

M. RAMALINGAM

JOURNAL
OF THE
CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
1920.

VOLUME XXVIII.

No. 73.—Parts I., II., III. and IV.

PAPERS.

CEREMONIAL SONGS OF THE SINHALESE GUARDIAN SPIRITS (DEVA)

NOTICES OF CEYLON IN TAO I CHIH LUEH

PRINCE TANIYAVALLA BAHU OF MADAMPE

NOTES AND QUERIES.

MARGANA

SRIPURA

THE THUPARAMA TEMPLE AT ANURADHAPURA

The design of the Society is to institute and promote inquiries
into the History, Religions, Languages, Literature, Arts,
Sciences, and Social Condition of the present and
former Inhabitants of the Island of Ceylon.

COLOMBO :

THE COLOMBO APOTHECARIES COMPANY, LTD., PRINTERS.

1922

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ROYAL ASIATIC SOCIETY, CEYLON BRANCH.

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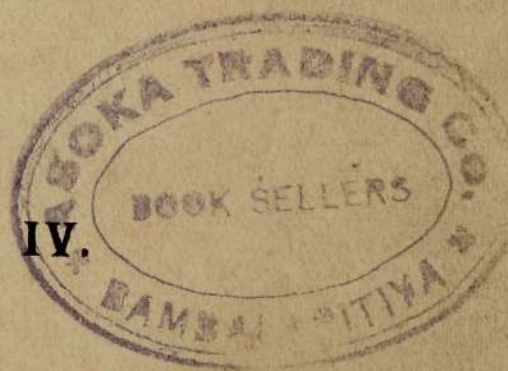
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Mr. GERARD A. JOSEPH, C.C.S.

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CONTENTS

	PAGE
Council Meeting: March 22, 1920 ..	1
Council Meeting: June 7, 1920 ..	2
Annual General Meeting: June 15, 1920 ..	4
Annual Report for 1919 ..	4
Council Meeting: October 21, 1920 ..	12
General Meeting: December 14, 1920 ..	13
Ceremonial Songs of the Sinhalese Guardian Spirits (Deva) ..	14
Notices of Ceylon in Tao I Chih Lüeh ..	31
Prince Taniyavalla Báhu of Mádampe ..	36
 Notes and Queries:	
Margana ..	54
Śrípura ..	56
The Thupáráma Temple at Anurádhapura ..	57

JOURNAL

OF THE

ROYAL ASIATIC SOCIETY

CÉYLON BRANCH

COUNCIL MEETING.

Colombo Museum, March 22, 1920.

Present :

Dr. P. E. Pieris, Litt. D., C.C.S., Vice-President,
in the Chair.

Mr. R. G. Anthonisz, J.P.,
I.S.O.
„ A. M. Gunasekera,
Mudaliyar.
„ W. F. Gunawardhana,
Mudaliyar.

Mr. F. Lewis, F.L.S.
Dr. A. Nell, M.R.C.S.
„ S. C. Paul, M.D.
Mr. E. W. Perera.

Mr. Gerard A. Joseph, C.C.S., Honorary Secretary.

Business :

1. The minutes of the Council Meeting held on November 13, 1919, were read and confirmed.

2. A list of books offered to the Society's library by Mrs. J. Samaradivakara was laid on the table and it was decided to leave the matter in the hands of Dr. A. Nell and Mr. G. A. Joseph.

3. The following gentlemen, having been duly proposed and recommended, were elected members of the Society:—1. Wijimuni Douglas de Zoysa; 2. T. H. de Silva; 3. Revd. Saminader Gnana Prakasar, O.M.I.; 4. Don Peter Edmund Hettiaratchi; 5. Nandias Perera Nimalasuriya; 6. Simon Gregory Perera, S.J.; 7. W. Don James Perera; 8. B. James Peiris; 9. A. Raphael Perera; 10. T. Don Byron Senaveratne; 11. M. A. Tampoe; 12. Don Simon Umagiliya.

4. Correspondence re Chinese References to Ceylon was tabled, together with the report of the sub-Committee. It was resolved that Prof. Lionel Giles be communicated with and asked to resume the translations, starting with Tao I Chih Lüeh referred to in his letter, and that Government be asked to re-vote the sum of Rs. 1,000, which was voted in 1914, but subsequently withdrawn.

5. A letter dated November 15, 1919, from Mr. T. Petch, regarding the printing of the Proceedings of the Ceylon Literary and Agricultural Society in the Ceylon Antiquary, was referred to a sub-Committee consisting of Mr. F. Lewis and Dr. Nell.

6. A suggestion of W. H. W. Codrington, that all papers for the Journal and Notes and Queries be submitted typewritten, and that all contributions conform with the Government transliteration scheme, was postponed to enable Mr. Codrington to be present and discuss the matter in Council.

7. The Council considered the recommendations it should make to the Annual General Meeting with regard to office-bearers for the year 1920.

COUNCIL MEETING.

Colombo Museum, June 7, 1920.

Present :

Mr. R. G. Anthonisz, J.P., I.S.O.,
in the Chair.

Mr. Simon de Silva, J.P.,
Gate Mudaliyar.

„ W. A. de Silva, J.P.

Dr. C. A. Hewavitarana.

Mr. C. W. Horsfall.

Mr. F. Lewis, F.L.S.

Dr. A. Nell, M.R.C.S.

Mr. E. W. Perera.

Mr. Gerard A. Joseph, C.C.S., Honorary Secretary.

Business :

1. The minutes of the last Council Meeting held on the 22nd March, 1920, were read and confirmed.

2. The following gentlemen having been duly proposed and recommended were elected as members of the Society :—1. A. John Silva ; 2. Revd. W. Dhammananda ; 3. Edmund Perera Wijetunga ; 4. Samuel Ariaratnapillai Vairakiam.

3. Correspondence re Local Agency for the sale of books, etc., was tabled, and it was resolved that the offer of Messrs. *The Times of Ceylon Co.* be accepted on the same terms as those allowed to Messrs. A. M. and J. Ferguson.

4. A letter dated 28th May, 1920, addressed to the Honorary Secretary from the Colonial Secretary, granting Rs. 1,000 for the translation of Chinese Records, was read and it was resolved that Government be thanked for acceding to the Council's request.

It was further resolved that the sum of Rs. 1,000 be put into a fresh account and be only expended in connection with the translation of Chinese Records.

5. A paper entitled "Sinhalese and Tamil Analogies," by Gate Mudaliyar A. Naganathar, was tabled.

It was decided that the paper cannot be considered as the writer is not a member of the Society.

6. The report of Mr. Frederick Lewis and Dr. A. Nell, regarding the printing of the Proceedings of the Ceylon Literary and Agricultural Society in the Ceylon Antiquary, was tabled and

it was resolved that Dr. A. Nell and Mr. Lewis be asked to prepare a resumé of the minutes of the Ceylon Literary and Agricultural Society for publication in the Journal.

7. A letter dated 5th February, 1920, forwarding copy of Journal Vol. I., Part I, issued from the Bhandarkar Oriental Research Institute and asking for an exchange of publications, was read and it was resolved that the Society do exchange with the Institute.

8. It was resolved, on a motion proposed by Mr. F. Lewis and seconded by Dr. A. Nell, to recommend that the entrance fee and yearly subscription be raised to Rs. 15 respectively. It was further resolved that the motion be notified at the next General Meeting and be submitted for final consideration at the following General Meeting.

ANNUAL GENERAL MEETING

Colombo Museum, June 15, 1920.

Present :

The Hon. Sir Anton Bertram, Kt., K.C.,
Vice-President, in the Chair.

Dr. P. E. Pieris, Litt.D., C.C.S., Vice-President.

Mr. R. G. Anthonisz, J.P.,
I.S.O.The Hon'ble Mr. K.
Balasingham.Mr. W. Dias Bandaranayaka,
Gate Mudaliyar.

,, H. T. Cartwright.

,, J. J. Coon.

,, P. M. Aloysius Corea.

,, H. L. De Mel, C.B.E.

The Ven'ble F. H. de Winton.

Mr. H. R. Gunaratna.

,, G. E. Harding, B.A.

The Hon. Mr. B. Horsburgh,
M.A., C.C.S.

Mr. C. W. Horsfall.

,, Sam. J. C. Kadiragamar.

,, A. de S. Kanakaratne.

,, B. W. Leefe.

Dr. A. Nell, M.R.C.S.

,, S. C. Paul, M.D.

Mr. C. Rasanayagam,
Mudaliyar.

Mr. Joseph E. Rode.

,, John M. Senaveratné.

The Hon'ble Mr. O. C.

Tillekaratne.

Mr. F. A. Tisseverasingha.

Mr. Gerard A. Joseph, C.C.S., Honorary Secretary.

Visitors: 36 gentlemen and 11 ladies.

Business:

1. The minutes of the last General Meeting held on the 29th September, 1919, were read and confirmed.

2. The Honorary Secretary read the Annual Report for 1919, which was adopted on a motion proposed by the Hon'ble Mr. K. Balasingham and seconded by Mr. W. A. de Silva, J.P.

ANNUAL REPORT FOR 1919.

The Council of the Ceylon Branch of the Royal Asiatic Society have the honour to submit their Report for the year 1919.

MEETINGS AND PAPERS.

The Annual General Meeting was held in March, 1919, when the Hon'ble Mr. R. E. Stubbs, C.M.G., Vice-Patron, presided. The Annual Report was read and Sir Ponnambalam Arunáchalam, President of the Society, delivered a presidential address, and a paper entitled "The Authorities for the History of the British in Ceylon (1795-1805)," by Mr. L. J. B. Turner, M.A., was read.

Three General Meetings of the Society were held during the year. In February, Dr. S. C. Paul read a paper on "The Overlordship of Ceylon in the Thirteenth and Fourteenth Centuries." At a General Meeting held on the 29th September His Excellency Sir William Henry Manning presiding, Dr. P. E. Pieris, Litt. D., C.C.S., Vice-President, read a paper entitled "Nágadípa and Buddhist Remains in Jaffna."

PUBLICATIONS.

Journal Vol. XXVII. (Extra Number) containing Geiger's Maldivian Linguistic Studies, translated by Mrs. J. C. Willis and

edited with appendices and plates, by Mr. H. C. P. Bell was issued from the press.

Journal Vol. XXVI., No. 71, Part I., was issued, containing in addition to the proceeding of the meetings and Notes and Queries, the following papers:—

(1) Andrews' Journal of a Tour to Candia in the Year 1796, edited by Mr. J. P. Lewis, C.M.G.

(2) An Inscription of Gaja Bahu II. by Mr. H. W. Codrington, B.A., C.C.S.

MEMBERS.

The Society has now on its roll 268 members; of these 43 are Life Members and 8 Honorary Members. During the year 3 members resigned and 40 ordinary members were elected.

The Council record with regret the deaths of the following:—

Mr. A. E. Roberts, who was always a warm supporter of this Society; Dr. J. Attygalle, M.D., author of a Sinhalese Materia Medica; Mr. D. D. C. Mutucumarana, and the Revd. W. Dhammaratana Nayakasthavira.

COUNCIL.

As the Vice-Patron, the Hon'ble Mr. R. E. Stubbs was about to leave the Island, the Right Revd. Dr. E. A. Copleston was elected to hold that office for one year. The retiring President, Sir Ponnambalam Arunáchalam, was re-elected. Under Rule 20, Mr. R. G. Anthonisz and Mr. C. Hartley retired by least attendance and Mr. E. B. Denham and the Hon'ble Sir S. C. Obeyesekera by seniority. Two of these being eligible for re-election, the Hon'ble Sir S. C. Obeyesekere and Mr. R. G. Anthonisz were re-elected; and in place of Mr. E. B. Denham and Mr. C. Hartley, Dr. S. C. Paul and Mr. E. W. Perera were elected.

LIBRARY.

The additions to the Library, including parts of periodicals, numbered 114. The Society is indebted to the following Institutions for valuable exchanges: The Smithsonian Institute; United States Department of Agriculture, Washington; Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia; The American Oriental Society; The Royal Asiatic Society of Great Britain and Ireland; The Asiatic Society of Bengal; The Geological Society, London; The Royal Colonial Institute, London; The Straits Branch of the Royal Asiatic Society.

The Library is indebted for donations to the following:—The Government of India; The Government of Ceylon; The Government of Siam; The Pali Text Society, London; The Editors, Ceylon Antiquary and Literary Register and the Director, Colombo Museum.

HONORARY SECRETARY.

Mr. C. H. Collins, Honorary Secretary, left the Island on leave. Mr. H. W. Codrington, who previously discharged the duties of this office, very kindly consented to take up duties again.

The annexed balance sheet discloses a balance of Rs. 538.51 to the credit of the Society and also shows, as desired by the Council, the liabilities to be faced. The receipts last year amounted to Rs. 3,266.63 and the expenditure was Rs. 3,223.55.

The balance sheet of the Chalmers' Oriental Text Fund is annexed, showing a balance of Rs. 1,931.65 to the credit of the Society. Part II. of the Papança Súdani is now in the press.

ROYAL ASIATIC SOCIETY, CEYLON BRANCH

Receipts and Payments Account for the Year Ended 31st December, 1919

RECEIPTS	Amount		PAYMENTS	Amount	
	Rs.	Cts.		Rs.	Cts.
Balance brought forward from 1918					
Life Membership Commutations ..		43	Charges ..	1,536	29
Entrance Fees ..		00	Salaries ..	1,351	92
Sale of Publications ..		50	Books ..	2	50
Annual Subscription for		13	Sundries ..	332	84
1920 Rs. 21.50			Balance for 1920 ..	538	51*
1919 ,, 1,530.50					
1918 ,, 420.50					
1917 ,, 164.50					
1916 ,, 31.50					
1915 ,, 10.50					
	2,179	00			
Total Rs.	3,762	06	Total Rs.	3,762	06

* Outstanding liabilities at the end of the year, Rs. 1,387.00.

Audited and found correct.

(Sgd.) J. YOUNG.

13-3-20.

(Sgd.) GERARD A. JOSEPH,

Honorary Treasurer,

Royal Asiatic Society, C. B.

The Chalmers' Oriental Text Fund, 1919

RECEIPTS	Amount		PAYMENTS	Amount	
	Rs.	Cts.		Rs.	Cts.
Balance brought forward from 1918	1,931	65	Balance for 1920	1,931	65
			..		
			.		
Total Rs.	1,931	65	Total Rs.	1,931	65

Audited and found correct.

(Sgd.) J. YOUNG.

13-3-20.

(Sgd.) GERARD A. JOSEPH,

Honorary Treasurer,

Ceylon Branch of the Royal Asiatic Society.

The Council is indebted to Mr. J. Young for auditing the Society's accounts.

CONCLUSION.

Despite the disturbed conditions due to the war the Society made good progress with the means at its command and was able to hold meetings and issue many publications, thanks to Mr. C. H. Collins, Honorary Secretary and also to Mr. H. C. P. Bell, for the Scholarly editing of the Maldivian Linguistic Studies.

3. On a motion proposed by Mr. J. J. Coon and seconded by the Acting Maha Mudaliyar W. Dias Bandaranaike, the following office-bearers for 1920 were elected:—

Patron:

His Excellency Sir William H. Manning, G.C.M.G., K.B.E., C.B.

Vice-Patron:

The Hon'ble Sir Graeme Thomson, K.C.B.

President:

Sir Ponnambalam Arunáchalam, Kt., M.A.

Vice-Presidents:

The Hon'ble Sir Anton Bertram, Kt., M.A., K.C.

Dr. Joseph Pearson, D.Sc.

Mr. R. G. Anthonisz, J.P., I.S.O.

Council:

Mr. W. A. de Silva, J.P.

„ F. Lewis, F.L.S.

„ W. F. Gunawardhana,
Mudaliyar.

„ C. W. Horsfall.

Dr. C. A. Hewavitarana.

Mr. Simon de Silva, J.P.,
Gate Mudaliyar.

Dr. S. C. Paul, M.D.

Mr. E. W. Perera.

Dr. A. Nell, M.R.C.S.

Mr. A. Mendis Gunasekara,
Mudaliyar.

Dr. P. E. Pieris, Litt. D., C.C.S.

The Hon'ble Mr. B. Horsburgh,
M.A., C.C.S.

Honorary Treasurer:

Mr. Gerard A. Joseph, C.C.S.

Honorary Secretaries:

Mr. H. W. Codrington, B.A., C.C.S., and Mr. Gerard A. Joseph, C.C.S.

4. The Honorary Secretary notified the following motion proposed by Mr. F. Lewis and seconded by Dr. A. Nell.

“That the entrance fee and yearly subscription be raised to Rs. 15 respectively.”

5. Dr. Nell delivered his lecture on “Some Observations about Adam's Peak,” of which the following is a summary:—

Dr. Nell divided his subject into two parts, namely, “The Mirage of the Peak,” and “Ancient pilgrim paths to the Peak.” Speaking on “the Mirage of the Peak” the Doctor said:

Visitors to Adam's Peak, who reach the summit before dawn, always look for ‘the shadow,’ but it happens that under varying conditions the phenomena observed differ widely, and hence contradictory reports have been given.

Having noted for my own information the different phenomena, I desire to mention the conditions which produce them and

thus explain these seeming contradictions. There are, indeed, four different, but equally interesting, occurrences to be seen from the summit of the Adam's Peak.

Firstly, long before dawn, when one is watching the eastern sky for the earliest signs of dawn, there is in the western sky a rare shadow, similar to the one to be seen from the Peak of Teneriffe, where also I have seen it. Before the sun reaches the eastern rim of the horizon it casts a shadow of the earth upon the western sky. The western-ocean horizon of Ceylon can be seen from Adam's Peak as the ocean horizon of Teneriffe can be seen from its Peak. Where sea and sky join, about half an hour before the faintest dawn, on the western horizon can be seen the earth's shadow as a dim convex outline on the sky; the double peaks of Teneriffe, one higher than the other, are recognisable as breaking the even curve of the earth-shadow. When looking out from Adam's Peak at that chilly hour the earth-shadow on the sky at the ocean horizon is similarly marked by the Peak and its shoulder, which break the contour of the convexity.

These similar phenomena are produced by similar conditions; an even horizon seen across a vast area of lower elevation and a towering Peak which could be distinguished by its elevation above the country on right and left of the observer. This earth-shadow is not peculiar to Adam's Peak. The shadow of the Peak of Teneriffe is the only other example I have seen, but there must be others.

The second shadow is the shadow of the Peak cast upon the surface of the earth by the sun's rays: it is the same sort of shadow as lies on the road in front of you on a bright day, the same sort of shadow as is cast by a coconut tree or a flag pole. It is to be observed after the dawn, and lies spread out on the half of Sabaragamuwa, past the plateau of Kunudiyaparvati, a vast triangle of shadow so thin that you see the low hills and the plains to the West through the shadow, but with outline so clear and distinct that you can recognise the topmost great mass which caps the pinnacle of the Peak and a little later even the boulder on the plateau with the temple on it. As the sun rises the shadow gets shorter in the ordinary way. It seems to be moving towards you and seems to be becoming broader, but this is an illusion, its breadth is unaltered and only its length is diminished. It is however plainer and more distinct and then you recognise the boulder and temple. As the rising sun floods the land with light, the diffused light from either side kills the shadow and that quickly. It is amazing to see the vast shadow recede towards one's feet and then disappear almost suddenly, but there is nothing unusual in the conditions which produce this shadow. I have seen a similar shadow at Teneriffe. Both the earth-shadow on the sky first described, and the Peak shadow, just described, the first and second of the phenomena I describe, are best seen in fine clear days, free from mist in dry weather during the N. E. monsoon period.

It is just the contrary with the third shadow. Though yet in the N. E. monsoon period, there are some days when after a rainy night wreaths of mist are driven up by the wind from the gorge past the Western side of the mountain. This curtain of mist intercepts the terrestrial shadow and, as it were in a great atmospheric mirage, you see the shadow of Adam's Peak, the mirage of the Peak which has caused wonder and speculation.

The thin wreath of mist is scarcely visible, its origin is surmised from the drifting wreaths seen blown by the wind across one's North-Western outlook. A difference in temperature between the low-country (hot and dry) and the mountain (cold and temporarily wet) is necessary for the mirage to appear.

It had been described in 1876 by the Rev. R. Abbay, whom a few of us remember, and in 1886 by Mr. Ralph Abercrombie; the explanation of the causation given by these two differed and a controversy in 'Nature' resulted. When the descriptions are studied, one regrets Mr. Abercrombie's unnecessary contradiction of the Rev. R. Abbay, whose hypotheses were confirmed by Mr. Abercrombie's later paper. The mirage is due to different air density, which Mr. Abbay attributed to the difference of temperature alone, hence considering the mirage due to total internal reflection as in ordinary mirage. I was compelled to make three visits years ago before I saw this startling shadow, one of the wonders of the world. The "shadow," really the "mirage," does not lie far-flung on the land, it rises up in front in mid-air, confronting you like a ghost; its spectral configuration is exact, boulder and pinnacle, your own figure and your moving arm can be recognised in outline. It appears to confront you like a vast accusing phantom, which threatens the daring of those who ascend the sacred peak from motives other than religious. As one gazes with keen scrutiny it suddenly dips. I am still uncertain whether it really goes downward or whether some movement in the invisible mist produces that optical effect; but it does dip down; it then quickly rises and vanishes. The change to faintness of outline is rapid and this sudden upward disappearance deepens the awe with which one regards it.

A similar shadow has been described by the occupants of the Observatory on Pike's Peak in Colorado, who have observed it at sun-set, since they have the mountain area to their west and the wide level plain to the east, the reverse of the geographical conditions at Adam's Peak. The fourth phenomenon, the 'Brocken' effect, has been described as occurring at Pike's Peak in Colorado as well as at Adam's Peak; when dense masses of cumulus mist roll over the area round the mountain, the "mirage" has been observed with two "rainbows," really "fogbows," over it. I have not yet seen this at Adam's Peak and hence can say no more concerning it. It was when describing this 'Brocken' effect that Mr. Abercrombie disputed Mr. Abbay's explanation of the mirage on fine clear days, whereupon Mr. Abbay retorted that the presence of mist was unnecessary for the mirage and that total internal reflection was sufficient explanation. The rare occurrence of the mirage and its occurrence after a rainy night, as well as the presence of wisps and wreaths of mist which can be seen in the vicinity driven west and northward by the air currents, justify one adding mist as a factor, although it is a mist so thin as to be invisible, unlike the dense mists which Mr. Abercrombie experienced when he saw the mirage plus the two "fogbows." But when one desires to see the "shadow of the Peak," the true wonder, the mirage, one must not mistake for it the terrestrial shadow mentioned by me as the second of the phenomena. Perhaps during a South West monsoon visit one may more easily find the 'Brocken' effect, but during the North East Monsoon even the mirage does not always happen, and hence the reason why the ordinary shadow is reported as an occurrence of that rarer thing misnamed "The Shadow of the Peak."

Dealing with "the Ancient Pilgrim paths to the Peak," Dr. Nell, with the aid of a chart of the district, described the ancient and modern routes pilgrims take on their way to the Peak for religious worship. He also quoted authorities on the subject. In conclusion he quoted a short note, which he had received from High Priest Nanissara with regard to the footprint. His main idea in delivering a lecture on that subject was to obtain some assistance for the discovery of the Bhagavat Lena.

6. On a motion proposed by Dr. P. E. Pieris and seconded by the Hon'ble Sir Anton Bertram, a vote of thanks was accorded to the Lecturer.

7. A vote of thanks to the chair, proposed by Dr. A. Nell and seconded by the Ven'ble Mr. F. H. de Winton, concluded the proceedings of the meeting.

COUNCIL MEETING.

Cplombo Museum, October 21, 1920

Present :

Sir Ponnambalam Arunáchalam, Kt., M.A.,
President, in the Chair.

Mr. W. A. de Silva, J.P.

,, A. M. Gunasekara,

Mudaliyar.

,, W. F. Gunawardhana,

Mudaliyar.

Mr. C. W. Horsfall

Dr. A. Nell, M.R.C.S.

Mr. E. W. Perera.

Mr. C. H. Collins, B.A., C.C.S., Honorary Secretary.

Business :

1. Minutes of the last Council Meeting held on the 7th June, 1920, were read and confirmed.

2. It was resolved that Mr. C. H. Collins be re-appointed as Honorary Secretary in place of Mr. H. W. Codrington, resigned.

3. The following gentlemen having been duly proposed and recommended were elected members of the Society:—1. Tamo-terempillai Saravanamuttu; 2. Albert Seddon Harrison, M.Sc.; 3. Charles Wijeratne; 4. Mutatantrige Dovan Arthur Cooray.

4. A letter dated 24th September, 1920, from the Hon'ble Mr. R. E. Enthoran, I.C.S., regarding the Campbell Memorial Medal awarded in recognition of distinguished services in Oriental Research, was read, and it was resolved that Mr. Enthoran, of the Bombay Branch of the Royal Asiatic Society, be informed, that the Society had no names to put forward this year, but that he be asked whether the medal would be awarded in 1923. If so, this fact would be made known to the members of the Society.

5. A letter dated 7th October, 1920, from the Curator of the State Libraries, Baroda, requesting exchange of publications, was read, and it was resolved to agree to the request.

6. Papers sent by the Colonial Secretary for report, regarding a memorandum by Mr. John M. Senaveratne on the Present System of Transliteration of Sinhalese and Tamil, were read and a Committee consisting of Mr. Codrington (Chairman), and Mudaliyars A. Mendis Gunasekara, W. F. Gunawardhana, and C. Rasanayagam was appointed to report on the matter.

The following list of gentlemen, who having been duly proposed and recommended, had been elected by circular since the last Meeting of Council, was tabled:—1. Arthur Eric Keuneman; 2. Lewis Mathew Maartensz; 3. Charles Leonard Perera; 4. Calan-sooriya Araccige Arthur Jayanayaka; 5. Pattiage Simon Perera; 6. Hugh Lloyd Jones; 7. Reginald Marcus Fernando, B.A.; 8. Gilbert Leonard Rupasingha; 9. Edward Timothy de Silva; 10. Leonard Harold de Alwis; 11. George M. Vassillieff.

GENERAL MEETING

Colombo Museum, December 14, 1920

Present :

The Hon'ble Sir Graeme Thomson, K.C.B.,
Vice-Patron, in the Chair.

Sir Ponnambalam Arunáchalam, Kt., M.A., President.

Dr. Joseph Pearson, D.Sc., Vice-President.

Sir J. T. Broom, Kt.

Mr. W. A. de Silva, J.P.

The Ven'ble F. H. de Winton.

Mr. J. E. Gunasekara.

,, A. S. Harrison, M.Sc.

,, C. H. Jolliffe.

Mr. L. M. Maartensz.

,, C. L. Perera.

,, T. A. A. Raheem.

,, M. A. Tampoe.

,, Geo. Vassillieff.

Mr. C. H. Collins, B.A., C.C.S.

,, Gerard A. Joseph, C.C.S.

} Honorary

} Secretaries.

Business :

1. The minutes of the last General Meeting held on the 15th June, 1920, were read and confirmed.

2. Dr. Pearson exhibited a re-constructed model, plans, and photographs of the Delft Fort and a plan of Urundi Kotte, with lantern slides.

3. Mr. Gerard A. Joseph exhibited a brick found at Shargat, in Mesopotamia, among the ruins at Ashar, by Mr. J. H. Titterington, J.P., U.P.M., of Bentota Group, Elpitiya, bearing an inscription, deciphered at the British Museum, showing that the brick belonged to the time of Shalmaneser III., King of Assyria, B.C., 783-773.

4. Mr. W. A. de Silva, J.P., read the following "Ceremonial Songs of the Sinhalese."

CEREMONIAL SONGS OF THE SINHALESE GUARDIAN SPIRITS (DEVA)

The present paper is a continuation of the notes dealing with the literature of the Sinhalese. I have already contributed to the journal of the Royal Asiatic Society papers on:—

Dramatic Literature,
Medical Literature,
Popular Poetry, and
Ceremonial Songs connected with Planetary
Spirits (Bali).

I propose to deal with another branch of ceremonial songs in this paper, viz:—Songs connected with Guardian Spirits or Deva.

The Ceremonial Songs of the Sinhalese are voluminous and are mostly committed to memory by those who recite them and some of the songs are orally handed down from generation to generation, others are found in books written on palm leaves carefully preserved in the villages, a few have been printed in recent times. The Indian Antiquary in 1916 published an abstract and a list of books of Ceremonial Songs of the Sinhalese, which are in the British Museum Collection. This collection consists of 439 books written on palm leaf. These books were acquired by the British Museum from the Trustees of the Estate of the late Hugh Neville, of the Ceylon Civil Service, who had collected them in the villages mostly in the North Central Province. It is to be regretted that a complete collection of these books is not found in any of the libraries in Ceylon.

The guardian spirits recognized by the Sinhalese can be classed under three heads:—

- (a) Spirits possessing great power and influence,
- (b) Spirits whose influence is limited and confined to definite localities,
- (c) Spirits of departed personages who exercised influence over the people during their lives.

Vishnu, Natha, Saman, Kataragama, Pattini are recognized as Guardian Deities wielding great power and influence—temples are specially dedicated to these gods.

Ayiyanayaka, Ganesha or Pulleyar, Mangara, Kambili, Devol, and Dedimunda, are propitiated in various districts as having power and influence in particular parts of the country.

Devata Bandara, Kirti Bandara, Ganga Bandara, Mahasen, Gajabahu, Kirtisinha, Sri Wicrama, Solikumar, Ilandari, Nilayodaya are kings and chiefs, who are deified as exercising good and evil influence among the people and to whose spirits offerings are made. One of the songs giving a description of Sri Wickramaraja Sinha, the last king of Ceylon, adds a new deity, a *Desedeviyo*, meaning a foreign spirit that succeeded him, perhaps referring to the British occupation of Kandy.

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|-----|---------------------------|---|
| 111 | දිසා හතර රට අවුල් වෙලා සි | ○ |
| | හතුරු සෙනග ගෙන ගන්නා නුවර | ○ |
| | මිතුරු භූමි නෑ ඒ රජ කුමරු | ○ |
| | හතුරු කමට ඇරියසි රජ දේස | ○ |

The chiefs of the four divisions having rebelled,
Brought the enemy's army to the City,
No friendly spirit was shown to that Prince,
And through animosity he was sent into exile.

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| 112 | බාසවලින් හොඳ සිංහල වච | නේ |
| | දේසවලින් දෙවි වැඩම කරන | නේ |
| | රහස නොවෙයි මම ඉඳ නෙපලන් | නේ |
| | දේසෙන් වැඩි දෙවි ඔන්න බලන් | නේ |

Of all languages Sinhalese words are the best,
A spirit has arrived from foreign lands,
What I am uttering is no Secret,
There look at the spirit who is come from afar.

The ceremonial songs and offerings made to guardian spirits are described in detail in the books. Each spirit has his particular form, has special influence over certain districts, and has his own symbols and ornaments, and special priests and offerings.

Vishnu is recognized as the special guardian god of the Island. His main temple was located at Devundara (Dondra). He has a special niche for himself in most of the Buddhist Temples, and there is a much

venerated Sandalwood image of this Deva in the Rock Temple at Dambulla. The ancient chronicles state that Prince Vijaya, who founded the Sinhalese Nation, was protected by Vishnu.

The following verses, selected from a large number of Ceremonial Songs sung in honour of Vishnu, give a fair description of him.

36	ආලවඩන රුවන් දුන්න පණිවිඩ කර	ලා
	දුලවරේ රක් දුන්නේ එළිය බලා	ලා
	නිලවණ්ණ දේව රැසින් ගිණිපල් දී	ලා
	කෝල නැතුව විෂ්ණු මෙමල් යහනට වැඩ	ලා

Wearing the lovely golden bow,
Whose glorious light is seen all round,
With blue tinted godly aura of fiery tongues,
O Vishnu! deign to honour us with your presence in this floral bower.

37	කිරුල එරක් දේවබරණ නිල සලුව ආ	ද
	සුරුලු එරන් දුනුදඩු සිරිහස්මත් තද නෙ	ද
	සුරුලු ඉඳු මිනිපාලා මල්පටිසුර නෙ	ද
	ගුරුලු අස්න පැන නැගිලා වඩින් විෂ්ණු නෙ	ද

Wearing the golden crown, the godly ornaments, and the blue tinted dress,
With the golden bow in your powerful hand,
And carrying the golden gem garland in the right hand,
Oh powerful Vishnu, ascend your garuda bird and honour us with your presence.

Next comes the god of Kataragama, who is identified with Skanda or Siva worship.

The temple of Kataragama, situated near the Menick Ganga in the South Eastern division of the Island, has been dedicated to this worship from very early times. There appears to have existed here an independent principality even during the time of the early Sinhalese kings. A representative Prince from Kataragama was present, according to Mahavansa and other Chronicles, at the planting of the Bodhi tree at Anuradhapura.

The god of Kataragama is described as having six heads and twelve arms. Ravana is described as ten-headed. It may be that the mention of heads meant crowns and a distinction that was taken by kings at the time in accordance with their conquests.

- 7 මුහුසය වෙතා ආනුභාව කදිර නේ
දිනු පෙරපතා දිලෙන වසු සිරි දෙ නේ
බානුනෙද ඉතා ලොවට පැසු සුරනි නේ
රුහු දිවනෙතා මෙමල් අස්න වැජඹ නේ

The powerful god Kadirā has six faces,
Victorious he through past efforts has the glory of the bright moon.

With his right hand he has shown great powers,
The heavenly eyed god of Ruhuna, honour us with your presence on this floral seat.

- 54 අසුරු බැඳි දේවකොඩිය අරගණ වඩි නි
මසුරු පිට මල් මුදුනට බැල්ම එලා ල නි
පසුකර අනවින ජනපද මල්වැසි වස්ව නි
දලුමුර මල් සඳුන් සුවද දෙවිඳුට පුදදෙ නි

He is arriving with his flag of Asura form,
And seated on his Peacock he looks on the floral offerings,
He passes through districts securely guarded and bestows showers of flowers (blessings).

And here we offer to the god flowers, perfumes and betel leaves.

The Guardian Spirit Natha is the god of Kelaniya Principality. He is a deva in the Tusita heaven and one who aspires to be a future Buddha. The principal Natha devāla is at present situated in Kandy.

- 7 දකුණුඅග්නි ගණරණ මිණි කලස දරණ ව ට
ලකුණු ඇතු වෙලා දිස්වි තොසිනපුරු සි ට
වැකුණු වලා සදමඩලක් සේම උදු කො ට
දකුණු වාසලින් එළිබැස මල්දෙර ගාව ට

He bears on his right hand the gem studded pot,
Observing the signs from Tusita heaven,
Emerging like a moon through a cloud,
From the Southern gate and arrives at the floral arch.

- 11 පාන කැලකිපුර ලක්දිව බාරව සිටග ණ
බුන යකුන් හට ගිණිදි බයකරවා ග ණ
ඇත කපට බුදුවෙන්නට විවරණ ලැබග ණ
නානදේව රත්න නිලක සුරපුරයෙන් එ හ

Being in charge of the lower Kelaniya City of Lanka,
Subduing the evil spirits through his glorious powers,
Having attained the permission to become a Buddha at a future age,

The great Jewel Natha god is arriving from heaven.

Saman Deviyo is the deified spirit of the brother of Rama who vanquished Ravana and the Rakshasha of Lanka.

His principal temple is situated in Sabaragamuwa, and he is the special Guardian Spirit of Samanala Peak

(Adams Peak) and the district of Sabaragamuwa. His vehicle is a white Elephant.

7 සමනල ගල වැඩවැස මබ නිතරෙ දෙවියන්
පෙමකර සුග ශ්‍රීපාවැද නිතිනේ සතොසි න්
සිරිපුති ඒ සමන් දෙවිරද පැතිරේ අනසෙ න්
පිරිපත හැර රැකදේ මබ නිතරේ සතොසි න්

The God who dwells always on the peak of Samanala,
And worships with adoration the noble footprint (of the Buddha)
The master of prosperity, the godly King Saman whose sway is
undisputed

Is always pleased to protect you from evil,

13 රත්ආයුධ රත්රිගෙණ රත්දිනු සරස න
රත්සෙසන් රත්කුඩ මුතුකුඩ ගෙණ දරමි න
සිංහරත් පසතුරු ගොස කර සක් නද දි න
රත් නාමල් අස්න සද දෙවිදුට පුද දෙ න

Decked in golden weapons, golden bows and arrows,
And surrounded by golden sesat golden and pearl umbrella,
With the sound of fine kinds of music and drums and the blowing
of shells

Here we prepare the seat of gems of flowers as an offering to him.

Next we come to the goddess Pattini, who holds sway over the minds of the Sinhalese as no other guardian spirit does. She is the heroine of hundreds of ballads and songs. She has dedicated to her numerous temples all over the Island both in the Sinhalese and Tamil Districts. She is the central figure of many ceremonies and is considered to be the protector of the weak, the sick, and the infirm. Her ornament, the anklet, is held in great veneration and her officiating priests have in many instances been females, though at the present time, the officiating priests are mostly men who for the time represent women. The games of Ankeliya (hornpulling) and Pol keliya (coconut throwing), at one time so popular among the Sinhalese, are held in honour of the goddess Pattini. These games and the songs, ballads and ceremonies connected with them have been described in several papers contributed to the journal of the Society.

In the Tamil districts she is known as Kanya or virgin. The cult of the worship of Pattini is believed to have been introduced from Soli (Tanjore) by King Gajabahu. A Solian king had invaded the Island and had

taken twelve thousand captives from Ceylon, along with some of the most valued Buddhist relics. The captives were employed in building tanks in the Solian Country. King Gajabahu, when he came to the throne of Ceylon, took an expedition to Soli commanded by his general Nila and defeating the Solian king brought back twenty-four thousand captives and the Buddhist relics, and also brought the most adored relic of the Solians, the anklet of the goddess Pattini, and introduced the cult among the Sinhalese.

59 නිවන් ආත්මෙත භේතුමක් පෙර පාත්‍රාදානුවද ගත් තේ
රුවන් සලකුත් රැගෙන නිරිඳුන් සිරිලකට කෙළිපුද පැවැත් තේ
ගිරන්දන්පස දෙමල කවිපොත් සන්දහස් සන්සියක් ගත් තේ
මෙවන් සමුදුර රැගෙන මහනැව් නොටට රුවලින් සදගත් තේ

He seized the sacred bowl relic, the veneration of which leads to salvation (Nirvana)

The gem studded anklet the king brought away to Sri Lanka for offering dances and songs,

And brought away seven thousand seven hundred Tamil poems written in grantha letters.

Taking all these to the sea coast port he set sail with the great fleet.

56 සතියක් තුන්විටක පිරිත් කියවා ගෙන්වා රහතු ත්
සතියක් දෙව් පුවත කවිත් කියවා තිබු පොත දෙමලෙ ත්
පැතිරෙන්නෙද පතිනි සලුට පුදකල ලෙස එතැන් පට ත්
රැකි මොක්පුර සෙනසලසන් පත්තිනි දෙවියනි මහර ත්

He invited the Rahat monks and had them to recite the doctrines three times a week,

And another week he got the story of the goddess recited to him ✓
from the Tamil poems.

From that day it is known offerings were made to the goddess Pattini.

Oh good Pattini goddess, bestow on us the prosperity of heaven.

The worship of Pattini is done both at the temples (Kovila) dedicated to her and at ceremonial dances specially got up in her honour. Her life story is acted to music, dancing and songs, and offerings are made to the anklet.

The Story of Pattini is given in many books and songs. In Tamil it is given in the Kovilan and the Manimakala. The story in the Sinhalese differs in certain details from that given in the Tamil books.

Leaving the miraculous happenings the simple story is that of a wife, who underwent hardship for the sake of a weak unfaithful husband.

✓ Pattini was born in the city of Madura and, when an infant, was placed in a boat and sent adrift in the river; along with the infant was placed a valuable gemset ornament, an anklet. The infant was found and rescued by the wife of a rich merchant in Soli. She was adopted by the merchant's wife as a daughter and was treated with every kindness and affection. She grew to be a handsome and lovely maiden and was married in due time to Palanga, the handsome son of a rich merchant. The husband and wife lived happily for a time. However, Palanga, on a visit to a dancing exhibition in a neighbouring city, fell into the company of a dancing girl. He neglected his wife and spent his life in dissipation.

66	සිතීන් ඇඳුන් ඔලියල් බැඳ ගත්	ගත්
	සඳුන් සුවඳ තෙල් පිනිදිය ගත්	ගත්
	උතුන් ඇඳුන් ගෙණ සැරසී ගත්	ගත්
	උතුන් නොයෙක් උපමා සිතීගත්	ගත්

(She) dressed in fine and soft robes
And using scented oils, sandal and perfumes,
And decked in noble and costly garments,
With aims and ambitions far-reaching.

67	සවන කොමල මිනි නෝබු විපු	ලො
	උවන නලල රක් නිලක ලවු	ලො
	දෙදන දෙඅන මිනි සලඹ වෙබු	ලො
	නවන ලෙසට සැරසී මෙසිය	ලො

Her ears were decked in gem-studded ornaments,
Her forehead and face were painted in golden
The knees and arms were ornamented in gem-studded bangles,
Decked in this manner she started her dances.

Palanga neglected his wife and lived in the gay company of the dancing girl spending his wealth lavishly. His loving wife however never changed her love and devotion to him. She was ever indulgent. He came to her from time to time and got all the wealth she possessed, which he wasted in his newly found company. When he had no more money to spend, the dancing girl insulted and taunted him with his poverty, and demanded money he had lost to her in gambling. He returned home sad and on his being questioned he told his wife

that he is sad of shame as he is not able to meet his debt and had been humiliated. Pattini felt the humiliation of her husband as her own and offered him her valuable anklet which she inherited from her infancy, and bid him sell it and pay his debts.

The following verses give a description of the anklet:—

- | | | |
|----|----------------------------|----|
| 89 | මිලකල භෛරාඞ් හතලිස් දහස | යි |
| | භලාඞ්කත්ත ගල් විසිතුන් දහස | යි |
| | එකරත්තරනෙන් එකොලොස් දහස | යි |
| | මුදුන් සලඹ මිල හතලිස් දහස | යි |

There are cat's-eyes to the value of forty-thousand,
And rubies of twenty-three thousand,
Gold to the value of eleven thousand,
And the topridge of the anklet is forty thousand.

- | | | |
|----|------------------------------|----|
| 90 | රත්තපඞ් බැඳි මුතු පබලු දෙදහස | යි |
| | වටබැඳි මිණිමුතු දෙකොන දෙදහස | යි |
| | දසරත්තරනෙන් එකොලොස් දහස | යි |
| | ඉද්දර කොනබැඳි මැනික් දෙදහස | යි |

Pearls and coral set in gold are worth two thousand,
The rows of gems and pearls are worth two thousand
There is gold to the value of eleven thousand,
And the gems set in the front spire is worth two thousand.

- | | | |
|----|-----------------------------|----|
| 91 | වටබැඳි ඉඳුනිල් මැනික් දෙදහස | යි |
| | පිට දෙකොනට මුතු විසිතුන්දහස | යි |
| | සලඹ ලිහන හැන මැනික් දෙදහස | යි |
| | ආතුල්පැත්ත දඹ රන් අටදහස | යි |

The sapphires studded around are worth two thousand,
The pearls in the two ends are worth twenty-three thousand,
The gems on the clasp are worth two thousand,
The gold lining inside is worth eight thousand.

- | | | |
|----|---------------------------|----|
| 92 | මෙකී මුදල් හිමි සලඹ වටින් | නේ |
| | පුලුවන් රටකට අරගණ යන් | නේ |
| | මිලනෝරු ගනිමින් සතුටින් | නේ |
| | මෙහි බැන්නා නම් දිපන් | නේ |

My husband, the anklet is worth all this money,
Take it to any country you can,
Get its value as you desire,
And pay the dancing girl (and redeem your honour).

The anklet was a valuable one and it was taken by Palanga to the City of Madura for sale there if possible to the king so that he may obtain a fair value. At Madura, the goldsmith to whom he took it for valuation cheated him and on his threatening to complain to the king, the goldsmith forestalled him and took the anklet

to the king and accused Palanga as a thief who had stolen it from the king's household. The queen, however, denied that it belonged to her, but the goldsmith was cunning enough to suggest to the king that the queen was in love with the handsome man and had given him the anklet. The king, without further inquiry, ordered the man to be beheaded.

137	ලොව පරසිදු පඩි රජු	නේ
	මටනැත මේ සලකු අ	නේ
	සොරු අල්ලා මැරූ තැ	නේ
	තැනිමෙයි රට මෙයින් දී	නේ

Oh world famed lord, king of the Pandus,
This anklet does not belong to me,
If you charge (this person) as a thief and condemn him,
We may lose this country on that account.

In the meantime Pattini, the patient wife left at home, was anxious as her husband had not returned, she feared that he may have been robbed or murdered and started in search of him. She travelled with her maid far and wide, making inquiries, and at last traced him to the City of Madura, where she learnt that her husband had been condemned as a thief. Her indignation was great. She swore vengeance on the unjust king and was able to rouse the indignation of the people. She led them and surrounded the palace, burnt it and destroyed a part of the town and rescued her husband from death, and later restored the city and rewarded those who helped her.

49	සත්දවසක් ගණනින් පසු වෙන්	නේ
	එතනින් පන්තිනි සද වඩමින්	නේ
	වරලෙස උනමින් පිටට හෙලන්	නේ
	විලාප කියමින් අඩා වැටෙන්	නේ

After the lapse of days seven in number,
Pattini started from the place,
She untied her hair and letting it fall on her back,
Fell to crying and weeping.

50	සලෙථ බොලෙද කල ද සි	ට
	සිනිදු මෙමා මන්ද සි	ට
	සම්බානෙන් අද සි	ට
	දූන් මේසැප හොඳද මබ	ට

"From the time I loved and courted you,
And came to live with you in happiness,
From the time I arrived in the boat
Is this the pleasure you now enjoy.

52	මගෙ ගණරණ් එසා මි	නේ
	දුකමට මගෙ හිමි සඳි	නේ
	දුන් මේසැප හොඳද අ	නේ
	මල්මද මගෙ හිමි සඳි	නේ

“Ah, my golden lord,
Oh my husband, my sorrow is intense
Is this the pleasure you now enjoy,
Oh my husband god of love.

55	නොකරණ වද කරව	සැකසයි
	එකගිනිවැට බන්ද	සැකසයි
	හිමිසඳ මගෙ පලිග	සැකසයි
	පළියගෙ මද අරව	සැකසයි

“I shall torture (the king) as one has never been tortured
I shall burn this place with one conflagration,
My husband, I shall take my revenge for you,
And make the Pandiya feel for it.”

108	ගැසුමට එනුවර ගිණිගෙණ දන්	නේ
	බොරුවයි කී කෙනෙකුත් කට දන්	නේ
	පත්තිනි දෙවියන් බලේ මෙනැත්	නේ
	මාලිග ද, ගොස් අප්‍රගොඩ වන්	නේ

When she struck the city burst into flames,
And the mouths of those who disbelieved her began to burn,
The power of Pattini has been shown here,
The palace burned and was left in a heap of ashes.

132	එවනේ දෙවියෝ එක්වූ මහි	මා
	පවනේ මල්වැසි වැස්වූ මහි	මා
	මිනිකත දෙස් කී වතුරක් සේ	මා
	මදුරු පුර ගිනි නිව්වේ එගෙ	මා

The gods of the forest assembled in glory,
And a slow shower of rain they caused to fall,
The goddess of Earth like a roaring stream bore evidence,
And in this manner the fire of the city of Madura was extinguished.

Devotion, virtue, duty, forgiveness and love, which characterized Pattini, raised her to the position of a deity and she is now worshipped as the ideal of womanhood.)

Coming to the minor guardian deities we have them propitiated in particular districts.

Ayiyanayaka is the guardian deity of the North Central and the Vanni districts. He is propitiated by the villagers of these districts on all occasions, in sickness, drought, and in agricultural operations. Ayiyanayaka has as his vehicles the horse and the

elephant, he carries as his weapon the curved stick. He is believed to be the son of Siva by Mohini. Mohini was an incarnation of Vishnu. The worship of Ayiyanayaka is common in South India and must have been introduced from the Dravidians. Whether it was introduced during the very early period of Sinhalese history when Prince Vijaya and his followers allied themselves with the Princely house of Madura, from where the Queen of Vijaya arrived with a large retinue, or during later times, during the occupation of the capital by the Tamil king Elala, or during a more recent period, are questions that require closer study.

One of the first Buddhist shrines founded in Anuradhapura is the Isurumuniya rock temple. Before the place was converted to a Vihara it was a temple of gods. The well-known carved figure on the rock at this temple, depicting a Deva or, as some call it, warrior, bears a resemblance to the description of Ayiyanayaka. He has his horse, the curved staff and below are a number of figures of the Elephant. The subject is well worth further investigation.

Ganesa is propitiated in the forest districts of the Island, he is known as Pulleyar and is said to be a brother of Ayiyanayaka. He is, besides, the deity of wisdom and learning and has the face of an elephant and bears the trident as his weapon.

Mangara is the guardian god of Bintenna and Ruhuna, he is the god of the hunters and ceremonies connected with his worship are practised in these districts. The story of Mangara is an interesting one.

Mangara was a young prince of the Coast of India and arrived in Ruhuna in ships with a large retinue of followers. He occupied the Bintenna district. He was a noted hunter and in one of his hunting expeditions was killed by a wild buffalo. This prince was deified and the people in Bintenna made offerings to his spirit. Mangara is the hunters' god. His hunting exploits are described in various songs sung at ceremonies held in

his honour, and these ceremonies are believed to be efficacious in curing various forms of disease.

- 103 උපන් එබෝසන් මංගර දෙව් යෝ
රුන එබින් නැන්නේ වැඩ සිටි යෝ
එරන් නුගේ මී කෙටුවයි දෙව් යෝ
ආතුර රැකදෙන් මංගර දෙව් යෝ

The great person who was Mangara,
Lived in Bintenna of Ruhuna,
The god gathered the honey hives from the golden ficus tree.
Oh god Mangara, protect your suppliant.

- 105 හසිය පනස් ගව්වට බින්නැන් නේ
එසිය තෙනම නොහැරම පුද ගන් නේ
මෙසිය තෙදැති මංගර සිරි දුන් නේ
බසිය එහැම දෙස එහු හසින් නේ

In the six hundred and fifty gow of Bintenna,
In a hundred places he receives offerings,
In this manner through Mangara endowed with great powers,
Through Mangara's powers may all your ills disappear.

- 56 අත් මදු පා මදු වර මදු ගන් නේ
උර මදු කර මදු රක් මදු ගන් නේ
රක් සෙලද රක් අකුසද ගන් නේ
මෙලෙස බදමක් ගෙන නික්මෙත් නේ

Taking hand ropes, foot ropes, and ropes made of hide,
Taking shoulder ropes, neck ropes, and ropes of golden hues,
Taking golden lances and golden hooks,
In this manner he starts with appliances for noosing.

- 71 මන්ද රැගෙන විල මැදට වඩින් නේ
පිට්ටර දුලේ සෙනග සිටින් නේ
මංගර කුමරට පළමුව ආන් නේ
දෙවනුව පිට්ටර දන මරමින් නේ

He goes to the middle field with a noosing rope,
His attendants placed surrounding the spot.
(The buffalo) gored and killed Prince Mangara first,
And next he gored and killed his attendants.

It is further stated that the spirit of the dead Prince was raised by performing certain ceremonies, connected with the worship of the sun by the boiling of milk and the sprinkling of boiled milk.

- 20 ඉරට කිරි කැම ති
දෙව්දුට බිල්ල කැම ති
යකු පුළුටු කැම ති
මෙකී දේ දෙවියන්ට කැම ති

To the sun milk is acceptable,
To the gods offerings are acceptable,
To the demons roasted flesh is acceptable,
And these are the offerings acceptable to the various spirits.

ප්‍රච්ඡිකිත කට්ටි ඩින්
 රුවන් සැලි ලිපි තබා
 වටින් ගිණි පටන් කොට
 සුබ මලක් ගෙන අනට

The priests of spirits after due preparation,
 Placing the golden pot with milk on the fire place,
 And lighting the fire all round,
 And taking a flower in his hand.

පළමු කිරි එම විටා
 ඉරි දෙවිටු වෙත ඉසා
 දෙවනු කිරි එම විටා
 පතිනි දෙවි වෙත ඉසා

The first milk (that boils over)
 Is offered to the sun god,
 The second milk that boils over,
 Is offered to the goddess Pattini.

පැමිණි ලෙඩ මුදන්	නේ
යස සිරිත් දෙවන්	නේ
උච්ඡුරක් නොවන්	නේ
මංග්‍ර දෙවි නෙදින්	නේ

May this patient be freed from sickness,
 May he obtain health and prosperity,
 May he be free from disease,
 Through the powers of god Mangra.

එපස් වා මෙපස්	වා
දහස් කල් රකින්න	වා
දිනේ මතු දිනේ	වා
දිනේ සෙත් කෙරේ	වා

The past five and the present five,
 Thousands periods may you be protected,
 May you attain from victory to victory,
 And through victory prosper.

Every village, apart from the gods already described, has its own special guardian spirit, to whom offerings are made as the unknown god in special residence in the village, Ganbaradevata (the spirit in charge of the village).

I have already given an indication of the manner in which offerings are made to various gods, some at the devala or temples dedicated to them, others at temporary sheds specially prepared and decorated for the purpose. In addition to these, dances and songs are arranged for a group of gods and ceremonies are carried on often

during the whole night, and sometimes for a week at a stretch, both night and day. The more common of these are known as the Gammadu, the village ceremony, Gēmadu singing ceremony and Pammadu or the feast of lamps.

These ceremonies are conducted on an arranged plan. Ornamental sheds and arches are put up in accordance with forms described in the books and are decorated with flowers and tender leaves. There are dances and songs in honour of the various devata.

There are many minor deities, some confined to special villages and localities that receive offerings, for instance, Kambili devata is believed to exercise a great influence in some parts of the Kurunegala District and in the Jaffna District. There is a tradition among the priests of Kambili devata in the North-Western Province, that this spirit originally lived in the Jaffna district and he was compelled in time to leave Jaffna and settle in the Kurunegala District.

Another guardian spirit who is recognized widely throughout the country and more particularly in the maritime provinces is Devol deviyo. He is also known as the Kurumbara, the god of fire.

The story of this deity shows that he was the chief of a shipwrecked party of merchants, who arrived in Ceylon from the Carnatic coast of India. The party of merchants, seven in number, under the leadership of Devol, fitted up ships and, loading them with merchandise, set sail on a trading expedition; their ships were caught in a storm and were driven helpless. They passed a number of ports in the West coast of the Island without their being able to make any landing, and then on to the South coast; they were wrecked about Devundara and got into rafts, but were driven away by hostile people from Devundara, and then from Ririgal near Galle, then from Unawatuna to the south of the port of Galle. They landed at Seenigama to the north of Galle; at this place they gave offerings to their Kurumbara gods and had a fire dance and fire ceremony.

The inhabitants were so awed by the strangers that they eventually erected a devala in the village and made offerings to them.

At each of the other places where the shipwrecked merchants attempted to land Devala or Temples were dedicated to them. These Devala exist up to the present day, with the Kapuwa or attendant priests.

The verses sung in connection with ceremonies connected with this deity give an account of the whole story, from the fitting up of the ships to their shipwreck and landing at the coast of the Island.

- | | | |
|-----|-------------------------------|---|
| 113 | සැව රිසනක් දිග මුදුන් කුඹි සි | ව |
| | පටසලු දඹරන් කොඩියකි මුදු න | ව |
| | අට සියයක් රන් කොත් පිහිටා සි | ව |
| | රට ගෙනයති නැව සිංහල දේශෙ | ව |

From the sixty cubit high main mast
Flew the golden silk flag and
Decorated with eight hundred golden points
The ship set sail to the Sinhala Country.

- | | | |
|----|---------------------------------|---|
| 13 | ඉරිද, අස්ලිස නැකතින් නැව කරවා ග | න |
| | සඳුද, බෙරනය නැකතින් බඩු පටවා ග | න |
| | සැමද, වාසල සන්දෙන විමනේ සිට ග | න |
| | එමද, සොද දෙවොල් හලඹ ගෙණ කැඳවා ග | න |

Launching the ship on the auspicious asterish Aslisa on a Sunday,
Loading it at the auspicious sign of Berana on a Monday.
The seven lords taking their places in the cabins
And taking the good anklet of the devol god with them.

- | | | |
|---|--------------------------|----|
| 4 | වාතන් තද සුලභින් හැම වා | රු |
| | බිනන්කර රුළු එහි ඉඩ නැ | රු |
| | ඇතන් යනු බැරි ගොඩ දෑක නෝ | රු |
| | පෝසන් නැව බිඳුනයි එම වා | රු |

The wind continued to blow a storm,
There was no break in the frightful waves of the sea.
No land was visible and no further progress could be made,
The heavily laden ship was wrecked on the spot.

- | | | |
|---|-------------------------------|---|
| 5 | කඹන් කුඹන් රුවලුන් බිඳ ගිය නැ | න |
| | සුවන් කරේ රන් ලැලි බදු ගෙ | න |
| | සතක් පමණ රන් මිණි පොදි බැඳ ග | න |
| | බබන් මොබන් බලමින් පිනති දෑ | න |

The ropes, masts, and sails were all asunder
The only refuge was to cling to the planks
Taking about seven bundles of precious goods
They swam seeking for a refuge.

Vahala gods or gods of the palaces form a large class. They are often treated as one group and offerings

are made collectively. In certain districts one or more of these are treated separately, and special ceremonies are performed in their honour. One of the chief of such gods is Dedimunda.

Dedimunda Deviyo goes under several names. He was born in Talagiri rock. His father was the Yakka Chief Purnaka and his mother the handsome Naga Princess Irandati. He was known as Sandunkumara as he lived in a Sandalwood forest. He commanded the Yaksha army and hence received the name Dedimunda. He became the guardian of the great gem at Anotatta Lake and received the title of Menik Bandara. He became the guardian of the gem-set seat of the City of Kelaniya and obtained the title of Kirti Bandara. He was known as Uva Bandara for guarding the Soli Country. For destroying the rock at Kirulagama he became Devata Bandara. He had an elephant as his vehicle.

Dedimunda Devata is also known as Alutnuvara Deviyo. His chief temple is situated at Alutnuwara, in Kegalle District, where offerings are made to him.

දිඩ බල දසමර යුදයට ප, ප	ශ්‍රී
හැඩ බල පුණික හට ද, වෙමි	ශ්‍රී
වැඩි රුව රත්දෙනි කුස පිළිසිඳ	ශ්‍රී
දැඩි මුඩ දෙවිඳුට දලුමුර මෙන	ශ්‍රී

Who joined the powerful ten Maras in their wars
Powerful Purnaka was his father
Handsome Irandati gave him birth
Dedimunda god to thee we make offerings here.

W. A. DE SILVA.

5. On a motion proposed by the Chairman and seconded by Dr. A. Nell, a vote of thanks was accorded to the Lecturer.

6. A vote of thanks to the Chair, proposed by Sir P. Arunachalam, brought the proceedings to a close.

THE CHINESE REFERENCES TO CEYLON

INTRODUCTION

It is well known that the Chinese records contain a considerable number of references to Ceylon, some of them of great interest and value to the student of Ceylon History and Chronology. Of the passages in which these references occur some have already been made accessible to Ceylon readers,* but there remain many important passages which have not, so far, been translated and published in English. The Council of the Society approached Government on the subject in the year 1914, and obtained a grant of Rs. 1,000 to be used to obtain translations of passages relating to Ceylon in the Chinese records. However, before this sum could have been utilized the war with Germany broke out, and the vote had to lapse. After the war Government very generously revoted the same sum, and arrangements were made with Prof. Giles of the British Museum to undertake the translations. The first of these translations is now published, and this will be followed from time to time by further similar extracts, as they are received from England. The Society is greatly indebted to Prof. Giles for his scholarly work.

* *Vide* J.R.A.S., C.B., Vol. XXIV., No. 68, Part I., *passim*.

NOTICES OF CEYLON IN TAO I CHIH LÜEH

By WANG TA-YUAN (A.D. 1349)

I. *Sêng-ka-la*.^{*} The country consists of a ring of green hills rising one behind another, and encircled by the ocean. Half-way up one of these hills is a solitary Buddhist temple, where the earthly remains of Sakya-muni Buddha are preserved. The people represent his form by means of images, and continue to worship him with incense and candles down to the present day, as though he were still living. On the sea coast there is a rock shaped like a lotus-flower, which bears the imprint of Buddha's foot, 2 ft. 4 ins. long, 7 ins. wide, and about 5 ins. deep. Though it is washed by the tide, the water in this hollow is not salt but has a sweet taste like new wine. If sick people drink it they are cured; if old people drink it, their years may be prolonged. The natives are over 7 feet high, they have brown faces and black bodies, large eyes and long hands and feet. They are sleek and physically robust, worthy scions of the family of Buddha, and there are many centenarians among them. Taking pity of yore on the inhabitants of these parts because they were poor and given to piracy, Buddha brought them into virtuous ways. He also sprinkled the soil with "sweet-dew liquor," so that now it produces rubies which the natives dig up. Those that they take in their left hands they keep for themselves, those that they pick up with their right they dedicate to Buddha, so that they may attain salvation hereafter. The wealth thus reserved for commercial purposes has caused the whole population to become well-clad, well-fed and virtuous. In front of the altar of Buddha stands

^{*} Already an obsolete name for Ceylon in Wang's time. Applied here only to the southern extremity of the island.

a large alms' bowl made of a certain material which is neither jade nor copper nor iron. It is of a lustrous purple colour, and when struck gives a ringing sound like glass. Hence, at the beginning of this dynasty,* envoys were sent on three separate occasions to carry it away; but no sooner had they arrived in the country than they began glorifying the Buddhist religion and preaching it to others. This exposed them to the censure of the Confucianists; but who, having regard to the noble appearance of the inhabitants and the innocence of their lives, could refuse to become a believer?

II. *Kao-lang-pu* (Colombo) lies at the foot of the Great Buddha Mountain, in a bay the shores of which are strewn in all directions with lumps of rock salt. The land is damp and low-lying, the soil is poor, and rice and corn are very dear. The climate is hot. The customs of the people are churlish; sailors who are so unlucky as to be wrecked, or who put in at this place for a short sojourn, are exploited solely for the benefit of the overlord. All the merchandise with which their ships are laden, mostly consisting of gold and jewels, is confiscated by the chief, who looks upon it as a gift from heaven. Little does he reckon of the cold and hunger with which the sailors' wives and children are faced in consequence! Both sexes do up their hair, binding it with *pa-lang-na-hsien*† (?Javanese) cloth. They boil the sea-water to make salt, and ferment the juice of the sugar-cane to make spirits. They are governed by a tribal chieftain. The country produces rubies similar to those in *Sêng-ka-la*. The articles of commerce (imported from abroad) include *Pa-chou* cloth,‡ tin from the Straits, spirituous liquors, rose-water, sapan-wood, gold, silver, etc.

* The Yüan or Mongol dynasty (1280-1368 A.D.).

† Elsewhere in the book written *Pa-chieh-na-hsien*.

‡ Mentioned again as the product of *Sha-li-pa-chou*. It is probable that *Sha-li-pa-tan* is the true reading, in which case the place might be identified with the "Jurfattan" of the Arabs, or Cananore.

III. *Chin-t'a* ("Golden Tope") at the foot of the Old Cliff, close by the holy well, is a tope over 100 feet high; its roof was once plated with gold, but it is now bare and the stone is crumbling, and only the moss and lichen covering it are fresh and green. At the top there is a crane's nest, more than 7 ft. wide; there are two cranes, male and female, with red heads, such as are commonly seen in China, which nest here every year. According to a tradition handed down by the descendants of the tribal chief, the birds first came more than a thousand years ago. Every spring they rear one or two fledglings, which fly away as soon as their wings have grown, and only the parent birds remain. The natives have placed a tablet here with the inscription: "Old Crane Village." The soil of the district is infertile, and the people poor. The climate is variable. The customs of the inhabitants are rude. Both sexes do up their hair in a mallet shaped top-knot, bound round with white cotton cloth, to which is attached a flowing band. The people boil the sea-water to make salt, and the women's occupation is agriculture and weaving. There are many centenarians. The products include coarsely woven cloth handkerchiefs and cotton. Articles of commerce used by foreigners are iron cauldrons, variously coloured cloth, etc.

IV. *Ti-san-chiang* ("Third Harbour"). The old name was Ma-yüan,* but it is now called New Harbour. The sea-coast is divided into a northern and a southern section. The people build houses to live in (*i.e.*, are not cave-dwellers). The soil, climate, customs, and peculiarities of dress distinguishing the sexes, are the same as those of *Pa-chou*.† At a distance of some 80 *li*‡ from this harbour, the sea goes by the name of

* The printed text has Wei-yüan, but a manuscript copy consulted by the editor gives the better reading which I have adopted.

† See note‡ on p. 32.

‡ Between 25 and 30 miles. The length of the *li* varies greatly in different places.

Ta-lang (Great Brilliance), for at this spot it is extremely rich in pearl-oysters. At the season when these are gathered, the tribal chief slays a human being and about a dozen animal victims as a sacrifice to the sea-god. On a specially selected day a number of boats with their crews are assembled for pearl-fishing. There are five men as a rule to each boat, of whom two act as oarsmen, while two are told off to work the rope. The fifth man hangs round his neck a bag fitted with a bamboo ring to keep its mouth open, and then, having tied a stone round his waist, he is lowered on the rope-line to the bottom of the sea. With his hands he detaches the pearl-oysters from their bed and puts them in the bag. Then he grasps the rope and gives it a pull as a signal for the men in the boat to haul it in, and thus he is drawn up to the surface, when he empties his bag of oysters into the boat. As soon as the boats are fully laden, they return to the Government dépôt and are placed under a military guard. After the lapse of a few days, when the flesh of the oysters has rotted, the shells are removed and the putrefying flesh is thrown into a sieve, where it is stirred round until the flesh is scoured away and only the pearls remain. These are again sifted in a very fine-meshed sieve, half of them being appropriated by the Government and the other half distributed in equal shares amongst the boatmen. As for the sea-god (and his share of the booty),* full many of the divers who fetch the pearls find their last resting-place in the maw of sharks. Alas! most pitiable is such a harvesting. Those divers who are lucky enough to survive their year's fishing, usually barter their pearls for gold and go home to enjoy the large profits they have made—enough to establish them as men of wealth. But few indeed are they who are so favoured by fate.

V. *Ta-fo-shan* (Great Buddha Mountain). The territory of *Ta-fo-shan* lies between *Ya-li* (Galle) and

* These words, though not in the text, I have inserted in order to bring out what appears to me to be the meaning.

Kao-lang-pu (Colombo). On the 2nd day of the 10th moon, in the winter of the year *Kêng-wu* of the *Chih-shun* period (12th November, 1330, A.D.), we unbent sails at the foot of the mountain. The moon was shining that night as bright as day, and the sea was smooth and waveless. The water was so clear that one could see to the bottom. I got up and walked about, gazing down the while into this submarine world. There I saw a tree-like object swaying gently to and fro. Pointing it out to the sailors, I asked them whether it might not be a piece of pure *lang-kan* coral. They said no. "Is it the shadow of a *so-lo* tree in the moonlight?" Again they said no. So I bade one of the boys dive down and secure it. He did so, and it turned out to be something soft and slimy, which however became as hard as iron when it was pulled out of the water. I took it in my hands and examined it. It was barely a foot in height, and the tips of the branches were curled up into knots. On each branch—wonderful to relate!—was the bud of a pink flower; some of these had already opened of themselves, and resembled the tree-peony, while others were half open and appeared similar to lotus-buds. The sailors brought candles and crowded round to look at it; then they all began to dance about in their excitement, laughing and saying: "This is a *ch'iung* (?pink coral) tree in full bloom—truly, a rare product of the sea, of which marvellous accounts have reached China. We have sailed these seas for more than forty years and have never seen a specimen before. And now to think that you, sir, have actually found one! Why, it is something you come across only once in a thousand years." The next day I composed an old-style poem in a hundred stanzas to commemorate the event, and carefully put away my treasure to bring home with me. Mr. Yü Chün-an of Yü-chang (the modern Nan-ch'ang in Kiangsi) saw it and wrote a piece of poetry about it. It has been preserved ever since in the Chün-tzû Hall of that city as an object of curiosity for future generations.

PRINCE TANIYAVALLA BÁHU OF MÁDAMPE

By H. C. P. BELL, C.C.S. (Retired)

During some part of the first half of the 16th century, Prince Taniyavalla Báhu ruled at Mádampe in the Chilaw District, vicariously for his half-brother Dharmma Parákrama Báhu IX., then on the Kótté throne.

Casie Chetty, writing in 1847,* says:—

No vestiges of the Royal residence are now extant; but the memory of the King Tanivalla Báhu is still kept up by the Buddhist inhabitants in the devil-dance, which they occasionally perform in his honour under the large *banian* tree on the side of the high road.

Taniyavalla Báhu was, according to Valentyn,† the “second” of “five” (really six) sons of Vira Parákrama Báhu VIII. (A.D. 1485-1508), of whom the eldest, Dharmma Parákrama Báhu IX., succeeded him. The other five brothers (three full, two half) were Śrī Rája Siṃha, Vijaya Báhu (who afterwards reigned as Vijaya Báhu VII.), Rayigam Baṇḍára, Śrī Valla Báhu (Valabha), and Taniyavalla Báhu—the last two of the second bed.

In none of the recognised Siṃhalese Histories are we given more than a glimpse of Taniyavalla Báhu’s sway at Mádampe. That one fleeting notice is afforded by the *Rájawaliya* alone. It alludes briefly to the repelling of a sudden descent on the North West of Ceylon by an Expedition under a Southern Indian Moor.

In this defence, as “Warden” of the sea-coast “marches,” against foreign incursion, Taniyavalla Báhu,

* Journal C.A.S., 1847-8, p. 116.

† “Zyn tweede soon, *Taniam Vallaba*, wierd Konig van Candopiti Mádampe (*Oud en Nieuw Oost Indien*, 1724-6, p. 74).—B.

according to the above Chronicle, was materially aided by Śrī Vallabha, his uterine brother, then settled at Uda-Gampola in the Colombo District. They completed the rout of the piratical expedition by the destruction of the enemy's fleet after killing the Moorish leader.

The episode is thus related in the *Rājawaliya**:—

During the reign of Dharmma Parākrama Báhu, a Moorish pirate, Kadirayána by name, coming from Káyala Paṭṭana, landed at Chilaw, accompanied by a large body of Moors, for the purpose of forcibly fishing for pearls at Chilaw, and capturing elephants.

Dharmma Parākrama Báhu, learning this, sent for Prince Sakalakalá Valla, entrusted to him a large army, and gave him permission to attack the marauders.

Attended by a large army, Sakalakalá Valla went to Mádampe, and, having consulted with his younger brother Taniya Valla, mounted his horse, while his brother mounted an elephant. They charged into the midst of the Moorish host on opposite sides, killed many Moors, stabbed to death Kadirayána Mudaliyár, seized the Moors who had come to fish for pearls and had the dhonies broken up by elephants, capturing 89 persons.

Then they went to the city of Jayawardhana (Kóṭṭé) and presented themselves before the King, Parākrama Báhu. Having received (from His Majesty) many presents, the two Princes went each to his own city."

It is not known how, or when, Prince Taniyavalla Báhu died.

The late Mr. E. T. Noyes (formerly Assistant Government Agent, Chilaw) mentions a tradition existing in the Chilaw District that he committed suicide.

Some colour is lent to this supposition by two chance references to Taniyavalla Báhu in the *Kurunégala Vistara*†—that curious Sinhalese hotch-potch, couched in simple language, of occasional historical fact and weird fiction, drawn from floating legend.

The first reference which quaintly tells, in few words, the story of the escape of Taniyavalla Báhu's *Yakaḍa dóliya* or inferior wife or wives, is perhaps not unconnected with the subsequent reference to the battle

* *Rājawaliya* (English version), 1900, pp. 71-2.

† Unpublished *Ola* MS; in the Government Oriental Library. Subject: Traditional notices of certain towns in the Máya division of Ceylon, and persons; of little historical value.—B.

with Vídiye Rája (the elder of his grandsons,)* as a result of which Taniyavalla Báhu, and perhaps his two sons, lost their lives.

This is the unsophisticated tale as given in the *Kurunégala Vistaraya MS.*:—

Persons in authority came to escort (*lit. remove*) the *Yakada dóliya* of King Taniyavalla Báhu of Mádampe (*Mádampe Vásala Tanivella Báhu Rajjuruvan*). Consenting not thereto, (the wives) secretly, in the night, without informing any one, concealed themselves inside two bundles of mats (and so escaped). As they were thus being borne away, dawn (*eliya*) broke, at the spot where the *Deḍuru Oya* was crossed.

On this account, that village (*gama*) acquired the name *Elivitaya*. To the Yakkás (*Yaku*) who inhabited that village, declaring "Let this village in future belong to you," (the King) granted it (boundaries specified) under *atuhan paraveni* tenure (*atu kadágana sithiyáya*).

After a short interpolation of irrelevant matter, the *Kurunégala Vistaraya* proceeds:—

To the younger sister (*nagá*) of the King of Kótté (*Kótté Vásala Rajjuruvanne*), given in marriage to King Taniyavalla Báhu of Mádampe, were born two princes.

Subsequently Vídiye Rája* on horseback (*asaku neḡi*) led a force to fight against Taniyavalla Báhu, who, in fear, mounted a horse, accompanied by the two princes, and taking also the Tusker Elephant-Keeper (*Etá balana Panikkayá*), fled. Vídiye Rája, attacking them, captured the two princes, and had them bound. The village where those princes were bound is called *Kumára kattuva*.

Further, he seized the Elephant-Keeper and killed him. As he was a Yakká, he obtained the name *Panikki Baṇḍára*.

Moreover, he captured King Taniyavalla Báhu and put him to death.† The king became a *Déva*: hence the appellation *Tanivella Deviyá* became current.

* The "Treava (or Tribula) Pandar" of Portuguese Historians. He and Tammita Súriya Baṇḍára were sons of Samudra Déví, daughter of Taniyavalla Báhu, who was married to "a Sóli Prince" (*Rájawaliya*, p. 79) or "a Malabar King from the lands of Jaffnapatnam" (*Valentyn*, p. 76); not as loosely stated in *Kurunégala Vistaraya*.

Vídiye Rája first married a daughter of King Bhuvaneka Báhu VII., by whom he had a son, afterwards Don Juan Dharmapála, the last of the Kótté Kings; converted and baptised by the Portuguese.

His uncle Tammita Súriya Baṇḍára had been deported to Goa, but returned to Ceylon. Vídiye Rája, his father, that "stormy petrel," was killed in an unseemly brawl with the King (Sangili) of Jaffna, to whom he had fled for assistance.—B.

† The Sinhalese text merely says "*allá kepuráya*," "seized and had killed." Taniyavalla Báhu may have been killed, or executed, or even (according to the tradition quoted above) given the chance of making "the happy despatch."—B.

SANNAS

That an uncrowned Prince should have been permitted to issue (or, defying authority, should have boldly granted) *Sannas*—a Royal prerogative—with a paramount King residing at Kótté, and ruling the seaboard districts from Chilaw (if not Puttalam) on the north to the Bentara-ganga (or possibly even further) south, is, on its face, if not impossible, unlikely in the extreme.

Nathless, at least three, if not four, *sannas* have been put forward from time to time professing to emanate from “King Tanivella Báhu of Mádampe.” To find that all of these are spurious documents is not in the least surprising.

Take these *Sannas* in the order of their coming to light.

The first (translation only) appeared in Simon Casie Chetty's *Ceylon Gazetteer* of 1834; the second was published (also again in translation alone) after an interval of thirteen years in the *Journal of the Ceylon Asiatic Society* for 1847; the third was produced at the Kurunegala Kachcheri in 1876, or thirty years later—and promptly impounded as a forgery.

In the Nineties a fourth, fifth and sixth *Sannasa* were similarly treated at the Chilaw Kachcheri.* These relate to the Moorish descent on Chilaw repelled by the brother Princes, Sakalakalá Vallabha and Taniyavalla Báhu; but profess to have been granted by the reigning Sovereign Dharmma Parákrama Báhu IX. at Kótté.

* Yet another *Sannasa* (labelled *Víra Paṇḍiyána* No. 7 and very rightly impounded at Chilaw as a forgery), bears the face date Śaka 1263 (A.D. 1341-2) “when His Majesty, our Sovereign Lord, was residing at Mádampe.” No king is specified; probably Taniyavalla Báhu meant. Grant of land to an immigrant from “Káyalarāṭa,” honoured by the names *Víragangiliyána* and *Víra Paṇḍiyána* and attached to the Munéṣṣaram Dévâlé.—B.

SANNASA: No. 1

The English translation is given below exactly as it was printed in 1834:* the original footnotes have been abridged, but otherwise left virtually unaltered.

TRANSLATION.

A Royal Grant of Land engraved on a copper plate; literally translated from the Sinhalese.

Prosperity!

In the year of Saka 1467, on Wednesday the fifth day of the moon, in the month of Esala, this day Rájá Wanniya† having presented at the Royal Palace of Madampa‡ thirty pairs of elephant tusks, the village of Navakkadu,§ Sitravela,§ and Puttalama,** were granted to him; together with this side of the mountain Kudiremale,†† this side of Uuluvahu Kubuka,‡‡ situated at (the river) Kala Oya,|| this side of Diwrun-gala,§§ and

* *Ceylon Gazetteer*, 1834, p. 281.

† *Rájá Wanniyá*: One of the members of the late "*Mutrakudam*" at Puttalam; also said to have exercised the office of Dissáve, in certain parts of Demala Pattu, which are now collectively called (after his name) *Rájawanni Pattu*. One of his descendants (who retains possession of the grant) still presides there but with very limited powers.—C.C.

‡ *Mádampé*: Properly *Mahá-dampa*, i.e., "the great city" in the Chilaw District.—C.C.

§ *Nava-kadu*: Situated in the Calpentyn peninsula opposite Puttalam. Remarkable for its good springs. In Tamil the word signifies "the forest of Jambu trees," but the Sinhalese derive it from *Navakaduva*, i.e., "the place of ship-wreck" (*sic.*). Others trace it from *Nava-kadu* "nine swords"; alleging that, no less than nine Kings of Kandy visited this village soon after their coronation; and assumed the Sword of State after performing an Ablution Ceremony in the sea.—C.C.

§ *Sitravela*: A small village near Puttalam.—C.C.

** *Puttalam*: A Tamil word compounded of *pudu* "new" and *alam* "salt pans," which were always among the principal sources of the District revenue. Its original appellation is said to have been "*Kaliyánature mugan*," (in Sinhalese "*Magul-totamune*") or "the Port of Marriage" as being the place where Vijaya Rájá, the first King of Ceylon, wedded the Princess Kuvéni of the neighbouring city Tammanna Nuwara.—C.C.

†† *Kudirai-malai*: (Tamil) "Horse-hill." Very probably the *Hippuros* of Greek writers. A small hill standing on the margin of the bay Pukolam, the northern limit of the District of Puttalam, separating it from that of Mannár.—C.C.

‡‡ *Uluvahu Kumbuka*: Said to be in Nuwara-kaláviya.—C.C.

|| *Kalá Oya*: This river starts from the vast tank *Kalávewa* in Nuwara-kaláviya, and, after winding through the N. C. Province, disembogues into the Gulf of Calpentyn (*Kalpiṭiya*).—C.C.

§§ *Diwrun-gala*: A rock on the boundary between the Deamla Pattu and Magul Kóralé. It means "the Rock of Conjurement;" and, according to tradition, was so called from the Chieftains of both Provinces having once met there, and bound themselves by solemn oath never to encroach on each other's territory.—C.C.

this side of the rock of Paramakanda,* inclusive. Also a signet ring, a jacket with frills round the collar, and a silver sword, were bestowed on him as *samakkattu*.†

As these villages have been marked by breaking off the branches of trees, they are granted as an unalienable possession.‡

If there be any who should violate this matter, they will be born as crows and dogs.

This resplendent edict is granted to Raja Wanniya in perpetuity, as long as Etugala and Andagala,|| the sun and moon, endure.

This resplendent edict was granted in the time of king Tanivalla Bahoo of Madampa.

REMARKS.

Dated in the Śaka year 1467, on a Wednesday in the month Esala (A.D. 1545), this *sannasa*, on its mere face, belongs to Taniyavalla Bāhu.

It is immediately followed in the same Gazetteer by another *sannasa* (translation only) professing to date from a Wednesday in Nikini in the Śaka year 1469 (A.D. 1547), which grants certain lands and *vil* (specified) to “Nava Ratna Wanniyá, of Lunu-vila, during the time of the Emperor of Sítáwaka,” in return for presents (cloths, weapons, etc.) tendered. The name of the “Emperor” is not given; but the *sannasa* ends in phraseology almost identical with that of the grant of Śaka 1467.

In regard to these “*sannas* inscribed on copper plates (of which but two are extant),” Casie Chetty was himself fain to admit:—

Comparing them with the accounts given of the lands having been allotted to the Mukwás by the same emperor, and at the

* *Parama-kanda*: A small hill in the Demala Pattu; noted for a Viháré which stands beneath it.—C.C.

† *Samakkattu*: A term applied by the Sinhalese to any thing bestowed by the King on his subjects and is synonymous with the Hindu word *Kelaut*.—C.C. (See *infra* footnote ‡ on page 15.)

‡ A custom obtained in the Island during an earlier period, that when any one desired to own a tract of land, if he broke off branches and set them up at the four limits of his “claim,” other persons scrupulously avoided all interference with the land so marked out. The man and his posterity were left in quiet possession by a tenure, hence denominated *Atu-han Paraveni* (*atta* “branch,” *hana* “mark,” *paraveni* “possession”).—C.C.

|| *Etá-gala*: *Andá-gala*: Two large Rocks, near Kurunegala, often alluded to by the Sinhalese as symbols of eternity.—C.C.

same time, there seems a great discrepancy; because of the two *sannas* in question, one appears to have been given by Tanivella Báhu, king of Mádampe, and the other by Bhuwaneka Báhu, emperor of Sitávaka, at two distinct periods.

He adds, with obvious mistrust:—

But they account for it by saying that these *sannas* were granted to their Chiefs in after times, to confirm the original donation of the land on the part of the former emperor, who they say was Malala Tissa Rája, and who reigned between the years 753 and 779 of our era.

Whether the grant “engraved on a copper plate” from which Casie Chetty made the translation given above, is still in existence, the writer is unaware. Efforts to trace it have failed. Its non-production is, however, of small moment; for it is not likely to have differed materially from the later produced *Sannas* (Nos. 2, 3), both of which have come into “the fierce light of day”—to their woeful undoing.

SANNASA: No. 2

Printed in the *Journal of the Ceylon Asiatic Society* for 1847,* or more than seventy years ago. As with the *Sannasa* (No. 1) of a dozen years previously, it is just a crude translation offered without the Sinhalese text by way of check.

The *sannasa* (translation) states (quoted just as given in the Journal) that it was “granted in the time of King Tanivalla Báhu of Mádampe.”

A Royal Grant engraved on a Copper Plate, literally translated from the Sinhalese. Communicated by Simon Casie Chetty, Esq., C.M.R.A.S.—(Read 6th November, 1847).

Prosperity!

This resplendent *Sannas*† was granted in the year of *Saka* 1467, on Wednesday in the month of *Esala*.

When *Suriya Hetti*, who disembarked from the Coast, was residing at *Mannar*, the Maharaja sent to him an order and he came and stayed at *Puruduvela*.‡ Afterwards having sent another order and caused *Suriya Hetti* to come (to *Mádampe*),

* C.A.S. Journal, 1847-8, pp. 115, 116.

† *Sannasa*: Sanskrit *Sásana*, a written grant bestowed by a King upon a subject.—C.C.

‡ *Purudu-vela*: A village on the Peninsula of Calpentin, about 5 miles south-west of Puttalam, now called Puludi-vaiyal.—C.C.

appointed him *Mohandiram* to collect the tax on milk,* from the seven folds of cattle.

When the *Mohandiram* carried and presented the tax on milk (to the *Maharaja*), he found favour and (the village) *Andaragaspitiya* was bestowed on him; together with this side of the turretted ant-hill and the solitary palmira-tree at *Maruppe*,† this side of the stone pillar at *Halpatawanatotte*, this side of the stone pillar at *Ullamadayawe*, this side of the rock (which stands) on the dam of the tank of *Bogamuwa*, having the sun and moon engraved on it, this side of the stone pillar at *Madanwila*, and this side of the dam, of the tank of *Dimulpittiya*, the seven lakes and the high and low grounds inclusive, in perpetuity under this resplendent *Sannas*. Three *amonas* of paddy from *Bogamuwa* and two *amonas* of paddy from *Uluvarisigama*, and (the lake) *Halpanwila* for plucking and taking *pan*‡ therefrom were also bestowed on him.

As long as the sun and moon endure if there be any who should violate this matter, they will be born as cows and dogs (*sic*).

This resplendent *Sannas* was granted in the time of the King Tanivalla Bahoo of *Mádampe*.

Considerable difficulty was experienced by the present writer, when Archæological Commissioner, in obtaining the original copper-plate *sannasa* for inspection.

Mr. E. T. Noyes (then Assistant Agent at Chilaw) wrote demi-officially (April 4th, 1891:—

I have at last got upon the right scent, and asked the owner (a youngish Sinhalese, whom I appointed Registrar about 2½ years ago) to bring the *sannasa*. He promised to produce it, if he could find it. This is only pretence, of course; but it is a fact that these people are very chary of parting company with their deeds. The man's father is said to have taken the *sannasa* to Colombo. Casie Chetty must have seen it in order to make his translation.

Tanivalla Báhu, by a tradition current here, committed suicide on hearing the report that his queen had fallen into the hands of the Portuguese.

Two months after (June 2nd) Mr. Noyes wrote again:—

I am sorry I have not been successful in obtaining the Tanivalla Báhu *sannasa* which was translated by Casie Chetty for the

* This was a local tax paid by the owners of cattle to the Crown, consisting of a certain quantity of milk *per annum* for every milch cow or buffalo. The Dutch commuted it into a tax on ghee; which was continued to be levied as long as they were masters of Ceylon; and likewise during the early part of the possession of the Island by the British.—C.C.

† *Maruppe*: A village about 6 miles south-west of Madraskuli, now called Kattakádu.—C.C.

‡ The rush *Scirpus globosus*. Linn.—C.C.

Ceylon Asiatic Society. The man says he is quite willing to let me have it, but cannot find it, and does not know what his father, who died a few months ago, did with it.

Patience and tact eventually "drew" the *sannasa*; for—a year afterwards—it was at last produced, and sent to the Archæological Commissioner for examination.

Sinhalese Text, line for line, and improved Translation are given below:—

TEXT* "A"

1. ඔක වසී එකාදහස්ස් භාරසිය හැටහතට ලන් මෙම වසීයෙහි
ආශල මස ලන් බුදු දින.....ලැබුනු ශ්‍රී සන්නසයි.....
දෙසෙන් ගොඩ බැ
2. ස සුරිය හෙවිවිල මන්නාරම හිවින පරත්තාවාම මහා රජුරු
වන්නේ පනිවිඩ ආරිය නැනේදී ආවින් පුරුදුවෙල
පොරොත්තුවෙලා හිවින වෙලාව
3. ට දෙවනු පනිඩ ආර සුරිය හෙවිවිල ගෙනා පවිවි හතට හුන්
කිරි පනිවිඩ කරවඩ මුහංදිරන් ලැබුනාය.....හුන් කිරි නෙව
කරවා ගනා
4. හිය නැනේදී.....කරුනාව ලැබී අද්දගනපිටිය මුහංදිරමට
ලැබුනාය.....මාරුප්පේ කොන් හිබහා තනි තල් ගහෙන්
මෙ පිටත් හා
5. ල් පවවන නොවෙ ගල්වැබෙ. මෙ පිටත් පල්ලේ මසියාවෙ ගල්
වැබෙ. මෙ පිටත් බෝගොමුවෙ වැවෙ වැකඳෙ ඉර
හද කො
6. වාපු ගලෙ. මෙ පිටත් මාදන්විලා ගල් වැබෙන් මෙ පිටත් දිවුල්
පිටියේ වැකඳෙන් මෙ පිටත් විල් හස්ත් ආතුරුව
7. ගොඩ මඩ ආතුරුව පරවෙනි ශැලකමට දෙවා වාදල මු
[ස]න්නසයි.....බෝගොමුවෙන් වි තුනමුනයි මුරු අරිහිගම.
වි දුමුනයි
8. හාල් පත් විල පත් උදුරුගම ලැබුනාය.....ඉර හද පවතිනා තුරු
මෙ වග අකඩ කල කෙනෙක් ඇත්තං කවුඩං බලං.
9. ට උපදිනවා ආන.....මාදප්පේ තනිවැල්ල බාහුරජුව.
අවදියේදී දෙවා වදලාය.....

TRANSLATION.

Prosperity! The auspicious *Sannasa* granted (*lit.* received) on Wednesday in (the month) *Esala* of the *Śaka* year 1467 (A.D. 1545):

Whereas when an order was sent to *Súriya Heṭṭi* who had landed from the Coast (*lit.* country, *i.e.* India) and was living at *Mannár*, he came and resided at *Puruduvēla*; and, whereas, for the second time, an order having been sent (to him) he was induced to come (*lit.* brought) he received (at *Mádampe*) the appointment of *Muhandiram* in control of the Milk-Tax collection from seven *patti* (cattle kraals).

* All the *bendipu akuru* (united consonants) of the original *sannas* given in this Paper, cannot be reproduced in the Sinhalese Texts for want of such type.—B.

When the Muhandiram tendered (*lit.* brought and gave) the Milk-Tax collection (the village) Andara-gas-piṭiya was graciously bestowed upon him.

The land bestowed by order upon this auspicious *sannasa* to be possessed as *paraveṇi* property (is bounded as follows):—

From this side of the pinnacle-like termite heap (*kot-hibaha*), and the single palmyra tree at Māruppe; from this side of the stone pillar at Hál-paṭavana-toṭa (*lit.* the rice-loading-ferry); from this side of the stone-pillar at Pallé Mahiyáve; from this side of the stone-pillar on which figures of the Sun and Moon are carved, (standing) on the bund of Bógamuve-veva; from this side of the stone-pillar at Madan-vila; from this side of the bund of Divul-piṭiya (veva)—all of the above stated area, inclusive of the seven *vil* (lakes) and the high and low land (appurtenant thereto).

Further, (the Muhandiram) was granted (*lit.* received) from Bógamuva three *amuna* of paddy; from Muḷu-arisi-gama two *amunu* of paddy; and the right to gather rushes (*pan*) from Hál-pan-vila.

(This grant shall hold good) so long as the Sun and Moon endure. Should any one violate the order (*lit.* matter), he will be (re)born as crow and dog.

(This decree) was promulgated in the time of King Taniveḷla Báhu of Mádampe.

REMARKS.

This *Sannasa*, as measured, gave $9\frac{1}{4}$ in. for length by $1\frac{1}{2}$ in. across. Side A, obverse, 7 lines; side B, reverse, 2 lines.

The following reasons, *inter alia*, (communicated to Mr. Noyes) amply show that this *sannasa*, is not a genuine Royal Grant.

- (i.) *Symbols*, etc. Mere “apology” for outline *Sun* and *Moon*, and the recognised Royal Sign-Manual ශ්‍රී *Śrī* written wrongly with *goḷu shrī* ම.
- (ii.) *Orthographical errors and omissions*. Gross illiterate spelling *passim* (e.g., දහස *dahassa*; මස *masa*; අද්දගස *Addragassa*; වැකකන් *vekanḍen*; හත් *hatthat*; the *• bindu* frequent instead of full න *n*; ස *sa* omitted before *nnasaye*, රු *ru* and from *rajjuvan*.
- (iii.) *Plate*. Flimsy strip of flexible copper, on which the writing is merely scratched in with an *ul-kaṭuwak*; not incised by proper

engraving tool, on firm copper plate prepared to receive boldly cut letters.

(iv.) *Writing*. Modern; and covers—a *faux pas*, in itself almost fatal to genuineness—previous writing, as revealed by magnifying glass.*

SANNASA: No. 3

As Archæological Commissioner, the writer had occasion in 1893 to overhaul the *sannas* impounded at the Colombo (Western Province), and Kurunégala (North Western Province), Kachcheries.

At the latter Kachcheri he found, among other rejected *sannas*, a professing *Sannasa* (No. 3) of Taniyavalla Báhu, which had been produced seventeen years before in order to substantiate some claim,† and after examination, condemned by the Kurunégala authorities as spurious.

It is highly significant that this *Sannasa* is dated in the same year (Śaka 1467) as *Sannasa* No. 2, and is worded very similarly.

The Kachcheri Mudaliyár (the late Samuel Jayatilaka) disposed of the *sannasa* in his Minute to the Government Agent, dated July 28th, 1876, thus:—

I have carefully examined the copper *sannasa*, and I have not the least hesitation in pronouncing it to be a very poor attempt at forgery.

Amongst others, the following are some main points for coming to this conclusion:—

(a) The invariable Royal Cypher appearing in these documents is not *golu shri* with ☉ as here, but ☉. What the other symbol means, is incomprehensible to me.‡

(b) In Royal *Sannas* the term “*Mudiyanse*” is only used when the Grantee happens to be an Adigár; otherwise the term “*Mudaliyá*” is invariably used. The professed grantee in this *sannasa* was not of that rank apparently.¶

(c) Genuine *sannas* are drawn in very clear hand, and without gross illiterate orthographical mistakes; but the present *sannasa* is a most wretched production and full of mistakes.

* Writing is too faint to yield anything to pencil rubbing or a photograph.—B.

† No. 9/4: Talampola Case No. 3576, Ve-uda-vile Hat Pattuwa.

‡ Probably intended for outline *Sun* and *Moon* symbols, shown as two small concentric circles.—B.

¶ See Laurie, Gazetteer, Vol. I., p. 57, D.C. Kandy, 34306.—B.

Through the courtesy of the Government Agent of the North Western Province, this forged *Sannasa* No. 3 has been again before the writer.

A photographic reproduction of Side A (obverse) is given in the accompanying Plate.

In marked contrast, there is shown immediately below it photograph of an indisputedly genuine *Sannasa* (Side A) relating to Devundara (Dondra) Dévalé, dated "in the year after the tenth" (*i.e.* 11th) of Vijaya Báhu (VII.) whose reign commenced in Śaka 1432, or A.D. 1510.* This would make its year A.D. 1521.

Sannasa No. 3 measures $9\frac{1}{4}$ in. by $1\frac{1}{2}$ in.; writing (6 lines) on Side A only, save that ශ්‍රී සන්නසයි appears on Side B, at the top left hand corner; and Registration Certificate in English, (No. 1141, August 13th, 1869) on its body.

TEXT "A"

1. සක වම් එකා දහස හාරසිය හැටහතට ලත් මෙම වම්සෙසි
ආශල මග ලත් බුදු දින.....තලන් පොල පල්ලෙ
2. බාගෙ මුදියන්ගේ.....මාදෙස නනිවැල බාහු රජුන් අවදි
සෙදි.....කර් කම් නිහක් දකෙකවු නිගා.....වැල්
3. පොතුපිටිය ගල් වැඩෙ. මෙහන්.....දුඩුහා පොකුනේ ගල්
වැඩෙන් මෙහන්.....ආවිල් කකුල් අවුමෙන් මෙහ
4. න්.....කිනිගොම ගොඩ පනහායෙන් මෙහන්.....වෙර බැදි
කැලෙන් මෙහන්.....කුලා වැටිති ආගරන්
5. මෙහන්.....වඩමෙ නොටෙන් මෙහන්.....මේ ගංහතට ගොඩ
මඩ ආතුර්ව ප්‍රවෙනි ශැලකමට දෙවා වදාලාහ.....
6. ආතුගල ආදාගල ඉර හද පවතිනා තුර මෙ වග අකඩ කල
කෙතෙක් ආත්තං කවුඩං බලංව උපදිනවා ආත.....

TRANSLATION.

Prosperity! In the Śaka year 1467 (A.D. 1545). In this same year on Wednesday of the month Esala during the time of King Tanivella Báhu of Mádampe.

Whereas Talampola-palle-báge Mudiyanse had presented thirty black *kachchi*† (cloths), the seven villages (situated) on this side

* Sessional Papers, XIX., 1892 (Kégalla Report), pp. 96-7. Copper-plate, $11\frac{1}{2}$ in. by $2\frac{3}{4}$ in.; writing carefully engraved. As to date of Vijaya Báhu VII's accession, see Journal C.A.S. 1912, No. 65, p. 285, ††.—B.

† Tamil: *kachchi*.

of the stone-pillar at Velpoku-piṭiya; on this side of the stone-pillar at Deduha-pokuna; on this side of Eṇil-keḷu-etuwa, on this side of Goḍapataha (pond) at Kinigoma; on this side of (the jungle) Vērā-bēndi-kele; on this side of Kulāvetichchi-āgāra; (and) on this side of the ford Wadame-toṭa, together with high and low land, were granted for *paraveni* possession.

(This grant shall hold good) so long as Eṭu-gala and Āndā-gala (rocks), and the Sun and Moon, endure.

Should any one violate this order, he will be (re)born as crow or dog.

(This is) the auspicious *Sannasa* (*Sri Sannasayi*).

REMARKS

Few comments, if any, additional to those of Jayatillaka Mudaliyār, are needed in condemnation of the *sannasa* :—

(i.) *Plate and Symbols*. Like those of *Sannasa* No. 2.

(ii.) *Style and Script*. Similar to *Sannasa* No. 2; narrative, not official; writing, recent.

The above trio of copper *Sannas* (Nos. 1, 2, 3) claim, on their face itself, to have been actually issued by King Taniyavalla Báhu of Mádampe.

SANNAS: Nos. 4, 5, 6

Closely connected with them is a further group of three *Sannas*, arising out of the episode related in the *Rājawaliya* touching the attempted Moorish descent on the North-West sea-borde of the Island, which was jointly defeated by the brother Princes Sakalakalā Wallabha and Taniyavalla Báhu.

If the three *Sannas* already dealt with be—and, in very truth, they are—barefaced forgeries, these other efforts may be said to “out-Herod Herod” in atrocity.

This much at least can be said for the first batch of three “fakes”: they at any rate kept within bounds of Chronological possibility. Not so the other trio, which have thrown all discretion to the winds, and brazenly put Time’s clock back three full centuries.

These latter astounding forgeries—in reality more or less conflicting documents—resemble one another with such closeness as to point to the high probability of all

three having emanated from one and the same hand,—and that a Tamil hand obviously—perhaps the “genius” *par excellence* to whose talent the Chilaw District may owe its fame (or notoriety) for the “fine art” of turning out *sannas* “of sorts” *ad lib.**

The *Sannas* in question were labelled in the Chilaw Kachcheri (where they were wisely impounded when produced one by one) as *Perappan-mulla* (No. 4); *Bómbi-vela* (No. 5); *Bómbi-vela* (No. 6).

The “family likeness” between these documents is striking.

(i.) *Plate*: Thin strips of copper: *Sannasa* 4 $13\frac{3}{16}$ in. by $2\frac{3}{16}$ in.; *Sannasa* 5 $15\frac{1}{8}$ in. by $2\frac{1}{8}$ in.; *Sannasa* 6 $13\frac{5}{16}$ in. by $2\frac{3}{8}$ in. Symbols alike.

(ii.) *Writing*: Entirely modern in all; not engraved, but, like *Sannas* Nos. 2, 3, just scratched in very faintly—so lightly, indeed, in the case of *Sannasa* No. 6, that the letters will not even retain chalk to mark their outline and bear photographing.

(iii.) *Contents*: Similar substantial rewards (ornamental chain, robes, slaves, land, etc.) received for personal prowess shown on the occasion of the defeat of the Tamil (*Sannasa* No. 4), or Moorish (*Sannasa* No. 6), expedition, the death of its leader, and the production of his head at the Kótté Court.

(iv.) *Grantee*: A “Hiṭi Baṇḍára”; differently named in *Sannas* Nos. 4, 5, 6.

(v.) *Grantor*: King Dharmma Parákrama Báhu (IX.) of Kótté. (Nos. 4, 5, 6.)

(vi.) *Date*: Śaka 1249, Eṣaḷa (No. 4); Śaka 1249, Unduwap (No. 5); Śaka 1249 (No. 6).

These extraordinarily fatuous forgeries do not possess a single redeeming feature,—plate, writing, style, and professed date, all combine to damn them utterly.

* The most prominent of Chilaw District *sannas*, successfully impugned before the District Court in recent years, have been the *Adippola* and *Karāvita Agára Sannas*.—B.

Even the veriest tyro in forging "royal grants" should have known better than to ante-date by three hundred years a King whose reign is conclusively fixed by lithic record at a well-known site. Dharmma Parákrama Báhu IX. reigned at Jayawardhana Kótté from A.D. 1508-1527, as deduced from the *Buddha Varsha* and regnal dates in the slab inscription at *Rāja Mahā Kēḷaṇiya Vihāré*.

Ex uno disce omnes. Sufficient if the Perappanmulla *Sannasa* (No. 4), Text and Translation complete, as the fullest of the three spurious grants, be given below.

Of the other two *Sannas* (Bómbi-vela, 5 and 6) mere summaries will suffice.

SANNASA No. 4: PERAPPANMULLA.

Measurements: $13\frac{3}{16}$ in. by $2\frac{3}{16}$ in. and $1/64$ in. in thickness. On obverse, to left of the writing, two concentric circles (outer $1\frac{5}{8}$, inner $1\frac{1}{4}$, diameter) which are similar to the Sun and Moon combined symbol on *Sannas* Nos. 2 and 3. Sides A, B each have 8 lines.

TEXT "B"

1. සකවම් එක්වාදහස් දෙසිය හතළිස්නව අවුරුද්දට සේඥා මෙම වම්යෙහි සවසනි ශ්‍රී මහාවජ්‍රාහිණවරන්තාදී වන
2. බම්මිප්පකකන් බාහු මහවාසල කෝට්ටි නුවර රජ්‍යසියකර වදුරණ කලට හොඳි රටින් මුතුව කුෂ්ඨ
3. කියන දෙමල මුදලියන් බොහෝ දෙමරින් සමග පුතනලමට ගොඩබැස ඇතුන් අලුත්ව යුද්ධ කරන්වත් සිටින
4. කලට මාදම්පේ වැඩසිටිණ නනිවැල බාහු රජ්‍යරුවොන් සකල කලාවල්ල බාහු රජ්‍යරුවොන් වලඹ නමින් පැව(න)එන
5. මොලගොඩ දුන්නනා හිටි බන්ධාරන් බොහෝ සෙනග පිරිවර පුතනලමට ගොස් දෙමුණේ යුද්ධකර බොහෝ දෙමරින් ඇත
6. මරදමා නැවු පොකරදමා මොලගොඩ හිටි බන්ධාරන් හතරු දෙමල මුදලියන් යුද්ධකර දෙමල මුදලියාගේ හිස් කපා කෝට්ටි
7. ටෙ නුවරට ගොස් මුන පැකලට රට හොඳි කරුනාව ලැබී දෙරිසනක් කරලා සමකකට්ටු ලැබී වාල් අටදෙනකු හා රන්දූලි කි
8. යන අනිත්තන් ලැබී රට බඩ වැඩිල්ලට ඇසල මස පුරදසවක් නිසිය ලන් මුදදින පුසේ නැකතින් දූදුරුමය සමුඛාවට පෙරසා.

9. මුල කියන අසු පසමුගත් ගොඩ මඩ ඇතුළුව හතරමාසින් කඩසින් නැගෙන ඉර හරසෙන්න විලකතව යෝදයා කඳෙහි
10. මෙ පිටත් එම හරසෙන්න යෝදයා ඇලෙන් මෙ පිටත් දකුණු දිග හරස්සෙන් දුගොඩ ලග කෙටුවු කටුවු උන පසුරෙන් මෙ පිටත් [උතු]ර දිග
11. හරසෙන්න කලනුමඩු එබෑ මැදවත්ගියේ මහකුඹුකෙන් මෙ පිටත් බස්නාඉර හරසෙන්න මැද එබෑ ඉහල දියගිල්
12. මෙන් මෙ පිටත් [උතු]ර දිග හරස්සෙන් දූදුරුමයේ දඩුවකකල මෙන් මෙ පිටත් උතුරුදිග හරස්සෙන් දූදුරුමයේ ඉහල
13. බොබිවල මහවත්කලමෙන් මෙ පිටත් මෙ මෙ සතර මාසින් කඩසින් කර මොලගොඩ දුග්ගන්තා හීටි බත්ඛාරට
14. බඩ වැඩිලට අහස පොලව පවතිනානෙකට ඉර හඳ පවතිනා නෙකට දෙවින් බුදුන් පවතිනානෙකට රජාගම පවතිනා නෙකට
15. බණිපකකත් බාහු මහවාසල වදල පනතට නිරිවත්ගම ශි සන්නස් ලියන මොහොට්ටාලය... බුදුන් පඩිහත් ගත් නැතිකර වල්ලඹ නමින්
16. පැවති(න) එන මොලගොඩ දුග්ගන්තා හීටි බත්ඛාරට දරුමුනුබුරු වර්ග පරම් පරවට ජයවර්ණ කෝට්ටි නුවර බණිපකක මහවාසල ශි සන්නස් පිහිටුවා දෙවා වදලාය

TRANSLATION.

In the year 1249 of the *Śaka* era, (A.D. 1327-8) when His Auspicious Majesty King *Mahā Chandrabhi Navaratnādi(pati) Dharmma Parākrama Bāhu* was reigning at *Kótté*, a Tamil Chief (*Demala Mudaliyar*), called *Muttu Krishna*, from the *Chóla* country, landed with many Tamils (*Demalun*) at *Puttalam*, (with intent) to capture elephants and to make war.

(Thereupon) King *Tannivella Bāhu* and King *Sakala-kalā Walla Bāhu*, and *Molagoda Dugganā Hiṭi Baṇḍāra*, descended from the line of *Wallamba*, who were residing at *Mádampe*, marched with a large army to *Puttalam*, and fought a pitched (*lit.* face to face) battle, stabbed to death many Tamils, and destroyed their ships.

Molagoda Hiṭi Baṇḍāra and the enemy's Tamil Chief (*Demala Mudaliyar*) fought (in single combat); and the Tamil Chief (fell and) was decapitated.*

(*Hiṭi Baṇḍāra* then) went to *Kótté*, and presenting himself (at Court) met with high favour from the King, who caused a *derisanak*† to be put round his neck. As (further presents) he received *samakattu*,‡ eight slaves, and a she-elephant called *Randeli*.

* Valentyn (*loc. cit.*, p. 74) has:—"Saccala doeda den Modeliaar, of een van de eerste Colonellan der Mooren, *Adirakarajam*, met een hasagaey." Perhaps he was one of the Generals of *Adi Rája* of *Kannanúr*. The honour of killing the enemy's Chief is claimed for another "*Hiṭi Baṇḍāra*" in *Bómbivela Sannasa*, No. 5.—B.

† *Derisanak*: A specially rich gold chain, which hung almost to the waist.—B.

‡ *Samakattu*: *Casie Chetty* rightly compares with the Arabic-Hindustani *Khil'at*. See *Hobson Jobson* (Yule and Burnell). *Warren Hastings* was charged with sending "*kellauts*, or robes of honour

On Wednesday, the 10th day of the waxing moon in the asterism (*nekata*) of Puse, in the month *Esala*, (the following landed property was bestowed upon him) for his maintenance (*lit.* stomach support), viz., the land called *Perappanmulla* (near) * *Deduru-oya*, 85 *amunu* in (sowing) extent, together with (appurtenant, high and lowland bounded thus, in the four directions:— viz., on the east *Villattawa*, *Yodaya-kanda*, and *Yodaya-ela*, on the south the clump of prickly bamboos (*kattu-una*) near the *dagaba*, on the north† the large *kumbuk* tree at the bend in the middle of *Kalahumaḍu Eba*, on the west the submerged tract above *Meḍa Eba*, on (the north)† *Danḍu-wakkalama* at *Deduru-oya*, on the north‡ by the *Mahá-wakkalama* at *Bombiwala* (further) up the *Deduru-oya*. All this extent (of land), within the above defined four boundaries, was granted to *Molagoda Dugganná Hiṭi Baṇḍára* as sustenance for so long as Heaven and Earth and Sun and Moon endure, and Gods and Buddhas exist, and the Royal Constitution prevails.

(Written) upon the command of His Majesty (*Maháwāsala*) *Dharmma Parákrama Báhu* by *Tiriwangamage Mohottála*, the Writer of *Sannas*.

This *sannasa* was confirmed by His Majesty *Dharmma Parákrama Báhu* of *Jayawardhana Kótté* to *Molagoda Dugganná Hiṭi Baṇḍára*, who derives descent under the name of *Wallamba*, to be enjoyed by him, his children, grandchildren in succession without payment of taxes [named].‡

SANNASA No. 5: BOMBI-VELA.

Measurements: 15½ in. by 2½ in. On obverse & within a flourished loop forming a rough circle.

SYNOPSIS OF CONTENTS.

In the *Śaka* year 1249 "*Wallabha Jayakaḍu Senanāḍeka Vijakonna Wáhala Hiṭi Baṇḍára*" of "*Mádampé Wáhala*" having overcome the Commander of the enemy (*haturu Mudaliyá*) in single combat (*demunen yūdhakara jayagena*) at *Chilaw (Salávatadī)*, presented himself (*muna peyáya*) at the *Kótté* Court, and was graciously received.

(As reward), he obtained a "*derisana málayak*," eight slaves, and many "*manṇa samakkattu*."

(Further) on Thursday, at Puse *nekata*, the 10th day dark half of the month *Unduwap*, he was granted by His Majesty "*Dharmmap Prakkam Báhu*" this *sannasa*, allotting, for his maintenance and that of his descendants in perpetuity [precisely as expressed in the strong phraseology of *Sannasa* No. 4] the village

(the most public and distinguished mode of acknowledging merit known in India) to Ministers in testimony of his approbation of their services." For *samakkattu*, presented both by the last King of Kandy and the British Resident, see *D'Oyly's Diary* (Codrington) pp. 66, 119, 170, 243, and Index.—B.

* Perhaps *samípaya* is meant: *samudra* is unintelligible here, except possibly as a sea-lagoon connected with the *Deduru-oya*.—B.

† Note the confusion as to the boundaries.—B.

‡ The text here is corrupt. Among the remitted taxes, *maḍi hunḡan*, a cattle tax, seems intended.—B.

of Bómbivela (*Bombuvila*), containing tilth, 65 *amunu* in paddy sowing extent, with appurtenant high and low land, as comprised within the boundaries [specified in detail].

Sannasa writer: *Tiriwangamage Mohottála*.

SANNASA No. 6: BOMBI-YELA.

Measurements: $13\frac{1}{8}$ in. by $1\frac{5}{8}$ in. Side A, 5 lines; side B, 6 lines. On obverse to left, ၆ within loop, as with *Sannasa* No. 5: on reverse to left ම එක ඇතනංකමේ in four lines. •

SYNOPSIS OF CONTENTS.

Date, Śaka 1249, and opening exactly as in *Sannasa* No. 4.

The name of the Moorish Chief (*Yon Mudaliyek*) who descended on Chilaw with a large force of Moors (*Yon golló*) is given as “*Adirásala of Káyala Pattana*” “King *Tanivalla Báhu*” and “the great King *Walla Báhu*” residing at Mádampe, with “*Mádampe Wáhala Wallabha Jayakaḍu Senanáeka Vijayaratna Vijakonná Wáhala Hiṭi Baṇḍára*,” known as “*Kuḍá Baṇḍára*,” fought the enemy face to face. “*Adirásala*” was stabbed to death, thirty Moors killed, their ships destroyed, and the spoil, with *Adirásala*’s head, taken before the King (*Dharmmap Prakam Báhu Wásalin*) at Kóṭṭé.

“*Jayakaḍu Senadara*” was granted ornaments, dress, slaves, etc., (as set out in *Sannas* No. 4 and No. 5) and many other rich presents (*noyek máнна isuru sampat tanaturu*).

With the *sannasa*, he received the villages “*Bómbivela, Deṭana Uppela wat’a*, including *Kaṭugampola*” as landed property free of certain taxes (named).

Sannasa writer: *Tiriwangamage Mohattála* as in *Sannas* No. 4 and No. 5.

NOTES AND QUERIES

MARGANA

By H. W. CODRINGTON, C.C.S.

Ptolemy in his description of Ceylon mentions "Margana, a town," which he places at $123^{\circ} 30'$ of longitude and $10^{\circ} 20'$ of latitude: it was therefore between the North Cape (126° long., $12^{\circ} 30'$ lat.), which he locates opposite to Cape Kori or Dhanushkodi, and Cape Anarismoundou (122° long., $7^{\circ} 45'$ lat.).

At Sinadiyagala in the Vilachchi Vanni of Nuwara-gam-palata, not far from Marichchikaddi, an inscription* of king Vasabha (A.D. 124-168, Geiger) mentions *Magana nakerika*, and at Ussayppu Kallu, about 9 miles from Marichchikaddi and near the Modaragam Oya in the Northern Province, the same name appears in a record of king Maḷu Tissa or Kaṇiṭṭha Tissa (A.D. 223-241, Geiger). This "Magana City"† is sufficiently near to the position of Margana to be identified with it, but the Ussayppu Kallu inscription is repeated word for word at Galkovila in Karagasvewa about 5 miles west of the 29th mile-stone on the Kurunegala-Anuradhapura road (Müller, 98).

The Ussayppu Kallu record is reproduced in "Ancient Ceylon," fig. 153, by Parker, who gives a fantastic rendering on p. 302. Apparently two localities are mentioned, "Magana City" and another which follows it and precedes the name of the first tank. If this second name or one of the two temples given later

* Copied by the Archæological Survey, but not published.

† Mr. H. C. P. Bell would translate *nakerika* "township."

on is that of the site in Kurunegala District, the occurrence of the same inscription in two places is explained, and the identification of “Magana” with Margana may stand. The use of the expression “in Magana City” in the sense of the surrounding district may be compared with “Beligal nuwara bada” in the *Pepiliyana sannasa*.

The text of the Ussayppu Kallu inscription, with a tentative translation based on similar documents in *Epigraphia Zeylanica*, is given below. For this record three copies have been employed, one Parker’s, the other two kindly supplied by Mr. H. C. P. Bell to whom, when Archæological Commissioner, they had been sent by the copyists. In translating line 3 I have made the obvious amendment “catari”: line 4 is read as “paca vata hiti ihata mula,” “pa . ka hi ti . huti mala,” and “pa va ce ta ku ta da huta da la”; my amendment appears below, cf. *Ep. Zeyl.* I., 22. I am unable to explain “ta ma va ti ya”; the third and fourth *aksharas* are not settled. No ink-impressions are available and therefore the emendations are merely tentative.

USSAYPPU KALLU

(1) Siddham . Naka maha rajaha puta Maḷu Tisa ma-
 (2) ha raji Magana nakeriyihi Vavaḷuvimitayaha Cuḍataka
 vaviyi ca (3) Jabo aviya ca Mataraviyi* ca Talavana
 aviya ca me cataki vaviy(.) (4) bojiyapati karakaḍaya
 Kuba viherakehi [Pava-cetahi te(la) huti mula]† ca ta
 ma va ti (5) ya jiṇa paṭisatiriya koṭu dini.

Hail! The great king Maḷu Tisa, son of the great king Naka, having remitted the headman’s revenue of these four tanks, [to wit] Cuḍataka tank, Jabo aviya, Mataraviya, and Talavana aviya, of (or, at) Vavaḷuvimitaya in Magana city, assigned [it as] money for oil and offerings at Kuba Vihāra [and] the Para-ceta (shrine)and repaired the same.

* Or, Mataka aviya.

† For variant readings see above.

ŚRĪPURA

By H. W. CODRINGTON, C.C.S.

In Mr. Wickremasinghe's edition of the *Prīti-dānaka Maṇḍapa* rock inscription of Niṣṣaṅka Malla (*Ep. Zeyl.* II, No. 29, lines 34 ff.) the following occurs:—

Anurādhapurayaye Śrīpurayaye Śrīvā(sa)pura-
yaye Niṣṣaṅkapurayaye (Ká)linga-Vijaya(pu)rayaye
Mahapuṭupaye Ṣonayaye (Káli)ngayaye Rāmes-
varayaye yanádi no-ek svaḍeṣa paraḍeṣayehi dāna-
satra karavá.

He built almshouses in Anurādhapura, Śrīpura, Śrīvāsapura, Niṣṣaṅkapura, Kálinga-Vijayapura, Mahapuṭupa, Ṣonaya, Kálinga, Rāmeṣvara, and in many other places both in this country and in other lands.

The city Śrīpura also is mentioned in the story of Sudarśanā daughter of king Candragupta and his queen Candralekhá in Mr. D. R. Bhandarkar's paper "Jaina Iconography" published in the Annual Report (Archæological Survey of India) for 1905/6:—

"Here in Jambudvīpa in the Island of Ceylon in the country of Ratnáśaya in the town of Śrīpura there flourished a king (named) Candragupta. His wife was Candralekhá. After (giving birth to) seven sons she had, by propitiating the goddess Naradattá, a daughter named Sudarśanā."

The names are given by the translator in their Sanskrit form. The original Prakrit text has:—

Jaṇbuddive Siṇhala-dive Rayaṇásaya-dese Siri-
puranayare Caṇdragupto ráyá.

The remainder of the story deals with India and has no local interest. Can any reader supply a clue to the identity of Śrīpura?

THE THUPÁRÁMA TEMPLE AT ANURÁDHAPURA

By A. M. HOCART, ARCHÆOLOGICAL COMMISSIONER

The capitals of the so-called Dálaḍá Máligáwa that stands near the Thupáráma puzzle everyone by their peculiar shape. Common report, endorsed by Mr. Burrows,* says they represent the relic, but at the same time no one traces in them any resemblance to a tooth. Mr. Bell in his report for 1895 (p.3) thinks they may be conventionalized lotus-buds.

I here give a photograph of one of the capitals and, by the kindness of Mr. K. N. Dikshit of the Indian Archæological Survey, am able to place beside it a very pleasing print of Bodhisattva Simhanada-Avalokitesvara.† The reader will compare the capital with the Bodhisattva's trident and draw his own conclusions.‡

* Buried Cities, 1894, p. 37.

† K. N. Dikshit: Six Sculptures from Mahoba. Memoirs of the Archæological Survey of India, No. 8.

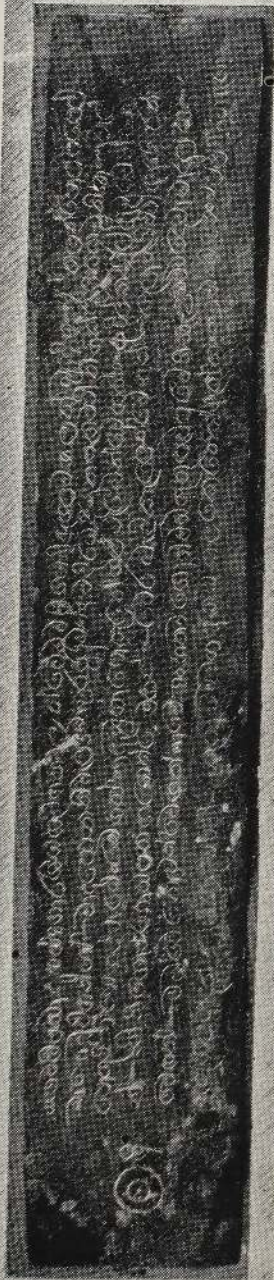
‡ This was already pointed out by Mr. E. R. Ayrton in this Journal, 1914, No. 18.

மக்கள் கவிமணி, மு. இராமலிங்கம்

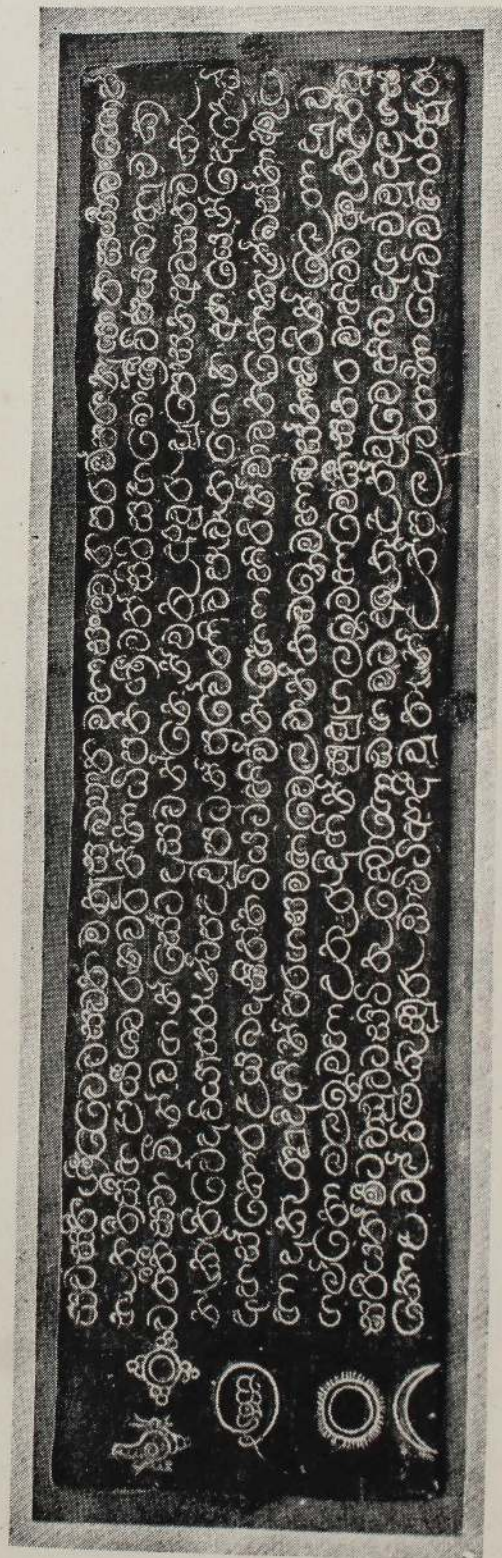
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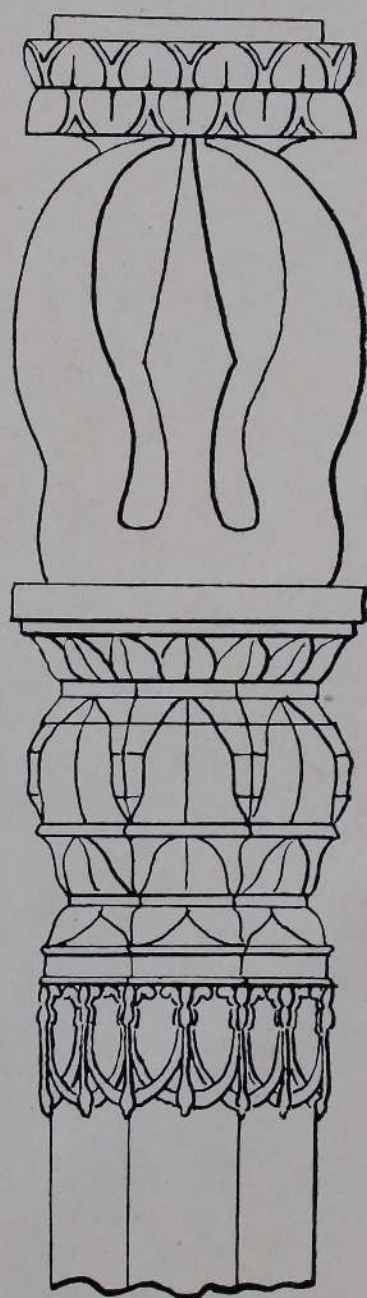
PRINCE TANIYAVALLA BĀHU OF MĀDAMPE



CHILAW SANNASA (No. 3): A. D. 1545.



DONDRA SANNASA: A. D. 1521.



2. CAPITAL FROM THE TOOTH-RELIC TEMPLE
AT ANURADHAPURA

(Reproduced from Smither's Architectural Remains, Anuradhapura).



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