.

(H) Of the seven huge rough pillars set up to mark the ground where the Náta Dévāle now stands, 4 have short inscriptions.



1 is the only legible one and reads :—

8 7 2 1 0 8  
C 7 8 7 8 7 5 4  
4 8 4

4 has :—

8 7 2 1 0 8  
2 2 C 1 0 1 1 2

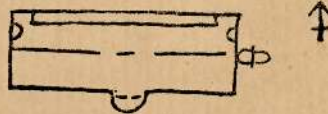
In the Náta dévāle (H) :—Náta déva stands in stucco and brick at the east end. High head dress with a small seated Buddha painted on the front. A long scarf over left shoulder down to right hip. One (right) hand raised palm out, left hand down palm out. *Váhana*, an elephant.

Siva with usual attributes of stag and trident is painted on N. of Náta on same wall and Ganesha + rat standing on other side.

In raised stucco and brick on N. wall is Kattragam. *Váhana*, peacock. Six arms on each side and six heads. On south wall raised stands Vishnu and parrot *Váhana*.

Sumana also appears painted with high peaked head dress, lotus in right and pomegranate in left hand. *Váhana*, an elephant and same scarf as Nátá-deviyo.

E. A rather ancient Vihāre with short *nirvāna* of Buddha on N. wall, on E a standing and on west a seated Buddha.

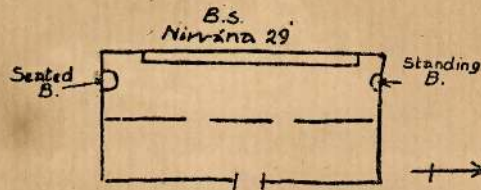


Said to have been erected by Kirtti Sri Rāja Sinha of Kandy and repainted since. 150 years old. Small wooden Nāta-deviyo said to be very old, of same date before the Nāta dévāle was built. Also an old bronze image.

The entrances have late degraded moonstones, much erased, of Kandyan type.



F A modern building. Over one of the doors is the date 1805 and record of restoration or building by several priests.



The *Mahāvansa* mentions of Parākrama Báhu IV (xc. p. 263 vv. 88-93) :—" At Titthagāma Vihāra, where the great Vijaya Báhu built a temple, five and forty cubits long, which had, altogether gone to decay, this King, Parākrama Báhu, built a fine two-storied temple, thirty cubits long, with tall spires, and then gave that building, as it shone with divers paintings, to the great and venerable elder Kāyasatthi, who dwelt in the *parivēna* called Vijaya Báhu. He also gave, for the benefit of that *parivēna*, a village called Sālaggāma, near the bank of the river Gimha ; and in that delightful village of Tithagāma he formed a grove with five thousand coconut trees."

Before this the *Mahāvansa*, talking of the battles of Parākrama Báhu I (LXXII. v. 74, p. 145) says : "A certain great chief also, who was left at Titthagāma with a great army to defend it . . . . ."

We thus get the old name Gimha for the Gin-Ganga, and the name Gimha-tittha for Gintota. (xc. 92). (lxxv. 23-25).

The priest of the 1st Totagamuwa said that this was the original and that it was the going of Siri Rāhula Sthavira to the Ratpal Vihāra that gave it that name. The village of the first is called Totagamuwa. Now Telwatta has no ford near it, but  $\frac{1}{2}$ m. to north of Hikkaduwa is the Hikkaduwa-Ganga and the Totagamuwa is near the ford of this. Therefore this must be the true Titthagāma of the *Mahāvansa*.

It was strongly guarded by the rebels against the generals of Parākrama Báhu I., which would be the case if it were at the ford, since the Ganga is narrowest where the Colonibo Road crosses it and goes back several miles.

A native says that Hikkaduwa is also called Totagamuwa. But the Rest-House Keeper at Hikkaduwa says that the villages run : Hikkaduwa, Totagamuwa, Sinigama, Telwatta, northwards.

The Kotagamuwa on the map seems to be an error for Totagamuwa.

27-2-14: Went to Galle.

28-2-14: Went round the town and out to *Gangárāma*, a quite modern looking Vihāre of no interest. Tamil Tombstone in Dutch church.

1-3-14: Sunday. Stayed at Galle.

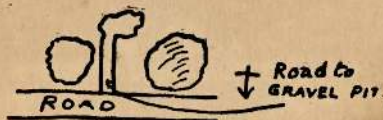
2-3-14: Went to Weligama.

Got a guide and visited Kushta Raja and the Agrabódhi Vihāre. Photographed *dágaba* and Bo-tree and took squeezes of the Raja Siha inscription and three fragments.

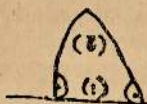
The

### KUSHTA RAJA

stands out in east side of a large boulder on the south side of the Colombo and Galle Road.



It is certainly the statue of a Bodhisattva or perhaps of Naladevi. In the Head dress are 4 Buddhas



impossible for a king. The nose of the image has been broken off, it is said some 25 years ago, by blasting the rock opposite. The ground belongs to villagers but the rock is the property of the Agrabódhi Vihāre.

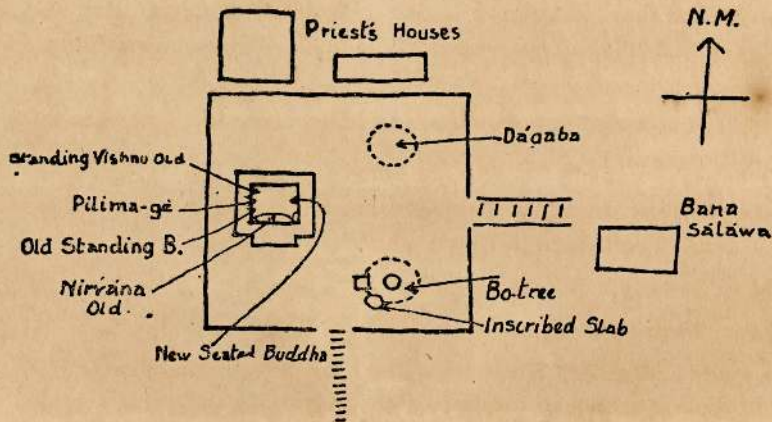
Had the front cleared of weeds.

*Advice*: Government should acquire and preserve this rock and the land around it. It is a unique statue and should be placed in charge of the Mudaliyar of the Kórale. The ground round is being dug for gravel but whether this will endanger its safety is uncertain. On the side of the rock near the road are large hollows: It is said that once a poor woman sleeping here heard a voice say: "If you give 1,000, I will give 2,000," She then got some small fish from the sea and was breaking their heads off, when she had got to 1,000, melons fell out of these holes.

Nearly opposite to this statue a path leads across fields for about 150 yards to the

### AGRABODHI VIHÁRE.

On the top of a hill made into a broad platform stand a *dágaba*, modern in type, a Bo tree, (from which the Vihāre takes its name, since the story is that an Arahāt, on the way to Tissa with a branch of the Anuradhapura Bo tree, laid it on the ground at this spot whilst he rested. On rising he found that it had taken root and so left it) and a *pilima-gé* of which the central part with some of the images seems to be old though the rest is now being built up.



The *dāgaba* is said to have been only a small one 20 years ago.

A large stone slab at the base of the Bo tree contains an inscription of Sri Rājādhi Rāja Siha and Wijesin Mudaliyar who gave gifts to the Vihāre. Candles had been burnt at one end of this.

*Advice:* The stela should be raised and stood upright. The drip from the Bo tree, the use of the stone as a seat and altar will in time ruin the inscription.

The two fragments of earlier inscribed stone and the two fragments of inscribed door lintel should be collected and placed in the *pansala* for safety,

Two old chowries of sheep tail (?) were produced at the *pansala*, said to have been presented by Rāja Sinha. There are some old books in the lower *pansala*, and there is said to be a gold image of Buddha of the time of Dēvánampiya Tissa, but this had got mislaid.

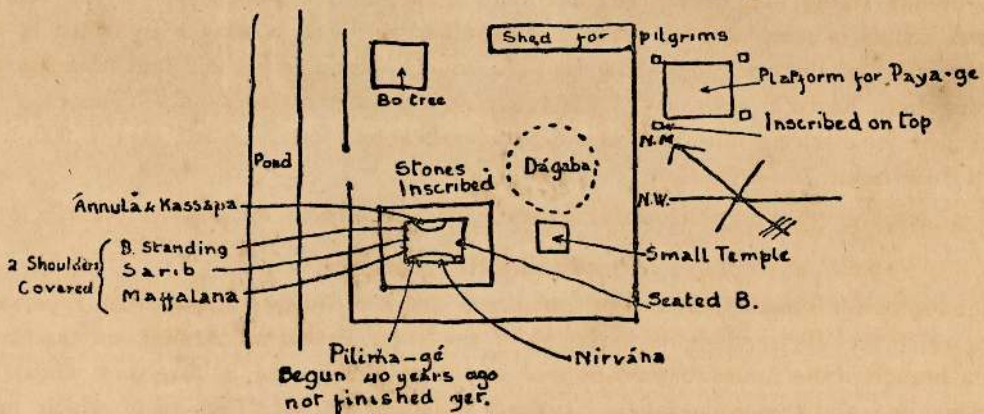
3-3-14: Went out by bandy to the

### WELIGAMA OR RĀJA KULAWADDANA VIHĀRE.

Our guide called this the Galgane Vihāre, but the priest said that that was at Dondra. The 1887 List, however, places Weligamgane or Galgané at Weligama, The High Priest is D. Simānanda, very intelligent. Amrapura, two shoulders, 20 years here but High Priest for 3 years.

The *Dāgaba* was originally built by Mahācula and restored 100 years ago.

The Vihāre stands on the east side of the Chetti Road in Weligama.

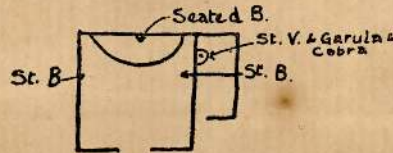


The Bo tree is a branch of the Agrabodhi Vihāre tree.

Unfortunately the priest was going away and therefore promised to send the information later.

The *pilima-gé* has in the centre shrine various B. images and the corridor round is filled with models, almost life size, of Buddha's life scenes and of the coming of Mahinda to Ceylon—not yet painted.

The small building in front of the *dágaba* is the old *pilima-gé* (about 100 years old).



In the north-west face of the *dágaba* is built an inscription stone in the 6th (*savana-havuruda*) year of Siri Sangabó Sri Bhuvanaika Bábu and saying that he caused Kalu Parákrama to build the Viháre and records offerings. The Viháre is called the Raja Kulawaddhana Viháre.

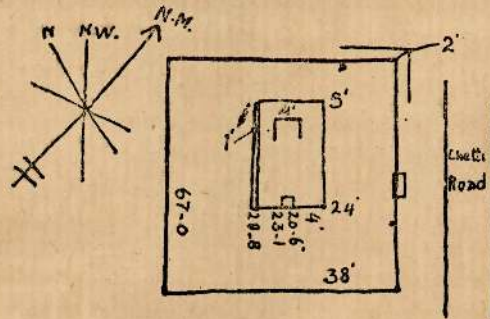
This stone is quite safe, a little whitewash yet on it no doubt but will rather preserve than efface. The stone used was an old step or threshold, since it was well worn in the centre before the inscription was cut, and a hole in the top right hand corner does not interfere with the inscription. The Viháre is mentioned in the *Mahávansa* <sup>5</sup> and the *Kókila Sandésa*.<sup>6</sup>

A fragment of an inscribed stone, similar to the fragments at the Agrabódhi Viháre, has been used to mark the boundary for a modern, not yet begun *póya-ge*.

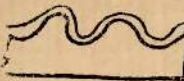
Went on to

### TERUWÁLA KÓVIL.

now completely in ruins, having been built only in mud, small rough stones and plaster. Stands on west side of Chetti Road, Weligama, near a residence of Mr. D. M. Samaravira.



A fragment of plaster bears the date 1799, shewing that the shrine was in existence then.

(A. D. ?) The outer wall was of low wavy style  heavily stuccoed. The Ganésa from the shrine was of stone and removed to the *Vélihinda Viháre* near Denipitiya (Ganadévi)

Went out to the extreme west point of the Weligama bay to see a reputed ruin (mentioned in *Cave, Book of Ceylon*). The point is called Rasamuna and the ruin *Rahatuna*

5. Oh. LXXX. vv 37 et seq: "With her (Kalyānavati's) consent, Áyasmanta, the chief of the army . . . . sent Dévadhikári to Valligama and caused him to build a *vihara* there, of great beauty . . . . He also caused the famous *parivāra* to be built there, which was called *Sarajakula-vadāhana* ('Promoter of the welfare of his favourite royal race') after his name."  
—J.M.S.

6. Verse 60 (edition of 1906).—J.M.S.



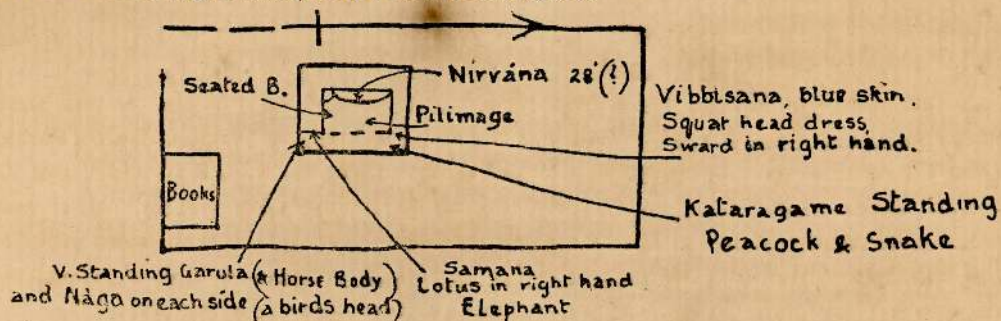
*Kanda*. All that remains is a quadrangular enclosure of large boulders from the sea shore which may have supported a platform for a mud hut.

Went out to the

**VELIHINDA VIHÁRE (SUDARSANÁRÁMA).**

On the way at Denipitiya just over the bridge one passes a very fine Nuga tree of enormous size. It is surrounded by a double rail and has an altar and the ground is kept scrupulously clean. Said to contain a devil.

*Velihinda Vihare* or *Sudarsanaráma* stands on top of a very high hillock reached by steps on west and south. There is a *dágaba* and a *pilima-gé* (now being greatly enlarged) and a room with a huge chest (1880) of Bana books, &c.



The small stone Ganesa from Teruvila Kóvil stands on the verandah of the *pilima-gé*. He has been painted white and blue splotches on eyes and red on tusks. He is in 4 parts and much worn. Said to be same age as Kushta Rája.

No traditions of the place remain.

High Priest Akurugoda Sudassi, Malwatta, 1 shoulder . . . . .

4-3-14: Went again to Agrabódhi Viháre and questioned priest, then on to Matara.

The High Priest of the Agrabódhi Viháre (appointed 2 years ago) is Baddhegama Kirtti Sri Dhammaratana. Siamese, one shoulder, Malwatta.

In the *pansala* is a perfect edition on talipot of the *Ratnaváli*, 795 leaves, written by Priest Paragoda Heranapevidi Vipassi in 2227 B.V., also a *Kávyasékhara* of slightly later date but complete.

Three ivory fan handles, one from Kirtti Sri, one also old, one from the Malwatte High Priest on his attaining the High Priestship. Two elephants' tusks (5' 2" on curve) from Kirtti Sri. His account of the *Kushta Raja* is as follows:—

A certain king with leprosy made a vow to Náta-deviyo and cut this image of the god in the stone. There were probably a roof and shrine in front of it, and it was painted.

This Viháre had four *déváles* all on its land :

1. Teruwala or Ganesa Kovli.
2. Náta Dévále (Kushta Rája).
3. } unknown. Probably Vishnu Dévále and Sumana Dévále.
4. }

The High Priest presented me with the 2nd part of the *Sinhala Bódhivamsaya* edited by himself in 1911.

Measured the height of Kushta Rája : 13 feet cut in rock, statue about 12' 6".

Went to Matara.

(To be continued.)

## A DUTCH THOMBO REGISTER.

BY THE LATE A. DISSANAIKE, MUDALIYAR.

**S**UBJOINED is a specimen, translated into English, of a Dutch Thombo Register of 1753. It relates to a leading family of the village Kodágoða in the Talpe Pattu of Galle District. Some notes on places, persons and families therein mentioned are added.

The origin of the village Kodágoða (formerly known as Kedarágoða, i.e. *Ketára-goða*, "site with fields and streams") is traditionally traced to the days of the Devánampiya Tisa (B.C. 307-267) who, legend says, visited the place with his retinue about the time when the well-known Agrabodhi-Viháre at Vēligama, not far from the village, was founded by that King. The village, which now consists of several hamlets, is said to have been subsequently visited by other kings, who effected several improvements in Agrabodhi-viháre, and had some other temples constructed in that part of the district.

It is the preservation of the names of particular places connected with royalty that gives the village some importance, such as a hill called *Máligá-tēna*, where it is believed that palatial buildings stood centuries ago, serving as residences for Sinhalese Royal Families, and where there are found remains of foundations of old buildings, tiles, &c. Near this is a spot still known as *Panchaliya* (i.e. *Pán-chá-eliya*) the name signifying according to tradition that "the gleam of lamp light" from the Palace had been reflected there. In the neighbourhood there is a place called *Mal-watta*, once used as a pleasure garden for recreation, another called *Maḷuwa* (courtyard) and a third called *Pettagan-dúwa* (island for keeping?). These were so called for specific purposes, and their names after long centuries past are still retained, notwithstanding the many changes and vicissitudes the country had undergone.

Not far from this place is a hamlet called Bihivela (a contraction of Bisowela), a tract of fields whose produce, being of a superior kind and preparation, was allotted to Royal Families. Another hamlet called Dí-goða was kept for supplying "milk-curd." Besides these, near about, is a place called Ganegoða, used for the residence of Buddhist monks. There is in this village a field called *Ēt-gandora-kumbura*, and also a garden called *Ēt-gandora-watta*, which goes to show that "elephants" were brought here for various purposes.

One of the oldest leading families here were the Dissánáyaka-ge family, whose original ancestor, according to tradition, was one of the King's retinue, placed here as a Chief to supervise the affairs of the District, as the name implies.

An important member of the family was Don George Alexander Seneviratne Dissánáika, Mudaliyar of Betoṭa Walallaviṭi Kóralé, the great grandson of Don Pauloe (mentioned in the Dutch Thombo). He married the only daughter of Don Mathes De Silva Madanáyaka of Akmímana, the brother-in-law of Goonetilleke Atapattu Mudaliyar of Galle, who lived about the end of the 16th century. Her mother-in-law (wife of Gabriel de Silva, Proponent of Mátara under the Dutch) was a descendant of the ancient Ekanáike family of Mátara, well known in history. One of her direct ancestors, Mudaliyar Don Constantine Madera de Basto Ekanáike, was Adigar and Disáwa of Mátara about the year 1644.

Don George Alexander Dissánáike Mudaliyar, after the death of his first wife, married Attygalle-ge Dona Amelia Perera, a grand-daughter of Don Salamon de Silva Goonetilleke, Land Raad Mohandiram of Galle. Don George left by his first and by his second bed several sons who are scattered in different directions and spheres of life.

Translation.

No. 139. An Extract from the New Dutch Thombo Register written in the year 1753 of the village Kodagoda in the Talpe Pattu of the Galle District.

No.	Profession or Office	Age	No. of Gardens	No. of Paddy Fields	Coconut trees	Jack trees	Arecanut trees	Am. To the	Kur. Paying	Am. Anda	Kur. Paying	Piyad duty
1	Dissanayakage <sup>1</sup> Don Pauloe; Goywanse (caste) the late chief village officer <sup>2</sup> who was banished to Tutucorin <sup>3</sup>	45		3								
1	His wife; Pandige <sup>4</sup> Dona Tusana of Kalebe; Goywanse											
5	Sons:											
1	Don Juan De Silva, at present	25										
1	Don Bastian	20										
1	Don Daniel	16										
1	Don Mathes	6										
1	Don Gabriel	8										
2	Daughters:											
1	Dona Clara	15										
1	Dona Gimara	3										
1	The first named individual's sister-in-law or his brother Don Philipoe's wife Hitige <sup>6</sup> Dona Adriana. Her two sons:	50	1	1								
1	Pauloe	12										
1	Simon	9										
3	Daughters:											
1	Mariana: Goywanse (caste): married to Yápáge <sup>7</sup> Don Bastian. This name will appear registered along with the entry under the family of Yápáge Philippu.											
1	Francina	17										
1	Gimara	6										
1	The first named individual's nephew or his brother's son Dissanayakage Don Simon, <sup>8</sup> who became Sabandara Mohandram (Sahabandu Mohandram) of Weligama. He married and lived at Mátara.											
1	This individual's brother Don Rekat Appuhamy took up his residence at Mátara. <sup>10</sup>											
1	The first named individual's nephew or his sister's son Dissanayakage Jan-Lettie took up his residence in Mátara District <sup>11</sup>											
1	The first named individual's niece or sister's daughter, Kottipia waságe <sup>12</sup> Dona Gimara resides at Mátara.											
<p>This has been translated from the Dutch into Sinhalese by Don Salamon De Zilva, Goonetilleke Abayasiriwardana, the late Interpreter Mohandram of the Landwardat Courts at Galle on 22nd December, 1934. (Signed) D. S. DE ZILVA.</p>												
<p>Thus this extract is written out from the Dutch Thombo Register at the request of D. G. A. Dissanaisiké, at Galle on the 10th December, 1894. i. (Signed) C. M. ANTHONISZ.</p>												
					6	11	208	4	1			
	One-half part of Mulekumbura which is entered under the entry No. 215. As this land is entered as ancestral property of the first named individual's grandmother Dissanayakage Dona Gimara in the Old Thombo Register it is held and possessed by this family, but with the exception of the descendants of Dissanayakage Jan Lettie as he had given up his possession Hompalakoratuwé wátia. Watuwagoda Iiyádda. As these lands are entered in the old Thombo as ancestral property of the first named individual's father Dissanayakage Don Anthony they are registered and held as property belonging to that family to be possessed by their heirs, according to their respective rights, paying tithe for the field and usual duty for the garden. One-half of the garden, Kudagama Hikgahawatta which is entered under the entry No. 437 One-half part of Korandeniye Kumbura, which is entered under the entry No. 216 These two lands are entered in the old Thombo Register in the name of the first named individual's grandmother already mentioned, as her ancestral property. Her son Dissanayakage Don Anton was girl'd the property to her and died dated 6th March 1798 (drawn in Sinhalese) to the first named individual's father Dissanayakage Jan Lettie, to be possessed by paying the duty for the garden and tithe for the field Migaha Kumbura, Ratnehera land, brought into cultivation by the father of the first named individual and possessed by paying tithe Tikrahawatta Kenda knmbura As these lands are entered in the old Thombo Register as ancestral property of Hitige <sup>4</sup> Don Louis who was related to the herein named Sabandara's Mohandram as his grandfathers, this garden and the field are entered to be possessed by this individual and by a sister of his by paying duty for the former and tithe for the latter. Kayalagoda watta Indigaha tuduwe Iriyagaha Iiyádda. Ibbewala Kumbura. These lands having been brought into cultivation by the first named individual's son Juan without permission, the share due to the Company was not paid; and they are therefore entered to be possessed by paying the duty due and the tithe.											
					6	11	9334	20				
					10	3	1040	8				
					15	3		20				
								10				

## Foot Notes.

1. Under the Sinhalese kings *Dissanāyaka Pāntiya* (i.e. District Chiefs' Department) was one of the branches of the administration of the Government.

2. A village chief or official has been called from the earliest times *Vidhana Arachchi*, one represented as having control over village matters, so that the word *Vidhāna* ("commanding") is used along with the term *Arachchi* (official). In the olden days it was used for village officials whilst the title *Mudiyanse* was regarded more as a military term. Some high-class families added the honorific *Arachchi* to their family names, such as *Hetti-ārachchigē*; and a member of this family was the mother of the *Mahā Mudaliyar* of 1762, *Don Simon De Silva*. We read of *Amarakon Arachchi* and *Dissanāyake Arachchi* in the XVI century; whilst others of their class or families were called *Mudiyanse* or *Mantri*.

3. During the wars of the Portugues and the Dutch with the Sinhalese kings several members of this, and other high-class families, were banished to Tuticorin.

4. The family of *Pāndiyan Kula* (*Pāndiyan* race) were original inhabitants of *Anuradhapura*. In the olden days an ancestor of the family having incurred the displeasure of the King left the place with his family, and settled at *Kalehe* near *Galle*, where there is still a very old *Jak* tree called *Līnni-benda-gaha*, "the tree to which a she-elephant was tied" on his arrival. They were also known as *Pāndi-kōrālagē*, some of their ancestors having held the office of *Kōrāla*.

5. *Don Juan De Silva* took up the office of *Lekama* in the time of the Dutch, and his descendants held the office hereditarily. The duties of the office of *Lekama* was to keep an account of the dues and produce of the villages.

6. *Hitigē* (now extinct) was a family of some distinction. The name was derived from *Situ*, *Setti*, or *Hetti*, a wealthy class of people of a high order intermixed with *Goyiwansa* class.

7. The real branch of this family is *Senarat Yāpa*, and their origin may be traced to *Prince Sapumal Kumāraya* (the adopted son of *King Parākrama Bāhu VI*), who subdued *Yāpa-patuna* (*Jaffna District*), and ruled there for sometime until he took up the sovereignty of the whole Island under the name of *Bhuvaneka-Bāhu VI*, and married the queen *Samudra-dēvi* of the royal family. To this allusion is made in the following verse of *Selalihini Sandesa*, the well-known Sinhalese poem of the XV century.

නිල කුරුමට නැගෙමින් රිච් දෙමි සිරි	න
දුල කර සේසත් මිනිබරන කිරනි	න
බල පිරිනේ සහ යාපා පවුන් ගෙ	න
බල සේනානායක සපුමල් කුමරු එ	න

8. *Don Simon* became *Mudaliyar* of *Veligam Kōralē* about the year 1759. From a Will, dated December 2nd 1764, left by him, it appears that he had received a gold chain from the Sinhalese King, besides the gold medal he received from the Dutch. His eldest son became *Mudaliyar* of *Mātara Vellaboda pattu*. His second son *Mathes* was *Sahabandaar* of *Veligama*, and he had another son, and a daughter. The last member of this family was *Dionysius Abraham Dissanaike Mudaliyar* of *Mātara Vellaboda Pattu*, who was invested with the rank of *Mudaliyar* of the Gate under the English Government. He was *Justice of the Peace* and held besides the honorary office of *Basnāyaka Nilame* of the *Vishnu Devālē* of *Dondra*, famous for its antiquity.

9. *Sahabandaar* is the Persian *Shah-bandar*, a term used for the Chief Native Official at a Port, with whom the foreign traders had to transact business.

10. *Kotipilawalage* is the present *Candamby Gunsekere* alias *Abeywickrama Gunsekere* family. Members of this family held honorary ranks and offices under the Dutch and English Governments.

11. It is not known what became of the other members of the family as none of their descendants are now living at *Kodāgoda*. Some members now extinct lived at *Aturaliya* in *Mātara District*. (Vide *Nānāyakkara-Wasam Thombe* of *Mātara*.)

To go to an anterior time, we find in the history of the Portuguese Era (1558) that when *Manamperi Mudiyanse* occupied the *Mātara District* for the King *Dharmapāla*, prince *Mayadunne* sent an army, and in the warfare which ensued *Dissanāike Arachchi* (who fought for *Dharmapāla*) was defeated by *Tennakoon Mudiyanse* and *Amarakon Arachchila* and was sent to *Sitāwaka* with *Malavar Viran* and several Portuguese. So some of the best men of the family were killed in wars, or banished to other places.

## Notes & Queries.

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### COBRA LORE.

By "HISTORICUS."

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**S**IR E. Sullivan, in his book '*The Bungalow and the Tent in Ceylon*,' records a belief on the part of the people of the island.— "The cobra, it is said and I believe with truth, loses a joint of its tail every time it expends its poison." (p. 98) Is this notion held by Sinhalese or Tamils?

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### SOME WANNI PLACE-NAMES.<sup>1</sup>

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

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**T**HE "natural history and other picturesque village names of the Tamil Wannai" given at this reference appeared, with the exception of a few such as Kovutaraimunai and Kutiraimalai belonging to the Jaffna and Mannar Districts in my paper on "Place Names of the Wannai" in Vol. 14 of the *Journal* of the Royal Asiatic Society (Ceylon Branch), pp. 206-9.

To these lists might be added some more names, romantic and the reverse, as for instance, that of the river which flows into the Vaddakachchai fields (Jaffna), which, perhaps in recognition of the good it does in the matter of irrigation, is called Panchandanki, "protector from famine"; also, in the Wannai, Kulaviattan, "the place by the hornet river"; and in Kayts island, Vrattimunai, "Dry Cowdung Point."

Then there is the small island between Punkudutivu and Nayinativu called Kurikaduvan, "place where the signals were shown," and Marichchukad̄di itself, "the place where some one erected a bund which held up (the water)." With the Wannai or Mannar name, Nanjuntindan, may be compared the name of a village in Negombo District, Nanjundankarai, which has the same meaning, "where the poison was eaten."<sup>1</sup>

The contributors of this note ask for the meanings of Kondachchi and Kappachchi. If these are the only Wannai or Mannar names that they cannot explain they are fortunate. I annexed to my paper of 22 years ago a list of 32 names in the Wannai alone of which I wanted explanation, but so far I have received none. [I did not include Kappachchi because I took it to be a feminine proper name.] I still want to know the meaning of Kuravil, Omantai, Tanduvan, Uvatkulam, Mulliyavalai and other place names.

1. *Ceylon Antiquary*, Vol. IV, page 110.

## THE "MEKHALÁ."

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

**I**N a previous issue of the *Ceylon Antiquary* (Vol. I, pp. 129-132) I ventured on the opinion (backed by quotations from the *Asakdá*, *Kávyasékhara*, *Mayúra*, *Parevi* and *Hansa Sandésayas* etc.) that this female ornament was originally worn inwardly, and that "it must have been something not unlike the heart-shaped ornament, held in position by a chain or string round the waist, which to this day is not infrequently seen worn in front by naked little 'street Arabs,' by Tamil and Mohamedan children, both girls and (more rarely) boys, for an obvious purpose."

This view of the *mekhalá* as an ornament worn at first beneath the dress finds confirmation even in Indian literature. Take, for instance, the *Mayúrástaka*, a 7th century Sanskrit poem of eight stanzas written by Mayúra, one of the *habitués* at the court of the Emperor Harsavardhana.

The theme of the poem—a decidedly erotic production—is the description of a girl or young woman, seeing whose form "with its adornment of beautiful limbs, even an old man becomes a *Káma*."

The 4th stanza reads :

vámenáveṣṭayanti praviralakusumam kesabháram kareṇa  
prabhraṣṭam cottariyam ratipatita guṇám mekhalám dakṣiṇena  
támbúlam codvahaní vikasitavadaná muktakesá narágá  
niṣkrántá guhyadesán madanasvasagatá márutam prárthayanti.

The "girdle (*mekhalám*) whose cord had slipped down during love" affords the confirmation I speak of. Just as in the case of verses 88 and 173 respectively of the *Hansa* and *Parevi Sandésayas* (quoted at p 132 of Vol. I of C.A.) I refrain, on grounds of delicacy, from translating the rest of the present stanza. To the curious student, unacquainted with the Sanskrit, I shall however be glad, if so desired, to send the translation privately.

## KURUWITA BANDA.

By A. J. W. MÁRAMBE, R.M.

**T**EMPORARY success had smiled upon the Portuguese and they had pushed the boundaries beyond Sitáwaka. With characteristic vandalism they converted a Devála of Sabaragamuwa, dedicated to god Saman, into a fort and stationed a garrison there. The soldiers maltreated those who passed along the road or came within their sight. The peaceful villagers, carrying pingos of eatables on their shoulders, were plundered of their precious burdens, and then led into the camp to be cross-examined.

"Are you Kuruwita Banda? Have you seen him at sword-drill? Can you do the same?" and many other questions about Kuruwita Banda and his whereabouts they would put to him. When they had made sure that the man knew nothing or little of Kuruwita Banda,

the clever swordsman of Sabaragamuwa, who, they suspected, was on the look out to make them uncomfortable, they would let him go.

Kuruwita Banda meanwhile was thirsting for a fight. He slept in a huddled heap on the ashes in the kitchen, and when questioned by his mother who did not wish to lose her son, he would exclaim : "Where's room for me to sleep ? The enemies press us on every side."

At times he would prepare a pingo and, with this on his shoulder, would venture quite near the Portuguese camp, staggering along till he saw the soldiers coming to fetch him and his pingo. Pretending to see them only when they approached quite close to him, he would leave the pingo and run away as timid victims of the Portuguese garrison often did. The soldiers never could catch him. They took the pingo only to find at one end an "*Etikehel*" plantain (wild plantain) and in the earthen pot at the other end a nest of hornets or a number of reptiles. One day, however, he suffered himself to be caught.

The soldiers led the villager to their camp. They teased him and had fun at his expense as they were wont to do.

"Are you Kuruwita Banda ?" one asked him with a merry laugh.

"No" replied the villager in an unsteady voice.

"Have you seen the fellow ? Have you seen him at sword drill ?"

"Yes," was the timid reply.

"Can you show us what it is like ?" they all cried.

"I do not have a sword," the villager pleaded.

But the soldiers were not to be put off. They gave him a sword and told him he must do it.

The villager turned for a moment aside and, drawing a thin sword from his palm-leaf-umbrella, wheeled briskly about. "I am Kuruwita Banda !" he yelled and set about him in right earnest.

The unarmed soldiers had scarcely recovered from their surprise when the greater number of them lay dying or dead. Kuruwita Banda wheeled round and round at every stroke, making more than one soldier kiss the ground. The people he was to have pleased with the display of his sword-drill being almost all killed or wounded, he rushed towards the *Dévale*. The Captain was there on the upper floor, a stupefied spectator of the scene. As Kuruwita Banda neared the *Dévale* the Portuguese Captain hurled himself on the Banda with drawn sword, mortally wounding him.

The scene of this crowning duel is depicted in a rock carving to be found today in the *Dévale*. Kuruwita, too, had his return blow and they laid themselves down to die—the captain with every soldier in his garrison killed or seriously hurt and Kuruwita his object attained.

The Sinhalese villager thus sings this hero's praise even at this day :—

<i>Sumana Saman deviyanne devale</i>	To the temple of Saman well known to fame
<i>Pemina siti haturu senagata pratikale</i>	The hostile soldiers of Portugal came,
<i>Darunu e Kuruwita Banda yuda ale</i>	Each and all fell a prey to the fearless sword
<i>Demina kadu pahara meri notaba siyale</i>	Of war-like Kuruwita Banda bold.

## COMBS—USES AND USERS.

By ARTHUR ALVIS, M.M.C.

WITH reference to Mr. G. Huntley's query<sup>1</sup> I trust the following brief notes may prove of some interest.—

The comb as an article of toilet has been in use for dressing the hair from very remote times. In many countries of antiquity, forms of it were used for fastening the hair, and as ornaments of the head. They were made of ivory and boxwood. In some of the tombs of Egypt, specimens of combs have been found which were used as head ornaments. They were originally in the shape of hairpins and were used to fasten the hair or knots of hair. Our word "comb" is derived from the Icelandic "*Kambr*," Ger: "*Kamm*" equivalent to "*crest*." Bayley in his *The Lost Language of Symbolism* says: "In the Saxon period an ordinary comb was a well recognised form of grave gift, and in later history combs were reserved for burials of ecclesiastical shining lights. A comb was the emblem of St. Blase, and the word '*crest*,' which is the equivalent of comb, does not differ from Christ." When the body of St. Cuthbert was disinterred at Durham Cathedral there was found on his bust a Saxon comb of ivory—It was no doubt a sign of the Cross, or of Ak Amber, the Great Sure Father."

I have not been able to trace the origin of the semi-circular comb. In Ceylon "skewers" or hairpins or bodkins of tortoise shell, or metal were used to fasten the hair knot of women, and over the knot was fixed a semi-circular head ornament made of metal or tortoise shell, often ornamented with a gold or silver rim and inlaid sometimes with precious stones.

The skewer or bodkin was called by the Portuguese "*gautura*," a corruption of the Spanish "*agudadura*," equivalent to a sharp pointed goad or bodkin. The comb was called "*pente*" or "*pentjie*" in Portuguese, derived from the Latin "*pecten*," a comb, an instrument with teeth used for carding wool.

It is alleged that in the Middle Ages priests were required to wear combs to keep back their long hair, so that they might officiate with comfort and decency. I have some recollection that Stanley in his search for Livingstone came across savage tribes in Africa with long hair who wore serrated combs.

When and how the tortoise shell comb and the "tall" or upright comb, "*kelin panáwa*," came first into use or fashion is obscure. I believe it was a fashion which the Sinhalese, or their Chiefs, copied from some other nation. They used to wrap a handkerchief round the head or wear a cap. Knox describes the Sinhalese as wearing "on their heads a red Tunis cap, or another cap with flaps or a country cap which were of the fashion of mitres." It is said that the wearing of the comb was first introduced into Ceylon about the 18th century by some Malay Prince who was deported from Java to Ceylon by the Dutch, but there is no accurate or reliable information.

The following extracts from Holman's *Travels in Ceylon* throw some light on the subject:—

Sunday 21st March 1830—Mr. Gregory invited the Second Maha Moodeliar de Saram to breakfast with us . . . . . The Moodeliars wear neither hats nor caps but they

1. *Ceylon Antiquary*, Vol. vi, p. 48.



cultivate a profusion of hair, which is turned up and secured behind with a comb like a woman's . . . . . This disuse of caps and the custom of wearing the hair turned is said to have originated from the suggestions of a Dutch Governor of Ceylon, who, observing that whenever a native chief took off his cap, on entering a room, his long hair always fell inconveniently over his face and shoulders, recommended one of them to have his hair dressed, turned up and secured with a comb, which besides rendering caps unnecessary would also look more ornamental. The Chief took this advice, which was soon followed by many of his brother chiefs, and at last it became *a la mode*.

Sullivan in *The Bungalow and Tent* writes as follows :—"So dearly do the Cingalese prize the fashion of wearing high combs, that the tyranny of the Tamil kings could devise no more galling and offensive enactment against the liberty and predilections of their low-country subjects than by forbidding the use of that article. It is remarkable that Julius Caesar attacked the forefathers of our Gallic neighbours on the same tender point and obliged them to doff their *Chevelure* as a token of submission."

I would call attention to the words "low-country subjects."

If there is foundation for this statement it would appear that the custom of wearing of "high combs" is one of great antiquity.

Sullivan does not enlighten us as to who was the Tamil king (or kings) who published this edict. Between the years 203 B.C., when Elála subdued Ceylon, and A. D. 1023, when Mahinda IV was carried captive to the coast of India, there were no less than six invasions by the Tamils, and several "Malabar" kings, and after the Cholian victories several viceroys—but I have not succeeded in tracing in the old histories any decrees of the Tamils, such as Sullivan refers to.

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## DESIGNS OF PADDY FIELD IRRIGATION—CHANNELS.

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

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"*DE minimis non curat lex*," but the maxim does not hold good with regard to the study of a people or a civilisation.

I wonder whether it has been generally noticed that in the paddy fields of the Sinhalese, both Kandyan and Low-country, the channels (*diya máru*) are constructed on regular patterns of which there are a considerable variety, and not without an eye to artistic effect.

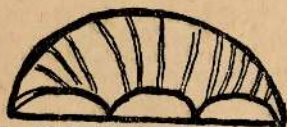
I annex a series of designs<sup>1</sup> which I have noted, chiefly Kandyan, but I think that they prevail more or less all over the country where the Sinhalese are. I regret that I have not noticed what the Tamil practice is in this respect.

It would be interesting to learn what the custom is in other rice-growing countries, India, Java, Burma, Siam, China, etc., and in Europe, Italy.

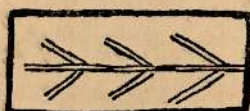
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1. The boundary lines in the sketches (*vide p. 101*) represent dams (*niyarawal*), the interior lines channels.

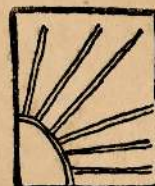
PADDY FIELD CHANNELS.



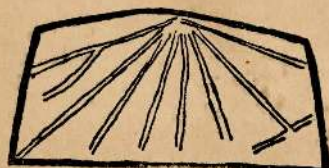
1. The Umbrella  
perhaps the commonest type of any



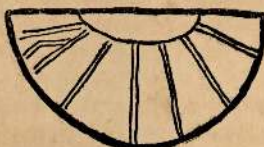
2. The Arrow



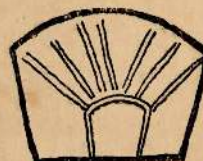
3. The Rising Sun



4. The Fan



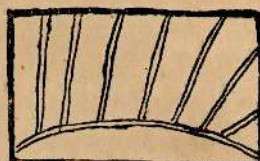
5. The Gorget



6. The Tunnel



7. The Perspective



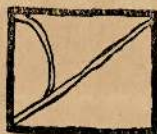
8. The Cigar Case



9. Futurist ?



10. The Cigarette Case



11. The Crook (*hendūwa*)



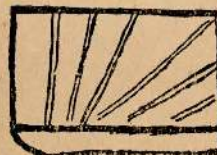
12. The Envelope



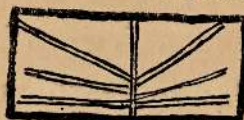
13. The East Indiaman



14. The Cocade



15. The Bose



16. The Tree

# Literary Register.

## THE KANDYAN PENSIONERS OR THE LAST SCIONS OF SINHALESE ROYALTY.

### HISTORY OF THE PENSIONS.

#### Causes of Their Origin.

*(Continued from Vol. VI, Pt. I, Page 62.)*

#### IV. PENSIONERS RELATED TO THE KANDYAN DYNASTY. (List No. 1.)

Proposed				
Reserved List.	Remaining.			
1	7	8	First-Life Pensioners drawing Rs.	307 3 7
5	25	30	Second-Life	678 3 4
6	4	10	Third-Life	276 3 6
<hr/>				
Rs. 623 15 4	Rs. 637 11 1	48	Pensioners drawing	Rs. 1,261 10 5
<hr/>				

NAME.	Life.	Age.	Pension.			Date of Authority. <sup>1</sup>	Place of Residence.	Family.
<b>Family of Rajadhi Rajah Singha.</b>								
1. Bungarasamy Rajah ..	.. 2nd	46	R. 29	a. 2	p. 8	1858 November 20	The Fort, Vellore	.. Wife and one child. —
2. Thorasamy Naik ..	.. 2nd	49	26	8	8	—	Chittoor, 22 miles from Vellore.	Three sons and two daughters.
3. Vencata Soobrayloo Rajah ..	.. 2nd	65	36	6	6	—	Vellore	.. Children dead, but has three grandsons and two granddaughters.
1858.								
4. Sashumah ..	.. 2nd	—	24	0	0	October 14	Vellore—transferred from Tanjore.	—
5. Venacata Kistna Coomasamy Naik ..	.. 2nd	35	24	13	10	—	Madura	.. Wife and some dependants.
1838.								
6. Dorasamy Rajah ..	.. 2nd	49	21	14	0	September 29	Negapatam	.. Four relations, besides servants, depending on him.
1864.								
7. Gopalsamy Rajah ..	.. 2nd	44	29	2	8	November 20	do.	.. Wife, son, daughter-in-law, and dependants.
1857.								
8. Vencataramsamy Rajah ..	.. 2nd	29	58	5	4	December 4	do.	.. Five relations and several servants.
9. Vencatasamy Rajah ..	.. 3rd	25	58	5	4	—	do.	.. Nine relations, and a number of servants dependent on him.
10. Coomasamy Rajah ..	.. 2nd	49	70	0	0	—	do.	.. Wife and married son, and fourteen other relatives.
<b>Family of Vickrema Rajah Singha.</b>								
11. Appoosamy Naik ..	.. 1st.	57	25	8	0	—	Vellore	.. Two sons and three daughters. Sons are 30 and 25 years old, but have no education, and cannot earn a livelihood.
12. Cunnasamy Naik ..	.. 1st	65 to 70	34	12	6	1836. April 5	do.	.. Two daughters and one son.
1850.								
13. Chinatamy Naik ..	.. 1st	47	18	4	0	February 21	Tanjore	.. Wife, son, two daughters, two male and one female grandchildren.

1. The date of Authority quoted is that of the Madras Government; that of the Ceylon Government will be anterior by a few weeks.

Relationship to the Royal Family.	REMARKS.
Second son of Jyasamy Rajah, who was brother of Mootoosamy Rajah.	Would not like to commute his pension or return to Ceylon.
Grandson of Kondesamy Rajah, and grand-nephew of Mootoosamy. Was adopted by one of the brothers-in-law of Rajadhi Rajah Singha.	Would not like to commute or return. Children have no education and are not likely to be able to support themselves.
Son of Kondesamy Rajah, who was brother to Opiatia Amah (or Oobendramah), 2nd widow of Rajadhi Singha, by whom he was adopted. Claims to be the adopted heir of Rajadhi Rajah Singha, but, according to his own story, it is plain that the three surviving queens could not agree to adopt any one nephew, and that the adoption in this case was by the secondwidow only.	Asks for ceremonial allowances, and is entitled to them on a moderate scale, which he receives. Married a niece of Vickrema Rajah Singha, and is therefore related to both families. Does not wish to go back or commute.
Widow of Kistnappa Naik; he was sister's son of Kondesamy Rajah, and was deported at the age of 8 or 9.	Claims ceremonial allowances, but is not entitled.
Son of Mootoosamy, and grandson of Kondesamy Rajah, grand-nephew of Mootoosamy Rajah.	Considers his pension too small to enable him to keep up the dignity of his position; claims relationship with the Carnatic Princes. No apparent reason for doing anything for this man.
Son of Chinnasamy, nephew of Mootoosamy Rajah.	
Third son of Jayasamy and nephew of Mootoosamy-Rajah.	
Grandson of Chinnasamy Rajah, and adopted son of Lutchweedavie Ummaul, wife of Gelibilsamy Rajah.	Is well educated and intelligent.
Son of Subbarayalu Rajah, who was eldest son of Jayasamy, and was adopted by Mootoosamy's widow, Venatasamaul, or Moodoocumamaul.	Claims to be heir to Mootoosamy Rajah by adoption of his father; is a well educated, intelligent young man.
Son of Ramasamy, the 5th brother of Mootoosamy. Adopted son of Renganaiker Amah, and Menatchi Amah, queens of Rajadhi Singha.	Did not appear.
Husband of the ex-king's sister-in-law. Ex-king was son to his father's sister.	Has nommeans of gaining a livelihood,—would not like to commute his pension. Came over as an infant, and would not care to return.
Nephew, i.e., son of the king's sister.	Son is unmarried for want of funds. Would not like to go back unless he could be restored to his former position. Not a case for commutation, but a small marriage allowance might be given to the son.
Son of Gampaulsamy Naik, the father of the 1st and 2nd queens. Married ex-king's sister.	Would not like to commute or return to Ceylon. Born in India, and was allotted a pension when pension roll was settled.

NAME.	Life.	Age.	Pension.			Date of Authority. <sup>1</sup>	Place of Residence.	Family.
			R.	a.	p.			
14. Kummarasobbe Naik ..	1st.	62	37	0	0	—	Tanjore.	.. Wife, two sons and two daughters married, one grandson and two daughters unmarried.
15. Kummarasamy Naik ..	1st	68	30	1	10	—	do.	.. Wife, son, two married daughters. One of them, Savetri Devi, married the ex-king's son.
16. Bangarusamy Naik ..	1st	65	33	1	3	—	do.	.. Wife, one son, two daughters married; two sons, one daughter aged 30, unmarried.
17. Kuppamal ..	1st	56	3	8	0	1850. February 21	do.	.. Four relations.
18. Muddukanauma ..	1st	70	125	0	0	—	do.	.. Has a crowd of relations and dependants living on her.
19. Coomarasamy Naik ..	2nd	25	20	0	0	1852. June 11	Vellore	.. One has three children; the other is just married
Cundasamy Naik ..	2nd	30						
20. Veziaragavendrasamy ..	2nd	42	11	0	0	1862. November 21	Vellore	.. Wife, and three young daughters.
21. Utchummal, and Vencattapah Naldo, her son ..	2nd	28	8	0	0	do.	Bangullore near Vellore.	Widower, with three girls and a boy, all young.
22. Ragamaul ..	2nd	—	3	0	0	1866. May 28	Naragunty near Vellore.	—
23. Savetri Devi ..	2nd	26	63	5	4	—	Tanjore	.. No children.
24. Vencatasubbasamy ..	2nd	52	13	10	2	1856. February 27	do.	.. Wife, two sons, one of whom is with him; the other, Ramakistnasamy Rajah, was adopted by 1st queen; one married daughter and one unmarried.
25. Kummarasamy Naik ..	2nd	65	6	4	0	—	Tanjore, came from Vellore.	Three sons and many granddaughters; one of his sons is a widower.
26. Durasamy Naik ..	2nd	49	3	12	0	1853. October 29	Tanjore, came from Vellore.	Widower; has a son and two daughters unmarried.
27. Vencatasamy Naik ..	2nd	55	3	8	0	—	do.	.. Widower; has one son, three daughters, and many grand-children.
28. Vencatasamy Naik ..	2nd	19	10	13	4	—	Tanjore	.. Unmarried; adopted father left two widows.
29. Vencatasamy Naik ..	2nd	51	9	4	7	1857. September 2	do.	.. Wife, one son, and one grand-daughter.
30. Vencatapadmanabasimi Naik ..	2nd	30	20	0	0	—	Lives now at Tanjore; has transferred his pension to Madura, to pay his debts.	A widower; has mother, sister, and daughter.
31. Darma Rajah ..	2nd	17	50	0	0	1861. October 25	Tanjore with the queen.	Unmarried; is supposed to take care of his three sisters by adoption.
32. Tayasimmale Rajah ..	2nd	15	56	10	8	1861. October 29	Tanjore	.. Unmarried
33. Chukkami Ammal ..	2nd	38	3	0	0	1862. November 21	do.	.. —
34. Kummaramma ..	2nd	58	15	7	4	—	do.	.. Two relations
35. Bungar Naik ..	2nd	35	4	8	0	—	Madura	.. Wife and daughter
36. Bungarusamy Naido ..	2nd	Old	22	15	3	—	do.	.. Alone
37. Moodookistna ..	2nd	58	8	10	0	—	Poodoo Cottah	.. Four in number
38. Rajanaik Ummaul ..	2nd	55	10	0	0	—	Madura	.. —
39. Dorasamy Naik ..	2nd	48	14	1	0	—	Negapatam	.. Wife, two sons, grandsons, and a brother.
40. Ramasamy Naik ..	3rd	17	4	10	8	—	do.	.. —
41. Kuppumal ..	3rd	45	10	0	0	—	do.	.. —
42. Vencatajee Ummaul ..	3rd	—	4	0	0	1864. March 22	Vellore	.. —
43. Lutchmee Amaul ..	3rd	23	16	10	8	—	Tanjore, with the queen.	Married to one Visvanathoo Bengaroo Teroomal Naik.
44. Mandalasaamy ..	3rd	20	16	10	8	—	do.	.. Married to Vencata Ramakistnasamy Naik.
45. Bajerta Davi ..	3rd	15	16	10	8	—	do.	.. Married to Coomarasamy Naik.
46. Hirthisimmala Rajah ..	3rd	15	44	3	6	1870. March 15	Tanjore	.. A mother, Vijayarajah Devi, who formerly drew the pension.
47. Cuthsamy Rajah ..	3rd	45	35	0	0	1860. January 7	Solanundewe, 12 miles from Madura.	Wife, son and several dependants. Son 3 years old.
48. Dorasamy Rajah ..	3rd	50	70	0	0	—	do.	.. Ten relations in all.

1. The date of Authority quoted is that of the Madras Government; that of the Ceylon Government will be anterior by a few weeks.

Relationship to the Royal Family.	REMARKS.
Elder brother of Chinnasamy Naik above; brother of 1st and 2nd queens.	Two other brothers, Vencatasamy and Ramasamy Naik, are dead. Asks for ceremonial allowance, as he is unable to marry his two daughters.
Son of Petha Dagalsamy, or Dingalu Naik, who married ex-king's sister.	Takes charges of Savetri Devi, who lives apart from the queen, and tries to assume airs of Royalty.
Son of Dassappah Naik, who married a sister of the 1st and 2nd queens.	Wants to commute his pension, and his sons would consent if a fair sum was allowed. Feels the disgrace of his daughter being unmarried, and of his debts. At first asks 20 years' purchase of his pension; then states that he will leave it to Government to fix the rate.
Daughter of Gampalsamy Naik, sister of Kummara Subba and Chinnasamy Naik.	Pension should be commuted on her death. Owns two velis of land at Poodoo cottah.
3rd ex-queen of Vickrema Rajah Singha, daughter of Chinnadagala Naik.	See various petitions.
Sons of the ex-king's brother-in-law, Vencatasamy Naik, who was brother to the 3rd and 4th queens.	Would not like to go back to Ceylon or to commute, as a lump sum would only pay their debts. Have no education and no employment. Owe about 400 to 500 rupees.
Son of Samy Coomarasamy Naik, who married the king's niece. Nephew of Ragamah (Rs. 3), brother of Suck-enamah or Chackani Ummaul (Rs. 3), of Tanjore, uncle of Venatapa Naido. Samy Coomarasamy received Rs. 45 10, but his pension was split up on his death.	Complains that his father drew Rs. 44, which was split up, so that he only received Rs. 14, and that Rs. 3 of this were afterwards taken away and given to Ragamah. Would not like to commute as he is much in debt. His father left him a debt of Rs. 1,000.
Nephew and sister-in-law of Veziaragavendrasamy. Inherited part of Samy Coomarasamy's pension.	Utchemmal cannot come into Vellore, and petitions that the whole pension may be drawn by her son. No objection. V. Naido wants assistance to marry; would not return to Ceylon or commute. Thinks it beneath his dignity to work, but would not mind a Deputy Collectorship, or other employment of similar rank. Is an idle fellow, and deserves no consideration.
Sister of Samy Coomarasamy Naik, and aunt of Veziaragavendrasamy.	Is accused by her nephew of living in concubinage with a Police Constable, and having an illegitimate child.
Daughter of Kumarasamy Naik, widow of king's son, Rajadhi Singha.	Wishes to adopt an infant relative; no objection. Asks for 1st class pension, and 2nd class ceremonial allowances, instead of 2nd and 3rd as at present.
Second son of Kummarasamy, the brother of the 1st and 2nd queens. Elder brother, Sobba Narrainasamy Rajah (now dead) adopted by 2nd queen.	Complains of the smallness of his pension. As his elder brother was adopted by 2nd queen, Chellamal, considers that he should inherit his father's pension of Rs. 70, whereas he only gets a share, Rs. 13 10 2. No real claim. Owns six velis of land at Combacomun.
Son of Kannamaina Naik, who was brother to Gampalsamy Naik, ex-king's father-in-law; claims to have married the 3rd queen's sister.	Complains of the smallness of his pension. His father drew Rs. 49, but on his death the pension was split up. Considers that it would be a disgrace for his sons to seek employment.
Brother of the foregoing.	Complains of the smallness of his pension; cannot marry his son or daughters for want of means. Has no employment.
Brother of the two foregoing.	Does nothing; depends on the protection of Government.
Adopted son of Vencatasamy Naik, who was son to Gampalsamy Naik, and brother-in-law to ex-king.	Does nothing, but lives on his pension; asks for ceremonial allowances. (Not entitled).
Son of Perumal Naik, who was related to the 3rd queen, (nephew of her mother), and was also nephew to Mootoosamy Rajah.	Does nothing, and his son also does nothing.
Son of Kistnappa Naik, brother of 1st and 3rd queens; married Parthi Devi, daughter of Lutchmee Deviamah, who was daughter of 3rd queen.	Wishes to have his own pension increased, and to continue to draw, for the benefit of his daughter, the pensions of Rs. 50 allowed to Parthi Devi for herself and two sisters, but now drawn by Darma Rajah on their account. As it is a 3rd-life pension, the daughter has no claim.
Son of Alagerrisamy Naik, who married Lutchmee Deviamah, daughter of 3rd queen.	Wants a larger pension, as well as Rs. 1,750 ceremonial allowances for himself also for his sister.
Adopted son of the 4th ex-queen.	Wants ceremonial allowances undrawn by father and adoptive mother.
Wife of Chinnasamy Naik.	Petitions for ceremonial allowance. Not entitled.
Daughter of Petha Dingalle Naik, niece of 1st queen of Vickrema Singha.	Used to draw Rs. 10 8 0, but the pension has been divided between himself and his brothers.
Son of Tirumal Naik, a brother-in-law.	Did not appear.
Nephew of 1st and 2nd queens.	Absent.
Son of a brother-in-law of an ex-queen.	Absent.
Maternal uncle's sister married Rajah Singha Rajah, a previous king.	Absent.
Son of Chukani Ummaul, sister-in-law of Vickrema Singha.	Absent.
Son of Dorasamy Naik above.	Inherited the pension of his grandmother; is employed on the Railway as a Clerk.
Widow of Vencataperumaul, who was son of Vencatasamy, a step-brother of Vickrema Singha.	Vencatajee Ummaul asks that her sister may draw the pension for herself. No objection.
Granddaughters of Pethadagalsamy Naido, brother-in-law of the king.	Are granddaughters of Vickrema Singha.
Daughter of Lukshmee, or Lutchmee Davyamah, daughter of 3rd queen.	Do. do. do. do.
Do. do. do. do.	Do. do. do. do.
Son of Subbanarraindrasamy Rajah, who was adopted by 2nd queen.	Wants ceremonial allowances. It is doubtful whether Subbanarraindrasamy Rajah was not also adopted by 1st queen.
Son of Anglesamy Rajah, younger-brother of Dorasamy Rajah.	Complains of the insufficiency of his pension, and that his brother Dorasamy Rajah has Rs. 1,000 ceremonial allowance.
Son of Anglesamy Rajah, who came over in 1806, 2nd son of Sooboosamy, and brother to Cuthsamy Rajah.	Absent. Rs. 35 of his original pension has been given to Cuthsamy. These pensions were granted 1st to Dorasamy Rajah's father, 2nd to eldest son, 3rd to Dorasamy Rajah himself.

V. PENSIONERS WHO ARE NOT RELATED TO THE KANDYAN DYNASTY  
OR WHOSE RELATIONSHIP IS VERY DISTANT. (List No. 2).

6 First-Life Pensioners drawing	Rs. 30 5 6
61 Second-Life	323 4 7
30 Third-Life	133 4 7
2 Charitable Allowances	15 0 0
99 Pensioners drawing	Rs. 501 14 8

NAME.	Life.	Age.	Pension.	Date of Authority.	Place of Residence.	Family.
<b>First and third batches of Pensioners.</b>						
1. Soobrayloo Naidoogan	2nd	About 35	<i>R. a. p.</i> Draws a third share of Rs. 25 with two brothers.	—	Came from Tanjore to Vellore within the last few days; has not yet drawn pension at Vellore. Lives at Chittoor	A widower; has three girls and a boy, all young. Wishes to marry again.
2. Vencatasamy Naik	2nd	35	6 10 6	—	Tanjore	Wife; no children. Supports mother-in-law and two sisters-in-law out of his pension.
3. Peddasamy Naik	2nd	28	8 4 7	—	Madura	Wife, son, and daughter.
4. Dorasamy Naik	2nd	30	8 4 7	—	do.	Wife, son, and two daughters.
5. Ferumal Naik	3rd	28	2 8 0	—	Tanjore	One relation
6. Ramasamy Naido	3rd	15	6 10 6	—	Madura	A mother
7. Cavaty, <i>alias</i> Narrainasamy Naik	3rd	30	2 8 0	—	do.	Unmarried
<b>Second Category of Pensioners.</b>						
8. Rajagopal Naik	1st	60	7 13 4	—	Shenagungah	—
9. Moodookistnah	1st	67	5 0 0	—	Vellore	A wife and seven children; one son has emigrated to Mauritius, the other sons are still too young to work.
10. Mootheyaloo	1st	60	2 8 0	—	do.	—
11. Rukmani Kantha	1st	55	4 3 2	1851. August 29	Tanjore	—
12. Chinne Nayana Naik	1st	50	6 13 0	—	Madura	Wife, three sons, two daughters.
13. Alagatchi Ummaul	2nd	69	8 4 0	—	do.	Son and grandson, Nataniasamy, unmarried.
14. Naramaul	2nd	45	4 0 0	—	do.	—
15. Kuppamaul	1st	60	4 0 0	—	do.	—
15. Narraido	2nd	60 or more	7 0 0	—	Vellore	Has one son and two daughters; son has left him, daughters are married. Two nephews live on him.
16. Setamah	2nd	Old	6 10 8	—	do.	—
17. Vencatasamy Naik	2nd	—	22 0 0	—	Narragunty near Vellore. Absent without leave at Negapatam	Two brothers depend on him for their subsistence. They complain that he will not assist them.
18. Muddalgivi	2nd	61	14 0 0	1854. January 4	Tanjore	Three sons, a sister, an unmarried daughter, five grandchildren, and in all 14 persons dependent on him.
19. Ramasamy Naik	2nd	49	4 0 0	—	do.	Wife and two sons, who are at school.
20. Amneamah	2nd	—	4 0 0	1844. February 10	Nawragunty near Chittoor.	—
21. Muttyalsamy Naik	2nd	49	2 8 0	—	Tanjore	A grown-up daughter, unmarried for want of funds.
22. Kristnappa Naik	2nd	53	<i>R. a. p.</i> 3 12 8	1844. December 13	Tanjore	Wife, daughter, and a grandson, 9 years old, who goes to school.
23. Mangathye	2nd	56	1 15 4	do.	do.	—
24. Panchividon	2nd	20	1 14 4	1856. October 1	do.	—
25. Govindasamy Naik	2nd	37	14 10 6	1844. December 13	Wallum, 7 miles from Tanjore.	Wife, two sons, and three daughters.
26. Vencatarangla	2nd	35	2 8 0	1858. December 7	Combaconum; draws pension at Tanjore.	—
27. Narainasamy	2nd	—	2 12 0	1858. December 24	Negapatam; draws pension at Tanjore.	—
28. Chellamal	2nd	50	7 0 0	—	Tanjore	One relation
29. Kuppamaul	2nd	35	2 5 4	—	do.	Four relations
30. Kannauma	2nd	40	4 0 0	—	do.	—
31. Gonamther	2nd	75	3 12 8	—	do.	Five relations
32. Bungaruthye	2nd	55	2 0 0	—	do.	Son, Pudmanbasamy, a pensioner.



Relationship to the Royal Family.	REMARKS.
<p>Son of one Ramasamy, who came over in 1817 as a boy of 12. Ramasamy Rajah, brother of the 1st and 3rd widows of Rajadhi Rajah Singha, married this Ramasamy's sister. He is in reality therefore no relation. Son of Soobrayloo Naik, who was a distant relation to Rajadhi Rajah Singha. States that his father married a sister of two of the queens; this is not the case. Brother of Soobrayloo Naidogam of Vellore. No relation to the Royal family.</p>	<p>Does not wish to go back or commute. Has no education; would think it beneath his dignity to employ himself, but would accept a Deputy Collectorship, or office of corresponding rank. Asks for ceremonial allowance, but is not entitled to it. Has no occupation; says he does not know how to do anything.</p>
<p>Do. do. do. do. } Very distant; son of Kumarasamy Naik, grandson of Perumal Naik, who was related to Mootoosamy Rajah.</p>	<p>Ask that the full pension of their late father may be continued to them, also for a lapsed pension of their grandmother. I have explained that the requests are inadmissible. States that he has never learned to read and write, never went to school; considers himself one of the Royal Family. I have informed him that he is a very distant connexion only, that his pension will die with him, and that he is still young and fit to work. A case for forced commutation. At school.</p>
<p>Grandson of a brother-in-law of Rajadhi Rajah Singha. Brother of Perumal Naik at Tanjore.</p>	<p>Did not appear. Would not like to commute or go back to Ceylon, as he has no friends there now. Complains that he once drew a pension of Rs. 12, but that by Colonial Secretary's letter of 14th May, 1850, this was reduced to Rs. 5. Asks that he may draw the old rate.</p>
<p>Very distant connection. Servant of the ex-king. States that his father was the king's physician.</p>	<p>Eldest son, 15 years old, has never been to school. Does nothing.</p>
<p>A woman servant.</p>	<p>Not related.</p>
<p>Sister of Mudda'agivi, a servant. A distant cousin.</p>	<p>Did not appear. Would not like to commute—several relations are dependent on him; could not go back at his age. There is no reason why the nephews should not work,—probably they do.</p>
<p>Wife and daughter of Nagama Naik.</p>	<p>This pension is claimed by another widow, who pretends she is Mullah's lawful widow. This pension might be commuted, but the two brothers should receive a share. Acted as servant to the king, and now as steward to the queen, drawing her pension, &amp;c. Complains of smallness of his pension, but would not like to commute. One son employed at Coimbatore, another on the Railway, the third lives with him.</p>
<p>Daughter-in-law to ex-king's maternal uncle. Son of a servant, who held a piece of land from the king.</p>	<p>Pension was reduced at the time of Poonducottah frauds. See Colonial Secretary's letter of 16th September, 1861.</p>
<p>Widow of Mullah, a servant.</p>	<p>Complains of smallness of pension. Was employed for a time by "Religious Department"; cannot read English, and therefore cannot find employment. Has been a Road Maistry at Poondocottah, and is probably employed, though he will not allow it.</p>
<p>No relation. No relation. Son of Kristnasamy Naik.</p>	<p>Has never done anything; is partially blind.</p>
<p>Son of Moothalsamy Naik, whose mother was "sister" to Vickrema Singha's mother.</p>	<p>Pretends that he does not do anything, but in reality works as a bricklayer.</p>
<p>No relation; said to have married a nephew, but it was probably a more distant relation.</p>	<p>Has had no education: sons are too young to work, but one of them is at school.</p>
<p>Son of Viraragava Naik, whose family was related to some relations of Vickrema Singha.</p>	<p>An Overseer in Public Work's Department, drawing good salary, Rs. 15.</p>
<p>Son of Narainasamy Naik, a servant. Sister to Kristnappa Naik.</p>	<p>Is head constable at Negapatam, and acting writer in Kachcheri.</p>
<p>Son of Kurman, a servant.</p>	<p>—</p>
<p>Son of Virama, a servant.</p>	<p>—</p>
<p>Is no relation; adopted son of Opachalu Naik, a servant.</p>	<p>—</p>
<p>Is no relation; adopted son of Chinnasamy, a servant.</p>	<p>—</p>
<p>Daughter-in-law of the late Petha Dinghan Naik. brother-in-law of ex-king.</p>	<p>—</p>
<p>Widow of Kammia Naik, a distant relation. Daughter-in-law of Perumal Naik, who was cousin to 3rd queen.</p>	<p>—</p>
<p>Concubine of late Muttusamy Naik.</p>	<p>—</p>
<p>Daughter of Petha Dinghalu Naik.</p>	<p>—</p>

NAME.	Life.	Age.	Pension.			Date of Authority.	Place of Residence.	Family.
			R.	a.	p.			
33. Chinnatambee Naik ..	2nd	55	4	2	0	—	Solamandura	Widower; has two sons and two daughters.
34. Vencatasamy Naido ..	2nd	50	2	8	9	—	Madura	Two sons and their families.
35. Vencatachelaputty Naido ..	2nd	30	10	8	0	—	Khorooopatty, near Madura	Wife, and three step brothers; no children.
36. Dorasamy Naido ..	2nd	20	6	6	0	—	Madura	Unmarried.
37. Chinnasamy Naik ..	2nd	35	10	4	0	—	Solamundura	Mother, two, unmarried sisters, wife, two sons and a daughter.
38. Coomarasamy Naik ..	2nd	39	2	8	9	—	Madura	Wife, two sons, and daughter.
39. Dorasamy Naido ..	2nd	31	2	8	0	—	do.	Not married; have a mother.
40. Verasoora Rajana Naido ..	2nd	29	2	8	0	—	do.	Wife and two daughters ..
41. Muthusamy Naik ..	2nd	56	2	10	1	—	do.	Two sons and two daughters.
42. Vencatasamy Naik ..	2nd	42	5	0	0	—	do.	Two sons, two daughters. Sons are at charity school
43. Coomarasamy Naik ..	2nd	55	1	15	8	—	do.	Married; no children ..
44. Kistnasamy ..	2nd	26	1	14	10	—	Oorapilly	None
45. Allamal Ummaul ..	2nd	40	3	15	3	—	do.	Wife; no children ..
46. Mudamaul ..	2nd	36	1	15	7	—	Madura	Not married; has an unmarried sister.
47. Vencatasoobbiah ..	2nd	28	2	12	8	—	do.	Wife, and daughter ..
48. Ramchandappah Naik ..	2nd	38	2	12	6	—	do.	Wife, three sons, and one daughter ..
49. Ramasama Naido ..	2nd	30	5	3	4	—	do.	Two in number ..
50. Chinna Soobba Naido ..	2nd	55	3	0	3	—	do.	Four in number ..
51. Sobrayloo Naik ..	2nd	Old	3	0	3	—	—	do.
52. Terumal Naido ..	2nd	43	3	0	3	—	Madura	Five in number ..
53. Coppa Ronth ..	2nd	28	10	3	4	—	Poodocottah	—
54. Chingen Jayaloo Naik ..	2nd	45	10	9	0	—	Oorapilly	—
55. Dorasamy Naido ..	2nd	4	10	6	0	—	do.	—
56. Gonappatty Naik ..	2nd	58	2	12	0	—	Poodocottah	—
57. Nautcheemah ..	2nd	60	6	0	0	—	Madura	—
58. Peddasamy ..	2nd	29	2	0	0	—	Poodocottah	—
59. Periasamy, or Kumarasamy ..	2nd	46	3	0	0	—	Madura	—
60. Ramasamy Naido ..	2nd	54	8	8	0	—	do.	—
61. Seshumaul ..	2nd	45	3	15	10	—	Ramnad	—
62. Sonima Marianusamy Naidoo ..	2nd	46	7	0	0	—	Trichinopoly	—
63. Seroomal Naidoo ..	2nd	46	3	13	11	—	Shenagungan	—
64. Vencataluchmamah, or Punchiameh ..	2nd	55	2	0	0	—	Madura	—
65. Vencataluchema Ummaul ..	2nd	32	4	2	8	—	do.	—
66. Veramah ..	2nd	35	3	8	0	—	do.	—
67. Moodoomtanamah ..	2nd	31	4	0	0	—	do.	—
68. Appamah ..	2nd	47	2	12	8	—	do.	—
69. Chengamaul ..	2nd	40	2	5	4	1863. August 10	Tranquebar	A son, Dorasamy ..
70. Dorasamy Naik ..	2nd	24	11	5	2	1864. March 21	do.	—
71. Dhorasamy ..	3rd	30	3	0	0	—	Vellore	None, except three sisters, one of whom has a pension of Rs. 2.
72. Lutchammaul ..	3rd	—	2	0	0	—	do.	—
73. Pudmanabasamy ..	3rd	19	2	8	0	—	Tanjore; absent at Madura	None ..
74. Bangarramah ..	3rd	38	9	0	0	—	Tanjore	—
75. Alagerrisamy Naido ..	3rd	12	5	4	0	—	Madura	Two sisters ..
76. Coomarasamy, or Comarakistnappa Naik ..	3rd	40	4	2	6	—	do.	Four sons and three brothers
77. Appavoo, alias Sobba Naidoo ..	3rd	26	3	0	0	—	do.	Wife, son, and daughter ..
78. Vencataperoomal Naik ..	3rd	40	2	10	0	—	do.	Wife, son, and five daughters.
79. Narrahasamy Naido ..	3rd	28	4	4	8	—	do.	Unmarried ..
80. Narrainsamy ..	3rd	16	5	14	0	—	do.	None ..
81. Seethoosamy ..	3rd	11	2	6	0	—	do.	Mother and sister ..
82. Vencatachellapitty Naik ..	3rd	22	2	5	4	—	Oorapilly	Has a mother ..
83. Mungooputty Naik ..	3rd	61	2	5	4	—	Oorapilly	—
84. Ramasamy Naik ..	3rd	26	2	5	4	—	do.	—
85. Rengappa Naido ..	3rd	15	3	14	0	—	Near Trichinopoly	Lives with mother and aunt
86. Thayammal ..	3rd	31	3	14	0	—	do.	Two in number ..
87. Stree Renga Natchya ..	3rd	36	3	14	0	—	do.	Six in number ..
88. Angalasamy ..	3rd	22	14	10	8	—	Madura	Nineteen in number ..
89. Alagerrisamy Naido ..	3rd	27	1	11	7	—	Ramnad	None ..
90. Ammauloo ..	3rd	50	2	1	0	—	do.	—
91. Alamaloo ..	3rd	40	2	0	0	—	Madura	None ..
92. Ramasamy Naido ..	3rd	52	23	5	0	—	Ramnad	Four in number ..
93. Moodoomeenamah ..	3rd	36	3	8	0	—	Madura	—
94. Dorasamy Naik ..	3rd	25	3	0	0	1860. 3 January 25	Negapatam; but absent just now.	—
95. Vencatasamy Naik ..	3rd	23	3	0	0	—	do.	—
96. Palanisamy Naik ..	3rd	21	3	0	0	—	Negapatam	—
97. Muttukristna ..	3rd	60	2	10	8	1854. November 24	do.	One daughter and two grand daughters.
98. Kanary Ammah ..	—	46	5	0	0	—	Madura	—
99. Rukmany Ummaul ..	—	—	10	0	0	—	do.	Two in number ..

Relationship to the Royal Family.	REMARKS.
Grandson of a daughter of the ex-king's uncle.	Sons have not been educated, and do nothing. Considers that it would be a disgrace to them to serve anybody. Is willing to commute his pension.
Son of Perumal Kooty Naik, a cousin of the ex-king	One son does nothing, the other has been adopted by another family. Would not wish to commute.
Son of Vencatasamy Naik, a "co-partner," i.e., a relation of a relation.	Has no occupation.
Son of Akeasamy Naik; very distantly related.	Would not like to commute.
Son of Lutchmee Pathy Naik, whose sister was wife to ex-king's father-in-law.	All do nothing. Sons are young to go to school.
Father was a cousin to ex-king; is brother of Vencatasamy Naido above.	One son is 14 years old, but not at school.
Brothers of Muttyalsami Naik at Tanjore; sons of Viraragava Naik, a distant relation.	Complain of the smallness of their pensions, which do not enable them to marry. Do nothing.
Son of one Authy Ummaul, who was wife of Vencatasamy.	Is servant in a shop in Madura.
Son of Chinnanuma Naido; a very remote relation.	A vendor of arrack. Eldest son was in the Police, but broke his leg, and has now no employment.
Son of the sister-in-law of the ex-king's elder brother.	Used to receive a pension of Rs. 15 13, but this is now sub-divided amongst the family.
Cousin of the above Coomasamy.	
Aunt of do.	
Sister of do.	
Son of a servant.	Employed with a merchant in Madura.
Son of Vencataummah; a very distant connection.	Says he does nothing.
The son of an ex-servant.	Says he has no employment.
Grandson of ex-king's maternal aunt.	
Brother of Chinna Soobba.	Has drawn his pension till lately at Madura, but has left, and is believed to have gone to Vellore.
Brother of Chinna Soobba.	Did not appear, as he was sick.
A distant connection.	Did not appear; a woman.
Father married a sister-in-law of Nagoma Naik.	do. do.
A "co-partner," i.e., relation of a relation; son of Chingaramasamy Naik.	Did not appear.—Allowance granted for the support of Dava Amma and her family.
Son of a relative of an ex-queen.	Absent.
Widow of one Ramasamy Naik; he drew Rs. 12.	
Brother of Bungaru Naik, whose pension of Rs. 10 was divided.	See Apparoo and Bungar Naik.
Illegitimate brother of Appoosamy Naik of Vellore.	Should be a life pension.
Grandmother, Chinnammaul, was a sister-in-law of a sister of an ex-queen.	
Grandson of ex-king's maternal uncle.	Came from Trichinopoly.
Ex-king was father-in-law to his mother; son of Cootty Samy Naik.	He must be illegitimate.
Widow of an original pensioner, Mootheyalsamy.	
Widow of Nayna Naik.	Full pension was continued in this case.
Daughter of Sutharan Naik.	
Daughter-in-law of Subbarayalu Naik, a servant of Mootoosamy.	Did not appear.
Son of Chengamaul.	do.
Grandson of the grandson of the ex-king's younger aunt.	No employment—knows no sort of work; would not like to commute, as his creditors would take any lump sum that was given him.
Sister of the above.	
Son of Narainasamy Naik, who was son of Ramasamy Naik, the King's brother-in-law.	Evidently a case for commutation. Pension is only Rs. 19, and a third-life.
Daughter of Viraragara Naik, a distant relation.	
Grandson of the brother of the wife of the 3rd and 4th queen's uncle.	Guardian, one Ramasamy who draws a pension of Rs. 5 3 4. Is at school.
Son of Birooda Naik. His sister married the son of the uncle of one of the queens.	Draws the pension on behalf of himself and his three brothers; pretends that he has no employment, but is an agent for selling arrack. A life pension.
Nephew of Bungar Naik, grandson of Teroomal Naik.	Does nothing.
Son of Coomaneammaul, who lived at Coimbatore; grandson of Chokumal.	Son at school.
Was adopted by an uncle, from whom he inherits his pension. Knows nothing more than this.	
Grandson of Nagama Naik, step-brother of the king, i.e., son of Vencatasamy and Narrumaul.	Is at the Government school. Vencatasamy drew Rs. 8 13.
Great-grandson of Vencatacoopoomaul, aunt of ex-king; father, Tayloo Naik.	Is at school.
Great-grandson of Ramasamy Naik, a brother-in-law.	Note.—The list prepared by Mr. Lushington in 1859 is probably wrong, and this man is one of Rajadhi Rajah Singha's relations.
Brother of Vencatachellapitty Naik.	Did not appear.
Do. do.	do.
Adopted son of Redgappa Naik, from whom he inherits his pension.	
Mother of Rengappa.	
Aunt of do.	
Son of an illegitimate son of Angalasamy Rajah.	This should be a life pension.
Grandson of a cousin.	Did not appear.
Daughter of Alamaloo, and related to Nagama Naik.	do.
Related to Nagama Naik.	do. A woman.
No relation; adopted son of Atchayacomaren, son of Assourdy, a Sinhalese who was deported in 1816.	
Granddaughter of a sister of the 3rd and 4th queens.	
Son of Kummara Naik, and grandson of Seshumaul, the mother of one of the queens.	Has gone to Moulmein.
Brother of Dorasamy.	Is in employment at Negapatam, but will not say what do. do.
Do.	
Illegitimate son of Vencatasamy Rajah, who was step brother of Vickrema Singha.	
Daughter of Dalaroy Coomasamy Naik.	A charitable allowance for her life-time.
Widow of Bungarusamy Naik.	do. do. Pension of Bungarusamy Naik was withdrawn on account of the Poodocottah fraud.

JOHN DOUGLAS,  
Auditor-General.

(To be continued).



# The Ceylon Antiquary and Literary Register.

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