

OS 490
C8 U6
920
Copy 1

U.S. NAVY PORTS *of the* WORLD



COLOMBO

DITTY BOX GUIDE BOOK SERIES

21-26134
BUREAU OF NAVIGATION
NAVY DEPARTMENT



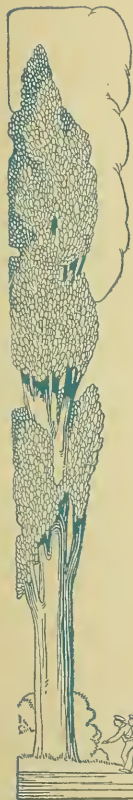


DEVIL DANCERS OF CEYLON

COLOMBO

CEYLON, INDIA

PUBLISHED BY
BUREAU OF NAVIGATION
UNDER AUTHORITY OF THE
SECRETARY OF THE NAVY



II 5490
.C8-16
1920

21

Contents

	Page
Introduction - - - - -	13
A Raid by Pirates - - - - -	17
Ashore in Colombo - - - - -	18
The Weeping Trees - - - - -	20
The Buried Temples - - - - -	21
Davie's Misfortune - - - - -	24
Devils and Drums - - - - -	26
The Dancing Cobras - - - - -	29
A Visit to Kandy - - - - -	31
Elephant Hunting - - - - -	34
The Sacred Tooth - - - - -	36
A Treasure Island - - - - -	37
The Pearl Divers - - - - -	40
Churches in Ceylon - - - - -	43
Money and Exchange - - - - -	44
A Bathing Resort - - - - -	44

Foreword



SINCE warships flying the American flag have made the world of waters their cruising grounds and since they carry with them scores of thousands of seagoing Americans, the personal interest of the Nation in ports, far and near, has necessarily increased in recent years.

In order to furnish valuable information to officers and enlisted men of the Navy, who visit these foreign countries—as well as to other travelers on official business—the Bureau of Navigation is preparing individual guidebooks on the principal ports in all quarters of the globe.

Although every effort has been made to include accurate information on most important subjects connected with this port, it is realized that some important facts may have been omitted and that certain details may be inaccurate. Any information concerning omissions or inaccuracies, addressed to Guidebook Editor, Bureau of Navigation, will be appreciated. The information will be incorporated into revised editions.

Grateful acknowledgment is made to the National Geographic Society for its suggestions, both as to editorial policy and the interesting details concerning Colombo and its environs.

Acknowledgment is made to Underwood & Underwood, Publishers' Photo Service, and Brown & Dawson for the photographs contained in this guidebook, which photographs are copyrighted.



SAMPANS OF CEYLON



SACRED ELEPHANTS, CEYLON

Introduction



AGNIFICENT harbor of a populous island in the region of typhoons and monsoons, the port of Colombo, Ceylon, assumes many of the aspects of a glorified comic opera in the eyes of the American or European who spends most of his life in the matter-of-fact Occident and then voyages to this far corner of the mysterious and dreamy Orient.

Civilization has come to Ceylon since the island was taken over—first by the Portuguese, then by the Dutch, and finally the English; but the natives have maintained to a great extent their picturesque dress and customs. This fact, coupled with tropical scenery, has made Ceylon a subject deserving of attention in a Gilbert and Sullivan musical fantasy.

Of course Ceylon has no eccentric Sultan, around whom such an opera could be written, and that, perhaps, is one of the reasons why Sulu became famous instead of Colombo.

The white man has made Ceylon a center of commerce, from which trade and tourist routes radiate to Australia, New Zealand, the Philippines, China,

Japan, the United States, and many African ports. He has given the island an excellent system of railroads and 3,000 miles of macadamized roads. He has built up huge plantations for growing tea, tobacco, and cocoanuts. He has given Ceylon a veneer of civilization in places and has polished that veneer, too! But modern civilization has not spread as yet to all sections of Ceylon, and for that reason, principally, the island is both a delight and a wonder to the wanderluster in search of something new to arouse his jaded spirit of curiosity and interest.

The native population of Ceylon is composed largely of Singhalese, or Sinhalese, a light brown people from India. The Singhalese, being Aryans, are a branch of the race from which the white races of the United States and Europe descended.

Before the Singhalese came over from India, Ceylon was occupied by barbarous tribes, a few of whom still live in a state of savagery in the wilds of the eastern jungle.

But the immigrant whites, the Singhalese, and the savages are not the only peoples living in this land of polyglot people off the coast of India. There are Moors with shaven heads, swarthy Afghans with gleaming white teeth and long beards, Parsees in outlandish head-dress, Tamils with reli-

gious symbols tattooed on their foreheads—and many others, all of whom go to make up the island population of nearly five million souls.

Ceylon, of course, is a tropical island, and the luxuriant growth of palm and bamboo, the abundance of sugary fruit, and the heavy odor of orchids, all combine with the picture presented by long stretches of white sand on the seashore, the coppery sun in the sky, and the hot breezes of the monsoon, to fill the blood of the traveler with the spell of the tropics.

In Ceylon we shall see herds of gray elephants, fawn-colored humped bulls of India, and parrots that look exactly as if they might have belonged to Long John Silver—he of the crutch—in Robert Louis Stevenson's "Treasure Island."

We have nearly forgotten the deadly snakes of the island, the charmers who play shrill tunes on flutes, the opaque milk-white pearls found in the oyster beds of Ceylon, and the wild, barbaric thrumming of the tom-toms at night when the unwinking moon stares down from the dark sky. And, too, we have almost forgotten the buried temples, the elephants, the devil dancers, and the jewel mines. But they will be discussed more fully further on, and since we have lingered quite long enough in this introduction, let us turn to the next page and begin the story of the port of Colombo and the island of Ceylon.

A RAID BY PIRATES



CEYLON was left to the control of various Eastern races until 1506, when a fleet of Portuguese vessels embarked on a pirate raid against the Moorish ships trading in the waters of the Indian Ocean.

The fleet encountered the Moors and at about the same time found the island of Ceylon. Its richness excited the cupidity of the Portuguese captain, Major Lourenço. He hastened to make a temporary peace with the Moors and also obtained a treaty of trade.

The Portuguese ships remained at Ceylon for a short time and then left the island only to return again as pirates and traders. The buccaneers kept up their raids until they gained a footing at Colombo, after which they began to plot with the natives for control of the island, eventually building a fort near the harbor. The Portuguese sphere of influence continued to spread until they obtained possession of those portions of the island nearest the sea.



The Palm-Fringed Shores of Ceylon

Ceylon continued under Portuguese rule until 150 years later, the period being filled with almost constant warfare between the invaders and the native tribes. Shortly after Philip II took possession of Portugal the island passed under the Dutch flag, although bitter fighting continued for many years before the Portuguese were finally driven out.



The English gained complete control of Ceylon shortly before the French Revolution; the island was annexed to the British Empire and has so continued to the present day.

ASHORE IN COLOMBO



SHIPS sailing along the coast of Ceylon near the harbor of Colombo seem almost to be nearing the portals of an earthly paradise or a second garden of Eden. The illusion is remarked not only by travelers but

by natives, and tradition claims that Ceylon was actually the first home of Adam and Eve. Another version of the popular legend related that Ceylon was not the "original garden" but the abode of Adam after he had been cast out of Eden.

The best view of the harbor from the approaches on the Indian Ocean is offered shortly after daybreak when the morning mists are melting under the warm rays of the early sun and the thousands of palm trees lining the shore are bright-green with new life after bathing in dew through the night.

Eighteen

The ship enters the harbor through passages between the massive breakwaters and, after anchoring, is usually surrounded by a fleet of small canoes constructed from the trunks of trees and balanced by outriggers. They are paddled by individuals of the many races who make their homes on the Colombo water front. The dusky citizens invariably endeavor to sell precious stones and other articles of trade to the traveler at four or five times a fair price.

Passengers go ashore in launches, canoes, or whaleboats. The distance varies from a few hundred yards to a mile, according to the ship's place of anchorage in the harbor. Upon landing at the quay or jetty the visitor is impressed by the cleanliness of the modern districts of the port, although Colombo has its slums and native sections as well.

The two principal streets, York and Queen, run south from the passenger jetty; York Street being east of the other thoroughfare, which is directly opposite the landing. A few blocks' walk up one of the streets to Chatham Street, and over on the other and back to the landing will take the visitor past the majority of the principal buildings, institutions, and stores of Colombo.



COLOMBO

On the water front hundreds of teams of fawn-colored humped bulls are patiently drawing chests of tea to the wharfs where the bundles of fragrant leaves are loaded in boats by Singhalese coolies and transferred to waiting steamers. These Singhalese coolies can not work without jabbering at the top of their voices—and they are quite proficient at swearing in their native tongues. They are very successful in cursing American and European sailors, too, not because the sailors are meeker or milder than in other portions of the world, but because the coolies curse in Singhalese in very amiable tones, and the sailors never know they are being cursed, and never suspect, since the coolie rips out profanity with a smile on his face.

Colombo can be toured in a day even though the visitor may not have a guide. Probably the most interesting section of the port, as far as the scenic is concerned, is the native quarter.

Every native wears a distinctive costume in accordance with caste or social station, the attire ranging from the loin cloth of the coolie to the flowing robes of the wealthy merchant. The babies who sprawl on the sidewalks and in the streets



Landing Quay at Colombo

are, as a rule, clad only in wreaths of smiles. The dress of the women is even more picturesque than that of the men, and the members of the fair sex in Colombo, from servants to native belles, attire themselves in assortments of jingling bangles, jewelry, multi-colored clothing, and curious hats—all representing a decided departure from the latest Paris creations.

THE WEeping TREES



NE of the central points in Colombo is the lighthouse standing on the southeast corner of the rectangle formed by York, Chathan, and Queen Streets. Although the lighthouse is in the city, it serves its purpose very well since it is on a high elevation not far from the harbor line.

The road to Galle runs south from the lighthouse. One of the many pranks of nature in Ceylon is played on the traveler who walks along the road on a pleasant morning. The sun may be shining and the sky may be bare of clouds but the pedestrian feels rain drops falling on him as if he were in the midst of a tropical shower. Looking up he finds that he is passing under a "weeping tree," or "rain tree," whose leaves fold at night and collect drops of moisture which are showered down when the sun opens the leaves in the morning.

The Galle Face Drive—a narrow strip of landscape gardening a mile long, with the sea on one side and a lake on the other—winds by the British military barracks



Looking South on Queen Street

which stands on the foundations of an old Dutch fort.

The drive is under military control and is used extensively for football, cricket, and other games. Kollupitiya road runs through





Banyan Tree, Victoria Park

the drive, continuing along the coast to Mount Lavinia. The Market, the Colombo Club, and Galle Face Hotel are located along the road.

Victoria Park, a popular musical and recreational center, is a short distance south

of Colombo. Band concerts, promenades and drives, golf links, and tennis courts afford entertainment for the throngs of people from the city who visit the park.

The Colombo Museum, one of the attractions at Victoria Park, is known for its collection of articles peculiar to Ceylon.

The banyan tree constitutes one of the natural curiosities in the park. The banyan is a specie of the fig tree; its branches droop, become rooted in the soil and grow into a new tree, the process being repeated until the single tree becomes a grove.

“The curious whimsical banyan tree,
Which isn't at all like it ought to be,
It perversely grows upside down, you see.”

THE BURIED TEMPLES



HE early history of Ceylon is fully as romantic as any narrative of later events, and the traveler finds as much of ancient as of modern interest during a tour of the island.

To understand something of ancient Ceylon we must turn back to about 3,000 years ago when the island





Ruanweli Dagoba, Anuradhapura

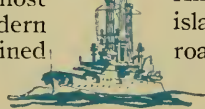
was occupied by savage tribes whose descendants still live in the remote districts unmolested by the present owners.

Since the first inhabitant left almost nothing to satisfy the curiosity of modern scientists and archæologists, it remained

for the people of the Aryan race to bring Ceylon into an advanced stage of culture. They cultivated the soil and built magnificent cities and, following the introduction of Buddhism to the island during the third century before Christ, they erected monumental temples where the natives worshipped long before the dawn of civilization in northern Europe.

Many of the ancient temples and some of the cities were buried in tropical jungles or under many feet of earth in the ages after they were built and apparently were lost for all time. Excavations during the last century or two, however, have resulted in the uncovering of many of the ruins which stand to-day as miracles of architecture even when viewed by the standards of our advanced civilization.

One of the most famous of the excavated temples is that of the Ruanweli, or gold-dust *dagoba*, at Anuradhapura, which is itself the site of many buildings erected by Tissa, an ancient king of Ceylon, and his successors. Anuradhapura is in the northern part of the island and can be reached by way of the road from Colombo to Trincomale.

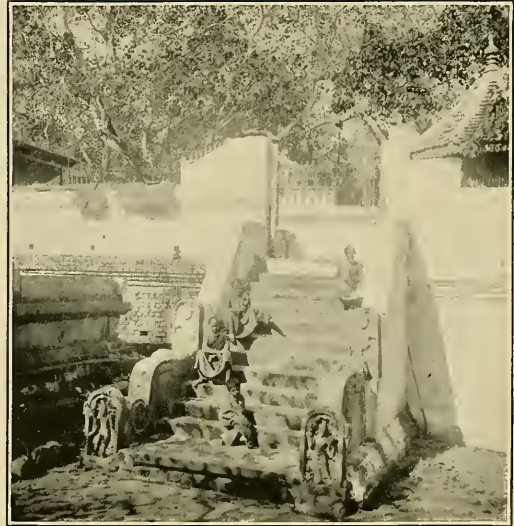


COLOMBO

The Ruanweli appears from a distance to be a hill about 180 feet high, dotted with dwarfed trees and surmounted by a spire. The earth, however, simply covers a mass of brick which composes the *dagoba*. The main portion of the temple, or shrine, rises above five platforms made of brick and ascending stair-wise to the dome. About 400 massive brick elephants stand on the four sides of the first step as if on guard against intruders. Scattered about the *dagoba* are huge statues of Buddhas and monarchs of Ceylon, friezes, stone lions, and other parts of the original structure of the temple. The excavations are entirely completed.

Another ancient temple is that of Isurumuniya which was hidden until nearly 50 years ago by the jungle but has since been partially excavated. The temple stands near large lotus ponds where the crocodiles lie in wait for their prey and occasionally crawl out on the banks to bask in the tropical sun.

There are many other ruined temples and palaces at Anuradhapura which is 125 miles by rail from Colombo. All help to give the traveler a glimpse of the ancient civilization of Ceylon.



Bo-Tree at Anuradhapura

Another relic of Buddha at Anuradhapura is the sacred bo-tree, whose history is entwined as closely in the history of the island as its roots are in the brown soil of northern Ceylon.

The sacred bo-tree is said to have grown from a branch of the fig tree under which



Buddha often sat in meditation. One of the ancient kings in Ceylon planted the slip at Anuradhapura where it has flourished for more than 2,000 years. The offspring of the sacred bo-tree form a grove around one of the temples. Cuttings have also been planted in various parts of the island, one of them being in front of the Mercantile Bank in Colombo.

Before proceeding again to modern Ceylon, one more incident in the history of the island must be described for the edification of the readers. The incident concerns an uprising against the British shortly after their occupation of Ceylon. It takes us back to more than a century ago.

DAVIE'S MISFORTUNE



HE troops in Kandy are all dished, your honor!"

This message, delivered by Corporal Barnsley of the British army to the commander at Fort McDowell, conveyed the news of the massacre of Davie's

troops at the crossing of the Mahaweliganga River in the month of July, 1803.

Twenty-Four

Corporal Barnsley had considerable difficulty in voicing even so short a message, as the muscles of his neck had been severed by the blow of a sword so that he was obliged to support his head with his hands.

The sole survivor of the massacre—with the exception of Davie—Corporal Barnsley, had walked the 18 miles from the river to the fort to warn the garrison against a possible attack by the Kandyans under the treacherous Pilima who had engineered the attack on Davie's command.

Following is the story of the massacre as told by Barnsley: Pilima, who claimed to be a descendant of a line of Singhalese kings, besieged the British garrison at Kandy during the latter part of June. Major Davie, after many of his 300 British and 700 Malayan troops had been killed and wounded, consented to a parley with Pilima.

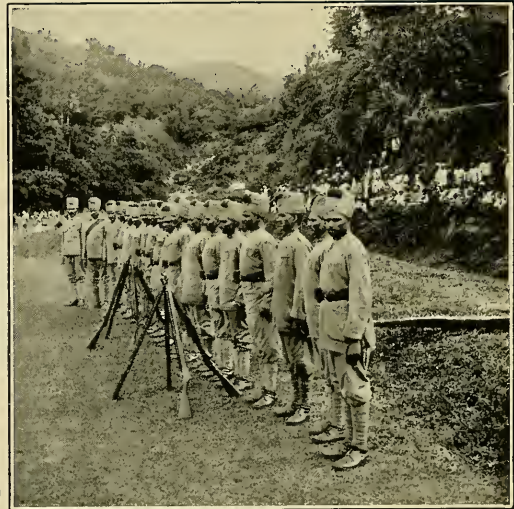
It was agreed that the British should be permitted to march to Trincomalee—about a week's march from Kandy. The road to Trincomalee is crossed by the Mahaweliganga River and when Davie reached the stream he found to his dismay that it had been swollen by recent rains. Passage at the time was impossible.



The troops camped for two days around an ancient bo-tree—which still stands—and Pilima then offered to help them across the river, and to furnish guides, provided the British gave up their arms. Davie accepted the offer in good faith, but no sooner were the soldiers disarmed than the Kandyans perpetrated the act of treachery which sent the unfortunate Corporal Barnsley to Fort McDowell with his head in his hands.

The British and the Malays were paired off, two by two, led out of sight in a gully, and murdered with sword and club. Corporal Barnsley was the last man to go into the death trap and, when he saw the bodies of his comrades, endeavored to make his escape. He was caught. A bloody sword came down on the back of his neck. He fell to the ground, apparently dead, but a short time later regained consciousness. He saw the Kandyans running about the field. They were clubbing the heads of the slain. When Barnsley's turn came he received a blow which again rendered him unconscious. Revived by a downpour of rain he crept into the bushes where he lay all night.

Despite his injuries, Barnsley succeeded in reaching Fort McDowell. He gave his message



Native Infantry on Parade at Kandy

to Captain Madge, the officer in command. The guns of Fort McDowell were spiked, the garrison made a forced march of 10 days to Trincomalee, and Barnsley marched the entire distance, still holding his head in his hands.

Davie was taken to Kandy where he died in captivity some years later. And





Kandyan Chiefs

that is the story of Davie's misfortune and the travels of Corporal Barnsley.

Twenty-Six

DEVILS AND DRUMS



UPERSTITION plays an important factor in the life of the natives of Ceylon, and if the visitor is to believe all that the people tell him, he is sure to see weird creatures of the shadow and phantom figures with

livid faces peering at him from behind every tree and bush.

Instead of endeavoring to drive the evil spirits away by carrying the left hind foot of a graveyard rabbit killed in the dark of the moon, or some other mysterious and potent charm, the native attempts to placate the spirits. He never does anything he thinks will displease them.

According to the natives the country is so crowded with evil spirits and devils that unless they worship them they will be destroyed and sent to a place of torment.

It is interesting to note that in adhering to this belief the natives of Ceylon regard religion from an entirely different angle and in a very different light from the Christian. The white man worships God, or that which



is good; while the islanders seek to placate the devil, or that which is evil.

When the stranger mocks the superstitions of the people they admit the folly of their actions but, left to their own devices, they immediately go back to kow-towing before the innumerable evil spirits conjured up by their imaginations. And the voodoo doctors of Africa, the medicine men of our own Indian tribes, and the witches of medieval times never performed their incantations with more fervor than do the devil dancers of modern Ceylon.

The devils and evil spirits of Ceylon are evidently partial to music, for drums and tom-toms play an important part in the native ceremonies—the most picturesque and exciting of which are held during the time of harvest.

The agriculturist, true to his instincts, believes that the success or failure of his crops depends on the good will of the devils. From the time the seed is planted until the crop is ready for the scythe he wastes a great deal of time in paying homage to his favorite devil.

The strangeness of some of the ceremonies is shown by the method of procedure the islander follows when he wishes to



Tom-Tom Players in the Temple Grounds, Kandy

invoke the help of the spirits in clearing insects from the paddy fields. He first waits until nightfall, since, it seems, the devils prefer shadows to sunlight. Then he goes out of his house and steals three brooms from three different houses. The brooms can not be purchased, they must be stolen. The native then ties the brooms together, hangs them on his waist string, walks to the

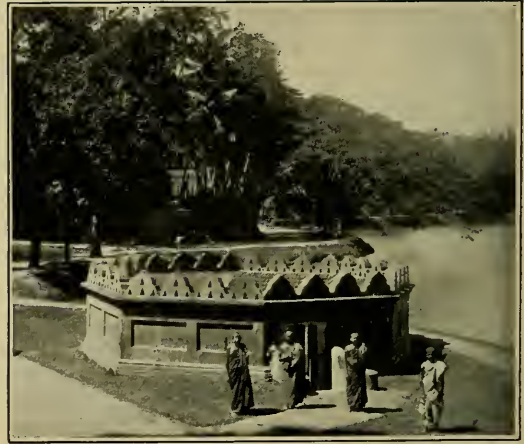


Buddhist Religious Procession, Kandy

field, ambles around it three times, and buries the three brooms.

The next morning the native goes to the field again. He catches a fly which he holds in rosin smoke, meanwhile jabbering a mysterious incantation over and over again. The devil is then pleased, in the opinion of everyone; and the native considers that his crop is safe. If the grain is destroyed by storms or insects a few weeks later, however,

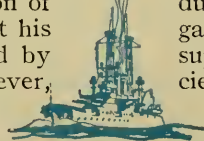
Twenty-Eight



Priests' Bathing Place on the Lake, Kandy

he never blames the devil but scolds himself for having possibly performed the ceremony in a slovenly manner, thereby angering the spirits instead of pleasing them. So in Ceylon the spirits always win.

Devil worship in Ceylon is at its height during the harvest season when the people gather in the paddy fields to carry out the superstitious ceremonies prescribed by ancient custom.



The devil dancers and astrologers, having decided that the time for cutting the first sheaf is near, send out the summons to appear. The tom-tom players proceed to the fields where they join the reapers, and spectators also assemble to witness the solemn rites of spirit worship. The tom-tom players are clad in white skirts, colored belts, and turbans. The upper portions of their bodies are often decorated with an elaborate harness of ornaments.

Reaping is begun to the melancholy wail of the tom-tom. As the sheafs collect they are carried to the threshing floor by the women. Here further ceremonies are carried out, all attended with the utmost seriousness, and finally the grain is threshed under the hoofs of buffaloes and winnowed and then stored in the granaries. At the end of the harvest, the devil dancers, tom-tom players, and laborers return to their homes, happy in the belief that the grain is fit to eat—since the rights of the spirits have been respected throughout the growing season. The harvest ceremony varies in different sections of the island, but the basic principles of the rites are the same although they may vary in minor details.

THE DANCING COBRAS



OME parts of Ceylon literally swarm with snakes, prominent among them being the cobra de capello, the most deadly of venomous serpents. Many thousands of the natives of Ceylon have fallen victims

to the fangs of the cobra, but all efforts to wipe out the reptiles on the island have failed—principally because of superstition. The followers of Buddha believe that at one time the cobra spread its hood over their leader while he slept and that in gratitude he placed the spectacle mark on its hood as a token of immunity against attack.

Snake charmers, numerous in Colombo and other sections of Ceylon, display astonishing skill in handling the cobras and other reptiles without harm to themselves.

The cobra is a favorite pet with the native charmers, and they give weird exhibitions for the benefit of tourists who are invariably more or less fascinated by the sight.

The snake charmer carries the cobra around in a gourd, jug, or basket woven





Snake Charmers in Colombo

from reeds, and when he is ready to give an exhibition, places the gourd on the ground and squats in front of it. A crowd gathers. The charmer draws a small flute from his ragged clothing and begins to play a moaning air, sometimes low and sometimes rising to a high pitch that grates on the ears of the spectators and sets their teeth on edge.

Thirty

A moment later and a rustling sound as of a file scraping against wood is heard inside the gourd, and then the flat vicious head of the cobra rises over the edge, followed by the brown and blue body. The cobra sometimes stays in the jar and sometimes crawls gracefully to the ground where it coils the lower half of its body as a support for the upper half which rises in the air.

The music becomes a bit drear and continues—for a time—until the cobra begins swaying back and forth, its body vibrating in response to the music. Its lidless eyes seem to be covered with a whitish film. During all this time the charmer is swaying back and forth as he knows that the cobra is responsive to rhythm of motion as well as to rhythm of sound. Suddenly a new note creeps into the music of the flute. The cobra becomes excited and raises its hood, displaying the yellow spectacle mark on the back; and the movement of the snake's body continues until it is literally dancing a sinuous dance in response to the spell of the flute.

The music dies out. The cobra continues its dance for a while and then stretches out its head with a flick of the





Bird's-Eye View of Kandy

forked tongue as if seeking again the sound of music. Then it slumps down in a coil and in a sort of stupor. In this condition it is easily handled by its owner.

The snake charmers believe themselves to be immune from the poison of the cobra. They claim that the reptiles they own still

retain their fangs and poison sacs, but the tourist is usually inclined to doubt this statement.

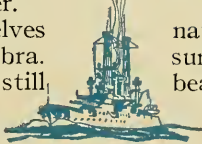
When a visitor wanders from the beaten paths into the fields and jungles he should carry an antidote or antiophidian serum in case of emergency. Ferguson gives the following directions for treating snake bites: Stop the return circulation by bandaging; cup or suck out the poison; take an antidote which may be purchased at any druggist's; inject antiophidian serum; remove the ligature, and give the patient warm tea or coffee and wrap him in blankets.

A VISIT TO KANDY



KANDY, the former capital of Ceylon, seat of the Buddhist religion on the island, and regarded as the most beautiful locality in the British Empire, is 72 miles by rail from Colombo.

The town, resting beside a lake in a natural basin hollowed out of the hills, is surrounded by scenes of almost indescribable beauty and grandeur.



COLOMBO



Victoria Drive, Kandy

Roads leading to Kandy are touched on either side by masses of flower beds, trees, blossoming shrubs, and bushes. Hills and valleys seem almost buried under the luxuriant tropical vegetation whose shades of green form a velvety setting for the mountain crags rising in the distance.

The loveliness of Kandy in the morning and twilight hours is equalled only in

Thirty-Two

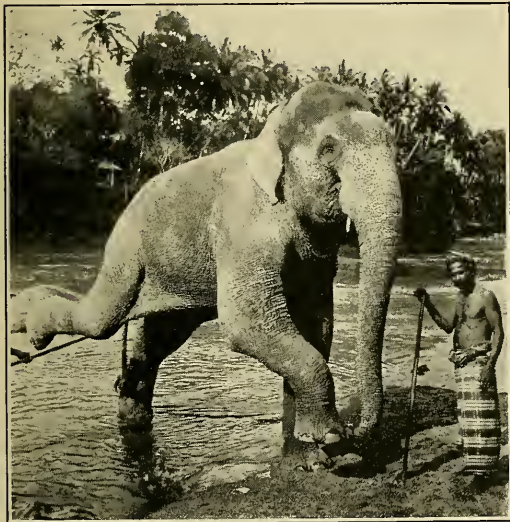
the evening time when the black shadows of night are partially dispelled by the myriads of fireflies which hang their lanterns on the hillsides, and by the moon whose rays make the fronds of the palms and the leaves of the plantains stand out in bold relief against the dark blue of the Indian sky. And at night, too, the natural



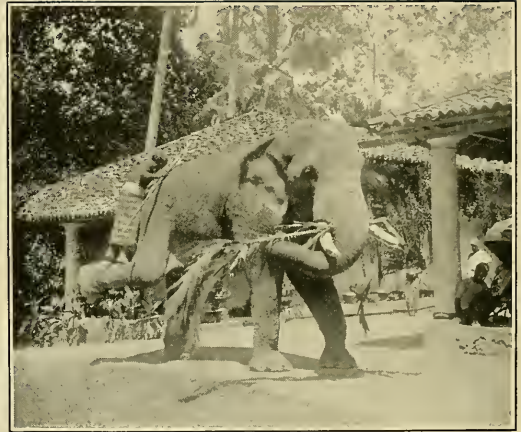
A Lipton Tea and Coffee Plantation



mystery of the ancient temples—now crumbling to pieces in the districts around the town—seems to be intensified by fleeting shadows which assume many shapes and give rise to rumors of spirit orgies that send



Raja, the Giant of the Temple Elephants, Doing His Star Trick Standing on Two Feet



Elephant Assisting His Rider to Mount

the devil-doctors to their incantations and the tom-tom men to their drums.

Many miles of carriage drives, bridle paths, and walks skirt the edges of the lake, rambling through the surrounding hills to the bungalows occupied by foreign residents of Kandy, and by wealthy natives.

On the road to the ancient capital the traveler passes through some of the most fertile portions of the island. He sees



rice fields, banana plantations, forests of ebony, satinwood, and cinchona, or quinine trees. Sir Thomas Lipton, the British sportsman, who has won distinction as a competitor in the international yacht races, has extensive tea and coffee plantations along the road to Kandy.

Second-class and third-class tickets for a round trip to Kandy can be purchased for \$3 and \$2, respectively.

ELEPHANT HUNTING



HERE Americans have motor trucks to do their hauling the natives of Ceylon have elephants, and the huge animals display much sagacity in understanding and carrying out the tasks assigned to them.

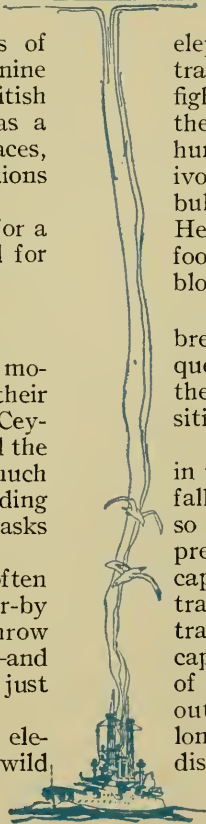
In traveling to Kandy the visitor often sees herds of elephants bathing in near-by streams and using their trunks to throw quantities of water on their backs—and sometimes on their *mahouts*, or drivers, just to be impartial.

There are several thousand tame elephants in Ceylon, and great herds of wild

elephants that range the almost impenetrable jungles often engage in desperate fights with hunters who go to kill them for their tusks and hides. Sometimes the hunter is successful and returns laden with ivory, and sometimes he meets an angry bull which his elephant gun fails to stop. He is hurled against a tree or trampled under foot, and another tragedy is recorded in blood on the jungle grass.

Although the elephants of Ceylon often breed in captivity, their numbers are frequently depleted by death or export and the supply must be replenished by "requisitions" from the jungle herds.

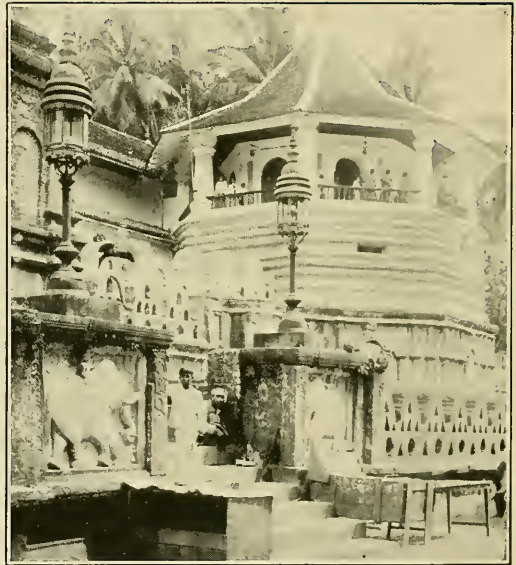
The practice of trapping the elephants in pits has been largely abandoned since, in falling, the animals often injure themselves so badly as to be of little future use. At present the wild pachyderms are usually captured with the aid of tame elephants trained especially for the purpose. The trained animals approach the prospective captive and range themselves on either side of him while the hunters, carefully keeping out of sight, pass ropes around his legs. A long rope is kept trailing so if the elephant discovers his danger before the task is com-



pleted and retreats, the hunters will be able to follow and tie him to a convenient tree. After the elephant is tied he begins a frantic struggle to liberate himself, but, provided always the ropes and tree hold, he is finally exhausted, and when he becomes hungry and thirsty the taming has begun. The process of domestication, requiring several months, is completed when the elephant has learned to respect and obey his master. Some elephants, however, can never be completely tamed, and when one of these go *musth* he usually leaves a number of killed and injured along the path he takes in his wild journey.

Sometimes the elephants are not captured singly but are taken in herds. Such a feat requires considerable patience and requires weeks or months in the undertaking. The herd is driven toward a previously prepared enclosure. When it has entered, the gate is closed and the customary method of training is started.

The elephants of Ceylon are Indian elephants—differing from the African species in that tusks are present only in the males and are little more than half as large as the tusks of their cousins to the west. And,



The Dalada Maligawa or Temple of the Tooth, Kandy too, the ears and eyes of the elephants of Ceylon are smaller and there are other minor differences.

White elephants are greatly prized in Ceylon as well as other Eastern countries.



Palm Avenue in the Peradeniya Gardens

The saying "He has a white elephant on his hands" comes from an ancient Siamese custom. The ruler of Siam would send a number of white elephants to a subject with whom he was displeased, and the sub-

Thirty-Six

ject would be required to keep the elephants, being forbidden to sell them or dispose of them in any way, and ultimately the elephants would eat the unfortunate owner "out of house and home." Elephants do not furnish the only big game hunting in Ceylon, as there are leopards, bears, water buffaloes, and deer in large numbers. The visitor who contemplates a hunting trip should study the laws regulating such expeditions in Ceylon.

THE SACRED TOOTH



NE of the principal places of interest to all visitors in Kandy is the famous Temple of the Tooth on Malabar Street. The temple, containing what is said to be a tooth of Buddha, is regarded as a sacred relic of the ancient philosopher. The tooth is 2 inches long and 1 inch wide, and in the eyes of doubters resembles a piece of ivory from the tusk of an elephant. The natives, however, solemnly swear that it is actually a tooth of Buddha. The relic is kept in an inner temple and ordinarily can be seen



only from a distance and through thick bars, but on special days of festival the high priest of the temple brings the tooth out and permits devout pilgrims to gaze upon it.

The Audience Hall, where offenders were tried by the priests in ancient times, stands in the grounds adjoining the temple. Near the Kandy Kachcheri, located behind the Audience Hall, is a museum and the headquarters of the Kandyan Art Association. This building, formerly the native queen's palace, is near the former palace of the Kandyan kings. Descendants of the old Kandyan nobility still live in the town and on solemn occasions they wear their colorful chieftain robes.

The city is overshadowed by a mountain 3,000 feet high which rises from the territory south of the lake. The original name of the peak was "Mattanpatana" but the British have renamed it "Mutton Button."

Animals, plants, and trees peculiar to the tropics have been gathered at the Peradeniya Gardens, 5 miles from Kandy, for the benefit of tourists who may travel that way. There are brilliantly plumaged birds, parrots, centipedes, "flying fox" bats,

rubber trees, and the "king of grasses" (the bamboo) which sometimes attains a height of 75 or 100 feet.

Adams Peak, 7,420 feet high, stands on the road to Nuwara Eliva at Hatton Station, a little more than 100 miles from Colombo. The proprietor of the hotel at Hatton arranges mountain climbing parties which are very popular since Adams Peak is the most celebrated, although not the highest, mountain on the island.

The principal hotels of Kandy are Queen's and the Suisse, both overlooking the lake. The tourist season lasts from October to April. During these months it is best to reserve rooms in advance.

A TREASURE ISLAND



EYLON is literally a Treasure Island, containing nearly 2,000 gem mines and quarries from which rubies, moonstones, sapphires, garnets, amethysts, and other precious stones are brought from the depths of the earth where they have been resting for thousands—and perhaps millions—of years.



Queen's Hotel, Kandy

The product of the mines is scattered through many lands, and since ancient times the crowns of kings and emperors and the rings and necklaces of women of wondrous beauty have glittered with the jewels of Ceylon.

Ratnapora, center of the gem mining industry on the island, can be reached by way of the road from Colombo through the Pettah.

The mining is almost entirely in the hands of natives who have acquired con-

Thirty-Eight

siderable skill in digging for the precious stones. Occasionally a large jewel worth five or ten thousand dollars is discovered and then there is rejoicing among the owners and much excitement among the diggers. Although a majority of the stones are of medium size, a good percentage of them are

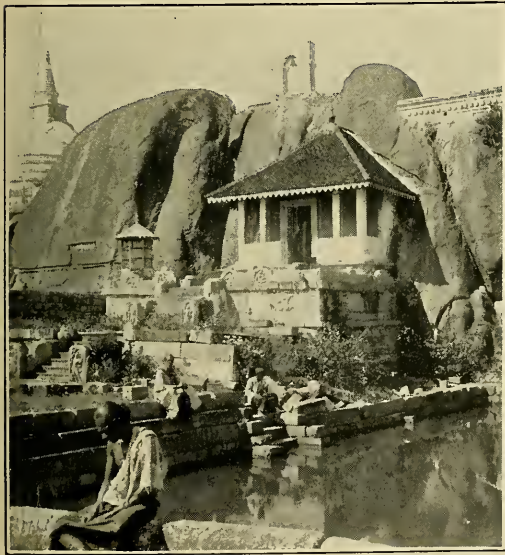


Native Shops in the Pettah, Colombo



flawless and of exquisite coloring, and their market value is thereby increased.

The owners of the gem mines and quarries contribute a considerable amount of money to the Government of the island every



Isurumuniya Temple, Anuradhapura



Thuparma Dagoba, Anuradhapura

year and the cost of many extensive improvements in roads and buildings is covered by the funds received from this source. And, too, the mines give work to many natives and bring prosperity to their owners, and so the good fortune of Ceylon in having such properties is very apparent.

Although many of the jewels are sent to European and Asiatic cities for cutting and



polishing, the extensive output of the mines gives work in normal times to nearly 500 native lapidaries whose shops in Colombo, Kandy, and native villages on the island are favorite visiting places for strangers.

The lapidaries work patiently away with their crude instruments and often succeed in engraving intricate and beautiful designs on some gems as well as doing the standard cutting and polishing work on others.

THE PEARL DIVERS



WHILE much of the adventure has been taken out of pearl fishing in Ceylon as a result of strict Government supervision, the spirit of romance still casts a glamor around the industry and furnishes themes for many a tale by Eastern story-tellers.

In November of every year the Government surveys the pearl banks to decide on the advisability of holding a pearl fishery. Conditions being favorable the date is usually set for March and April of the ensuing year.

Forty



Rubber Tree, Peradeniya Gardens

When the announcement is made that a pearl fishery will be held, the news quickly spreads through India, the Persian Gulf, Burma, the Malay Peninsula, and other oriental districts, and, within a month, a town peopled by 40,000 or more men, women and children of a dozen nationalities appears





Women Street Cleaners, Kandy

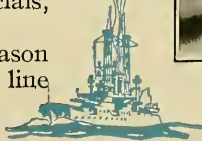
on the northwest coast near the Gulf of Malabar—the pearl oyster grounds. The streets are named, and to facilitate business the town is divided into various quarters for the accommodation of Government officials, pearl merchants, divers, and traders.

When the opening day of the season draws near hundreds of boats form a line

along the shore as sprinters line up for a race. When the word to start is given, the boats sail to the fishing grounds and anchor in the most favorable places. The divers then “strip for action” and drop feet foremost into the warm waters of the gulf,



Washing the Baby in Ceylon





Temple of Lampati, Lake Near Kandy

grasping ropes to guide their descent. They remain under water from 40 to 90 seconds,

during which time they fill their baskets with oysters and then signal to their mates in the boat and are hauled up.

Some of the divers from the Malabar coast simply plunge head first into the water. On reaching bottom they place one foot in a loop near the anchoring stone at the end of the rope and remain at work until the need for air sends them to the surface.

The diving lasts through the day. At sunset a signal gun is fired, the fleet hoists sail, and starts on a spirited race for the shore. The first crew to arrive has an advantage over the others, in that it is the first to market a cargo of pearl oysters, for which the merchants pay high prices as they desire to obtain early samples of the catch.

Before the divers are permitted to land they must submit to search by customs officials, for the practice of concealing pearls, which has become widespread, causes considerable loss in revenue to the Government.

Sometimes the divers themselves open the oysters they have picked up from the bed of the gulf. Often they sell their catch to merchants and speculators who throng the beach in great numbers. The divers



receive a third of the value of the catch. The remainder goes to the colony. The value of the pearls and shells obtained in the fisheries range, generally, from \$1,000,000 to \$2,500,000. The season lasts for 6 or 7 weeks.

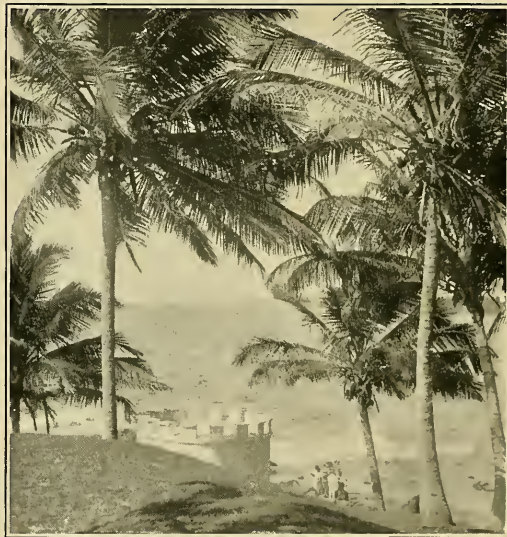
At intervals the pearl oysters disappear for several years at a time and at such intervals the fisheries are of course abandoned. Two such periods lasted from 1837 to 1854 and from 1863 to 1874. Although the Government maintained a close watch over the beds during those years, no trace of the bivalves could be found, and the cause of their disappearance has yet to be ascertained.

CHURCHES IN CEYLON



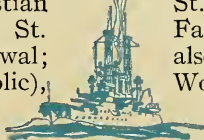
WHILE Buddhist temples and Mohammedan mosques predominate among the places of worship in Ceylon, there are also Christian churches where the tourist may attend the services of his own religion.

Several of the representative Christian churches in Colombo are as follows: St. Thomas' Cathedral (Episcopal), Mutwal; Santa Lucia Cathedral (Roman Catholic),



Mount Lavinia Beach

Mutwal; St. Peter's (Episcopal), the Fort; Trinity Church (Episcopal); Maradana Rd.; St. Andrew's (Church of Scotland), near Galle Face Hotel. There are Protestant churches also in the Pettah, Cinnamon Gardens, and Woldendahl.





Native Fishermen at Mount Lavinia

The Y. M. C. A. in Colombo has its headquarters in the association building, Racquet Court. Besides regular features, such as reading rooms, gymnasium, and baths, the Colombo Y. M. C. A. has organized clubs, including an Athletic Club and a Cyclists' Union.

MONEY AND EXCHANGE

The currency of Ceylon consists of the following coins and paper notes: Copper,

Forty-Four

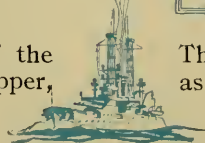
1-cent and $6\frac{1}{4}$ -cent pieces (equivalent to 2 cents American money or 1d. English money); nickel, 5-cent pieces; silver, Indian rupees (equivalent to about 32 cents American money or 1s. 4d. English money); 50-cent, 25-cent, and 10-cent pieces; gold, British sovereigns (equivalent to 15 rupees or \$4.87½ par value); paper, notes ranging from 1 rupee to 1,000 rupees issued by the Government of Ceylon. War conditions have increased the value of the rupee. It is now worth about 50 cents American money, the British sovereign being worth about 10 rupees.

A BATHING RESORT



AN EIGHT-MILE train ride from Colombo brings the traveler to Mount Lavinia, a popular bathing resort of Ceylon. The beach is sheltered from storms and protected from sharks by encircling rocks and reefs.

The Mount Lavinia Hotel, originally built as a home for one of the former governors,



COLOMBO

stands on a rocky promontory which commands an excellent view of the ocean. The railroad to Lavinia extends along the shore through the tropical jungles.

Another pleasant trip from Colombo is by trolley from York Street to Maradana and Borella, via the Royal College, Police Headquarters, and a magnificent Mohammedan mosque standing at Campbell Park.

Three other popular jaunts from Colombo are as follows: Through the Pettah to Grand Pass on the Kelani River; along Galle Face, Union Place, Vauxhall Road, and the lake to Cinnamon Gardens, returning by way of Kollupitiya—one of the attractive residential sections of Colombo, and to the suburb of Mutwal, north of the fort, and via the Cathedral of Santa Lucia and St. Thomas' Episcopal College.



MEMORANDUM

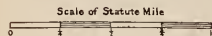
These blank pages should be used to note items of interest which you will want to remember

COLOMBO

MEMORANDUM



CITY OF COLOMBO



LIBRARY OF CONGRESS



0 028 361 152 8