

JOURNAL
OF THE
CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
1945

VOLUME XXXVI Part II

CONTENTS

	Page
Humphrey William Codrington— <i>S. Paranavitana</i>	... 55
Brahmi Inscriptions in Sinhalese Verse— <i>S. Paranavitana</i>	... 58
The Davunde Kodiya— <i>Rt. Revd. Ed. Peiris, O.M.I.</i>	... 67
The Supreme Court on Circuit in 1806— <i>R. L. Brohier</i>	... 70
Some Fossil Animals from Ceylon— <i>P. E. P. Deraniyagala</i>	... 80
1814: Where Ahalepola resided— <i>P. E. Pieris</i>	... 81
Reviews and Book Notices	... 87
Publications Received	... 88
Proceedings	... 89

**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 CEYLON OBSERVER, PRINTERS

July, 1945

Price : To Members, Re. 1; to Non-Members, Rs. 2

PUBLICATIONS OF THE SOCIETY

1. Papanca Sudani, Parts I & II
 2. Extended Mahavamsa (Pali Text): G. P. Malalasekera Rs. 7.50
The above are issued under the Chalmers Oriental Text Fund.
 3. Folk Songs of the Sinhalese: W. A. de Silva and G. P. Malalasekera in Sinhalese, 247 pp. Rs. 1.50.
 4. Maldivian Linguistic Studies: W. Geiger Rs. 7.50
-

OFFICE-BEARERS FOR 1945

Patron:

His Excellency Sir H. M. M. Moore, G.C.M.G.

Vice Patron:

Hon. Sir John Howard, C.J.

COUNCIL 1945

President:

C. H. Collins, C.M.G., C.C.S., 1942

Vice-Presidents:

P. E. P. Deraniyagala, M.A., A.M., 1944

Dr. S. Paranavitana, Ph.D. Litt.D., 1945

Major S. A. Pakeman, O.B.E., M.A., 1945

Ex-President:

P. E. Pieris, C.M.G., Litt. D.

ORDINARY MEMBERS

F. A. Tisseveresinghe

J. de Lanerolle

G. C. Mendis, Ph.D.

E. W. Perera, Bar-at-Law

R. L. Brohier, F.R.G.S.

C. L. Wickramasinghe, C.M.G.

Hon. Mr. C. W. W. Kannangara, LL.D., M.S.C.

Andreas Nell, M.R.C.S.

Rt. Revd. Dr. Edmund Peiris, O.M.I.

P. D. Ratnatunga, Mudaliyar

J. H. O. Paulusz

S. J. C. Kadirgamar.

Hony. Secretary:

P. E. Pieris

Co-Hony. Secretary:

H. H. Basnayake

Hony. Treasurer:

E. W. Kannangara, O.B.E., C.C.S.

Please correct the numbering of the pages in your copy of Part I, as this should commence from 1 and not from 193.

HUMPHREY WILLIAM CODRINGTON

By the death of H.W.Codrington, which occurred in London on November 7th, 1942, the Society has lost one of its most distinguished members—one who has made a unique contribution to the study of the history and ancient culture of this island.

The elder son of Rear-Admiral William Codrington, C.B., and the Hon'ble Mrs. Codrington, Humphrey William Codrington was born on the 25th of September, 1879. He received his early education at Winchester and graduated from New College, Oxford. Passing out as a Cadet of the Colonial Civil Service, he started in 1903 his official career in this island, during the course of which he held many important appointments until, in 1932, he retired from the service while holding the post of Government Agent of the Central Province. He served in France during the first World War. At the outbreak of the present war he joined the A. R. P. Service and acted as Air Raid Warden throughout the "blitz". He married Joyce Mary Bleaden in 1919 and had a daughter and two sons.

In the course of a busy official career, Codrington found time to investigate various problems connected with the history, numismatics and inscriptions of Ceylon and to clear many misconceptions which prevailed among scholars before his time. He was, at the same time, engaged in Syriac studies, in which department of Oriental learning, too, his contribution is adjudged by competent authorities to be a very important one.

Codrington was, beyond any question, the foremost writer on Ceylon numismatics. His interest in the subject seems to have been evinced not long after he arrived in the island, for his *Catalogue of Coins in the Colombo Museum, Muhammadan and European*, Part I, is dated 1904. A number of papers dealing with particular questions relating to numismatics have been published by him in the pages of this journal as well as in the now defunct *Ceylon Antiquary and Literary Register*. In his *Ceylon Coins and Currency*, published by the Ceylon Government in 1924, as a Memoir of the Colombo Museum, the whole subject of Ceylon Numismatics has been treated in a most comprehensive and scholarly manner. It will no doubt remain, for many decades to come, the standard work of reference on the subject.

Codrington's edition of the Diary of Sir John D'Oyly, published by this society in 1917, throws much light on the events during the last days of the Sinhalese kingdom. His notes, designed to explain obscure points in the Diary, impress the reader with the profound knowledge which Codrington possessed of Kandyan institutions and traditions and his familiarity with the topography of the Kandyan country. As further results of this side of his studies may be mentioned *Notes on Some of the Principal Kandyan Chiefs and Headmen and their Dresses* (Colombo, 1910). Somewhat akin is the very useful *Glossary of Native, Foreign and Anglicised words occurring in Official Correspondence and other Documents*, (Colombo, 1924).

Codrington's studies on the History of Ceylon were not confined to a particular period or two. In *A Short History of Ceylon*, (London, 1926), he has given a summary of the island's history from the earliest times up to the fall of the Sinhalese kingdom in 1815. The brevity of the work has prevented him from treating the subject in detail, but the salient

facts are passed in review and he has made it a point to include only such information as could be considered absolutely reliable at the time the book was published. The bibliographies attached to the various chapters are very helpful to a student desirous of making a detailed study of a particular period.

Codrington also undertook the detailed study of certain periods of the island's history, concerning which there was much uncertainty and difference of opinion among scholars. In this task, he has made a critical analysis of the original documents bearing upon each period, examined the views of previous writers and has given his own interpretation of the course of events. *Some Notes on the Dambadeniya Dynasty* (C. A. and L. R., Vol. X pp. 37—53 and 88—99) was followed by *The Gampola Period of Ceylon History*, published in the journal of this Society (Vol. XXXII, pp. 260—309). Of first rate importance is his paper entitled *Notes on the Kandyan Dynasty in the Fifteenth and Sixteenth Centuries* (*Ceylon Literary Register*, Third Series, Vol. II, pp. 289—296 and 343—351). King Senāsammata Vikrama Bāhu, who ruled the Uḍaraṭa in the fifteenth century with Kandy as his capital, had till then been confounded with his earlier namesake, Vikramabāhu III of Gampola. His successors were very vaguely known. By an examination of the stone inscriptions left by the rulers of this first Kandyan Dynasty, their *sannasas* and references to them in Sinhalese literature as well as by Portuguese historians, Codrington has succeeded in giving us as coherent an account of them as is possible with the material available so far.

Of great importance to the student of history are Codrington's researches into the mediaeval geography of Ceylon, the results of which are embodied in a paper entitled *Notes on Ceylon Topography in the Twelfth Century*, published in this Society's journal (Vol. XXIX pp. 62—74 and Vol. XXX pp. 70—91). In connection with the campaigns of Vijayabāhu I and Parākramabāhu I, the *Cūlavamsa* mentions a large number of place-names, the vast majority of which are not easily recognisable in the Pali forms in which they occur in the chronicle. It is, of course, impossible to have a clear conception of the course of events, particularly of a military campaign, without an adequate comprehension of the geographical background, and the identification of these place-names with their modern equivalents is a necessary preliminary to writing a full and intelligible modern account of the history of the period. The sagacious historical sense of Codrington, coupled with his intimate knowledge of those parts of the island which witnessed the historical happenings alluded to—in most of which he had served, at one time or other, as a high administrative official—enabled him to identify beyond doubt many of the important scenes of events in the twelfth century. How much later students of Ceylon history ought to be indebted to Codrington in this respect can be gauged by one if he refers to the foot-notes attached to Geiger's translation of the second half of the great chronicle of Ceylon. One of Codrington's discoveries, of capital historical and geographical importance, was the fact that the *Cūlavamsa*, when it refers to the Dakkhinapassa 'the Southern Quarter' does not mean the southern part of the island as a whole, but of the Rājaraṭṭha. When a place is mentioned in the chronicle as located in the Dakkhina-passa, it should be sought for, not in the present Southern Province, but in the Kurunāgala, Mātālē or Kāgalla Districts, or even in the southern half of the Anurādhapura District.

Codrington was not content with obtaining the material for his historical researches at second hand. Whether he was dealing with the history of the earlier Sinhalese periods, or with the later Portuguese and Dutch periods, he went to the original sources, for the understanding of which he had the necessary attainments. This led him to a study of the inscriptions and *sannasas*. In collaboration with that veteran antiquary, H. C. P. Bell, Codrington wrote a criticism of some parts of Wickremasinghe's *Epigraphia Zeylanica* (C. A. and L. R., Vol. IV, pp. 19—35). Two inscriptions of the Polonnaruva period, edited by Codrington, have been published in this journal (Vol. XXVI, pp. 53—60 and Vol. XXX, pp. 271—279). He has also contributed a number of papers on Inscriptions and *sannasas*, belonging to different periods, to Vols. III and IV of the *Epigraphia Zeylanica*. In his epigraphical work, too, Codrington exhibits the same critical acumen and mature scholarship as are shown in the other fields of his studies.

The results of Codrington's researches in yet another aspect of the history of Ceylon are embodied in one of his latest publications, namely, *Ancient Land Tenure and Revenue in Ceylon*, (Colombo, 1937). The material pertaining to this subject for the early centuries is very meagre and not always easy to interpret. After the coming of the Portuguese there is more abundant material. All this material, from Sinhalese, Tamil, Portuguese and Dutch sources, has been brought together by Codrington and discussed with his usual acumen in relation to the practices still prevailing, or were prevailing till recent times, in the villages. Like his work on Ceylon Numismatics, it is the most comprehensive treatment so far attempted of the subject, and will remain for a long time to come as a standard work of reference.

Codrington possessed all the qualities which go to the making of a sound scholar. He never allowed prejudice or sentiment to affect his reasoning and was very exact in his methods. He never arrived at hasty conclusions; but was ever ready to revise his judgment if subsequent information necessitated doing so. He was extremely industrious and thorough and was never satisfied till he had collected all the evidence bearing on a particular topic in which he happened to be interested. He always consulted others working in the same field as he, and shared with them the copious information which he had succeeded in gathering from various sources. The present writer had many opportunities of coming into contact with Codrington, owes much to his inspiration and guidance and entertains pleasant memories of his personality. Never in vain did he refer to Codrington a knotty problem which he encountered in the course of his epigraphical and historical studies.

Codrington will without doubt occupy a high place among those distinguished Englishmen who have laboured devotedly and disinterestedly to elucidate the past history and culture of various peoples among whom administrative necessity has made them spend the best parts of their lives. His name will be remembered with honour and gratitude by the people of Ceylon so long as they continue to take an interest in their island's history.

BRĀHMĪ INSCRIPTIONS IN SINHALESE VERSE

BY

S. PARANAVITANA

THE earliest examples of Sinhalese versification, hitherto known, are found among the graffiti on the gallery wall at Sigiri¹. The Sigiri stanzas themselves contain ample indirect evidence to show that the versifier's art had had a long history in Ceylon at the time these metrical compositions were scribbled on the 'mirror wall' of Kāśyapa's citadel. References to Sinhalese poetry, relating to periods much anterior to the earliest verses at Sigiri—which may be assigned to the eighth century—are contained in the chronicles and other Pali writings of Ceylon.² The early literature in the Sinhalese language being now irretrievably lost, the only hope that we have of satisfying our curiosity about the nature of Sinhalese versification during the pre-Christian or early Christian centuries would be the discovery of a metrical inscription belonging to these times. And I believe that, among the Brāhmī inscriptions already brought to light there are three, found in widely separated localities in the island, which are couched in verse. Considering the great importance that they would have for a proper study of the literary history of the island, I propose to give in this article a preliminary account of these documents. I do not intend to discuss here the various palaeographical, philological and historical questions which these inscriptions give rise to. Such discussions will be undertaken elsewhere³ and my purpose here is to submit, for the judgment of scholars, my proposition that these documents are written in verse. I append only such notes as are considered necessary for the justification of the texts and translations given by me.

The earliest inscription that we have to consider here is indited on a rock boulder at the ancient *vihāra* at Kossagamakanda near Maradankaḍavala in the Māminiya Kōralē of the Anurādhapura District. Two other Brāhmī inscriptions at this site have been noticed by Bell in his *Annual Report* for 1893, pp. 8 and 13, but this particular record has eluded his notice, and I had the good fortune of discovering it when I visited the place in September, 1939. It consists of one line in the earliest form of the Brāhmī script and may palaeographically be assigned to any time during the first three centuries preceding the Christian era. Unfortunately, the preservation of the record is not such as one would desire it to be. Of the thirty eight letters which it seems to have contained,

1. This journal, Vol. XXXIV, pp. 309—346.

2. Buddhaghosa, in his commentary to the *Suttanipāṭa* (*Paramatthajotikā*, P.T.S. Edition, p. 397) mentions verses in Sinhalese containing praises of Buddha, which women used to sing while working in the fields. The *Cūḷavaṃsa* (chap. 41, v. 55) records the fact that Moggallāna II (circa 542—561) was an eminent poet, presumably in Sinhalese. The introduction to the old Sinhalese paraphrase of the *Dāthāvamsa*, written at the beginning of the 13th century by the author of the Pali poem himself, states that a poem in Sinhalese on the history of the Tooth Relic was composed in the reign of Sri Meghavarnna (circa 302—330). This old Sinhalese poem seems to have been utilised by the author of the Pali *Dāthāvamsa*.

3. In "A Corpus of Brāhmī Inscriptions in Ceylon" for which I have already collected much of the necessary material.

one is totally effaced and four are partly damaged, without, however, making them altogether illegible. The original engraving of the record has not also been done in a very careful manner. Two letters are of a much smaller size than the average and are compressed into a small space between the letters on either side of them. It appears that the engraver inadvertently omitted these letters and supplied them later by writing them in this clumsy way. The text of the record is as follows:—

Maha-rajhaha Gamaṇi-Abayaha Devana-piyaśa (ra)ma [ṇi]¹
ba [ri] ya² Milaka³-Tiśa-vi⁴ hare kā[ri] te⁵ Katiya.

Any one who is familiar with the hundreds of Brāhmī inscriptions in ancient Sinhalese would at once notice that there is something unusual in the order of words of the sentence comprising this record. In that portion containing the king's name and titles, we have the personal name Gamaṇi Abaya preceded as well as followed by a title, whereas the usual order found in dozens of early inscriptions is to have the titles first and the personal name after them. Witness for example the phrase, *Devana-piya maharajha Gamaṇi Tiśaha* in an inscription at Riṭigala (*Ep. Zey.*, Vol. I, p. 144) and *Devānapiya maharāja Gāmini Abayasa* in an inscription at Gallena Vihāra (Müller, *A. I. C.*, No. 2). A somewhat different order of the titles is found in an unpublished inscription from Rāssahela in the Batticaloa District, where we read *maharajhaha Devana-piyaha Gamaṇi Tiśaha*, but the principle of the titles preceding the personal name is adhered to. Again, the words *ramaṇi bariya*, which are obviously in apposition with *Katiya*, are, against the usual practice, separated from the latter by a number of intervening words. The preterite form *kārite* precedes the instrumental form *Katiya*, whereas in the normal order the one should have followed the other.

Inscriptions, as any other documents, were meant to be understood by those who were expected to read them, and those who composed them would not have violated the accepted grammatical order of words in a sentence—on which depends to a great extent the intelligibility of a document—had it not been necessary for other reasons.

1. Of this word, *ma* is the only syllable which is well preserved. Of the syllable read as *ṇi*, the vertical stroke and the horizontal one at the base are well preserved. Of the horizontal bar at the top the right half is preserved, precluding it from being taken as *na*. Its identification as *ṇi*, therefore, is fairly certain. No trace whatever has been left of any letter before *ma* but without one there, the syllables *ma* and *ṇi* do not form a suitable word. The most satisfactory manner in which we can complete the word is by reading *ra* as the letter which is assumed to be missing. The space available between *śa* and *ma* is sufficient for a *ra* to have been written there.

2. Of this word, *ba* is well preserved; of the *ya*, the vertical stroke and the right arm of the curved stroke at the base are clearly visible. There is therefore no doubt regarding its identity. Only faint traces have been left of the second syllable and these do not militate against its being read as *ri*, which gives us the most satisfactory completion of the word to suit the context.

3. *Ka* has been compressed between *la* and *ti* and is written somewhat below the level at which it should have come. The cross bar of the letter cuts across the vertical stroke of *ti*.

4. The usual circle of *va* has here been written as a semi-circle with the line of the diameter at right angles to the vertical stroke.

5. The *ā*-stroke of *kā* is distinct enough though somewhat blurred. The syllable *ri* is damaged, the vowel *mātrā* being missing at the top and the lower part of the letter being effaced.

Now, it is well-known that in a metrical composition, it is often necessary, for the sake of the rhythm and other requirements of versification, to deviate from the prose order. Examining our document on this assumption, we find that it is quite possible to read it as a stanza composed in the well-known Yāgi metre, which is very common in Sinhalese poetical works of the tenth, twelfth and thirteenth centuries and is not yet obsolete. This metre is built up of four *pādas* of which the first contains nine syllabic instants (*mātrās*) and each of the other three eleven. Scanning our document in accordance with this metre, it is necessary to treat the last syllables of the first, second and fourth *pādas* as long by position, though they are, in themselves, short. This, of course, is allowed by text books on prosody, both Sanskrit and Sinhalese. I now give the document, separating the *pādas* of the stanza.

මහරජාහ ගමනි-
අබයහ දෙවනපියස
(ර)ම[නි] බ(රි)ය මිලකතිස-
විහරෙ කා[රි]තෙ කතිය

Maha-rajhaha Gamaṇi-
Abayaha Devana-piyaśa
(Ra)ma[ṇi] ba(ri)ya Milaka-Tiśa-
vihare kā[ri]te Katiya

Translation

By Kati, the charming wife of the great King Gamaṇi Abaya,¹ dear to the gods, has the convent of Milaka Tiśa been caused to be established.

II

The next inscription we have to consider is at Kirinda, about eight miles to the south-east of Tissamahārāma in the Māgam Pattu, Southern Province. In the midst of a very picturesque group of rock boulders bordering the sea-coast at this place are the ruins of an ancient monastery which popular tradition identifies with the *vihāra* founded by Kāvan Tissa at the spot where was cast ashore the princess Devī of Kālaṇiya—destined to be his queen and the mother of the Sinhalese national hero—after she was sent adrift in a boat by her father as an offering to the enraged sea-gods. The inscription, which is incised by the side of a footprint with the sacred wheel symbol, and at a considerable height from the ground, has been noticed by Müller in his *A. I. C.*, (No. 57). That pioneer epigraphist's reading of the record is imperfect and faulty. The date to which Müller ascribes the record is also too late for it. The script is of the same type as that of the Maharatmalē Rock Inscription of Mahādāthika Mahānāga (*circa* 67-79 A. C.) wrongly ascribed by Wickremasinghe to Mahallaka Nāga (See *Ep. Zey.*, Vol. I, p. 58 ff. and Vol. III, p. 156). Palaeographically, therefore, the record can be of the first century of the present era. The boulder faces the sea and strong gusts of wind strike against it throughout the day during most seasons of the year, making it an extremely difficult task to prepare an estampage of

1. The king mentioned here may be Dutthagāmaṇi Abhaya (*circa* 161—137 B.C.) or Vattagāmaṇi Abhaya (*circa* 59—77 B.C.)

the inscription. Some years ago, however, I managed to have a passable estampage of it prepared, with the help of which and by the examination of the stone itself, I have succeeded in obtaining an improved reading of the text. It is as follows:—

1. Siddham¹ (I*) Aparimitā² lokahi Budha-same nati athāna
parama-dulabe³
2. savañu⁴ta-pate anutare sathe maha-saraṇe [lo]⁵ka-ca[ka]⁶
Budha nama
3. sayabhu me-galahi vihare Naka-uvara[je na]ma Budha saraṇa
gate
4. mīciya-diṭika bidiya [yaha]-(maga)-[para](ya)[ṇa]-bhute⁷ (II*)

In its subject matter as well as in the language, the document is different from the vast majority of Brāhmī inscriptions in Ceylon belonging to the first or second century. Its vocabulary is of a learned type and there is something unusual in the order of words in the sentence. Examining the document for the possibility of its being in verse, we find that the portion following the word *sayabhu* in l. 3, can be read as a stanza in the Yāgī metre which we have already come across in the Kossagamakanda inscription. The rest of the document, apart, of course, from the auspicious word *siddham* at the beginning, also gives the impression of being in verse, but the metre of this stanza is not one found in the extant Sinhalese poetical literature. It is also not any metre explained and named in the *Sandās Lakṣaṇa*, the ancient text book on Sinhalese prosody, dating from about the thirteenth century. Considering the possibility of this stanza being in a metre known to us in Sanskrit, Pali or Prakrit, we find that

1. The *virāma* sign, if it was used, has been effaced.
2. The *e*-stroke attached to this syllable is different from that which is normally used in Brāhmī inscriptions of the period. Whereas the normal *e*-stroke is a short horizontal one attached to the left of the consonantal symbol, this curves downwards on its left. It has therefore been treated as long.
3. The *e-mātrā* of this syllable, too, is like that of *lē* noticed in the preceding note.
4. The *aṣṭara* is a *na*, to the right hand extremity of the base line of which has been attached the middle vertical stroke of a *yu*. The syllable may therefore be read as *nyu*, but it has been read as above, in view of the fact that, etymologically, the syllable *ñu* is appropriate in the word. The nexus *ny* of Sanskrit often changes to *ñā* in the Pali and the Prakrits and this method of representing the sound *ñā* is therefore intelligible.
5. The upper part of this letter, together with the stroke for the medial vowel attached to it, is damaged.
6. The upper half of this letter, too, is damaged.
7. The eight *aṣṭaras* following *bidiya* are badly damaged. The last three *aṣṭaras* of line 4 are read by Müller as *niyate*. The last letter is clearly *te*, but the one which precedes it is not *ya* as read by Müller but *bhu*. Thus we have the complete word *bhute* at the end of the document. The traces faintly visible of the tenth and eleventh *aṣṭaras* of line 4 justify their being read as *yaha*. The twelfth and thirteenth *aṣṭaras* have left hardly any trace; I have restored them as *maga* to suit the context. The fourteenth *aṣṭara* is clear enough; it is a *pa*. Of the letter which follows, the upper half, which is well preserved, establishes its identity as *ra*. The sixteenth letter is completely effaced but of the one which follows, enough is preserved to take it as a *na* or *na*. The word formed by these four *aṣṭaras* has therefore been read by me as *[para](ya)[ṇa]*. The reading of the concluding part of the document thus arrived at, *[yaha]-(maga)-[para](ya)[ṇa]-bhute*, gives a sense which fits in very well with the rest of the document, as may be judged from the translation given in the sequel.

it can be scanned to be in general agreement with the scheme for the Udgīti,¹ a variation of the Āryā, common in those languages. The first half of the verse contains twenty seven syllabic instants and the second half thirty. In the transliteration of this verse which follows, I have shown it scanned according to the Udgīti metre. It may be noted that for this, it is necessary to treat the last syllables of the first and fourth *pādas* as long due to position. The syllable *ne* in the fourth *pāda* has also to be taken as long, though we are not certain whether it is graphically shown as such. The fifth foot of the first half of the stanza is an amphibrach, which is against the rules of Sanskrit and Prakrit prosody, but similar irregularities are found in metres of the Āryā type occurring in the *Theragāthā* and other early Pali texts.² Rules regarding caesura in the sixth and the seventh feet of the half-verse, given by writers on Sanskrit prosody, for the Āryā metre, do not seem to have been strictly observed in this stanza, but it is doubtful whether these rules were observed by vernacular poets composing verses in this metre. It is the general opinion among scholars that metres of the Āryā type were adopted into Sanskrit from the vernaculars and it is quite possible that the niceties with regard to caesura observed by Sanskrit poets were not strictly followed in compositions of a popular character. For the class of metres known as *gī* (*gīti*) in Sinhalese, the *Sandās Lakṣaṇa* lays down rules only as regards the number of syllabic instants in each *pāda*, and it is not impossible that other metres of the *gīti* type, not explained in this text book on Sinhalese prosody, but which might have existed in the language at an earlier date, were similarly treated by those who used them.

TEXT

අපරිමිතේ ලොකති බුධ-
සමෙ නති අධාන පරමදුලබ්බෙ
සම්ඤ්ඤාතපතෙ අනුතරෙ සථේ
මහසරණේ ලොකවික බුධ නම සියතු
මෙගලහි විහරෙ නක-
උච්චර[ජේ න]ම බුධ සරණ
ගතෙ මිච්ඡාදිට්ඨික බිදිත
[යහ] (මග) [පර] (ය) [ණ] තුතෙ

Āparimī| tē lōkā| hī Budhā|
sāmē nati| āṭhānā| pā| rāma-dūla| bē|
Sāva-ññuta| -patē anu| tāre sathe|
māha-sāra| ṇē lōkā| -cākā Budhā| namā sayā| bhū|

Me-galahi vihare Naka-
uvara[je na]ma Budha saraṇa
Gate mīciya-diṭṭika bidiya
[yaha]-(maga)-[para](ya)[na]-bhute

1. The Udgīti is the Āryā metre with the two halves of the stanza interchanged.
2. J. R. A. S. for 1906, p. 42.

Translation

*In the boundless universe there is none equal to Buddha. (He) is of all objects, the most difficult of attainment. (He) is the one who has attained omniscience, the Teacher who has no superior, the Great Refuge (and) the Eye of the World. Buddha is verily the Self-existent One.¹

2. At the convent on this rock, the viceroy² named Naka³ went to Buddha for refuge. Having broken down false beliefs, (he) became (attached to the path of Beatitude).⁴

III

The third inscription which I take to be in verse is from Tissamahārāma. It is inscribed on a large octagonal pillar near the dispensary at that place and appears to be the same as that noticed by Parker in Vol. VIII, of this journal, pp. 86—87, as two inscriptions on two different pillars. Parker has also given what he purports to be the reading and the translation of the document. I have not been able to inspect the stone itself or to have an estampage prepared of it, for the pillar has now fallen down and lies buried. A fairly good estampage of it, prepared under the direction of Ayrton, has been available to me and the text given is based on it. Parker's reading gives one the impression that the record is fragmentary but the estampage shows it to be complete and well preserved. In its subject matter and phraseology, this record has much in common with the Kirinda inscription, the same royal personage being mentioned in both documents. The script also is identical in both and this record, therefore, may be ascribed to the same period as the Kirinda inscription. Like the Kirinda inscription, this record consists of a stanza in the Yāgī metre, preceded by a stanza in a longer metre. The first stanza, however, is not in the Ūdgīti, as in the Kirinda inscription, but in the Upagīti metre, which has twenty seven morae in each half.

The sentence begun in the second half of the first stanza is not completed in that, but continues to the second. The two together might, therefore, have been considered as one unit of metrical composition. In this connection we may note that, in later Sinhalese poetry, there is a class of composition called Sāhāli consisting of lines, varying from eight to eighteen, in different types of metres. The Kirinda and Tissamahārāma inscriptions may both be considered to belong to a somewhat similar type of metrical composition. Both this and the Kirinda inscription commemorate the same event—the conversion to Buddhism of a viceroy of Rohana—one document being set up at the royal seat and the other at the *vihāra* where the conversion took place. Being meant for the celebration of a victory of the Buddhist Church over its opponents, it is

1. Translated into Pali prose¹ preserving the order of words in the Sinhalese, the verse would run :—*Aparimite lokamhi Buddha-samo natthi atthānam parama-dullabho. Sabbeññutam patto anuttaro satthā mahā-saraṇo loka-cakkhu Buddho nāma sayambhū.* In Sanskrit it would read :—*Aparimite loka Buddha-samo nāsty arthānām parama-durlabhah. Sarvajñatām prāpta anuttaras Śastā mahā-saraṇo loka-caḥṣur Buddho nāma svayambhūh.*

2. *Uva-raje*—Skt. *upa-rāja* 3. Skt. and P. *Nāga*.

4. *Yaha-maga-parayaṇa bhūte* :—The word *yaha* (Skt. *yaśas*) has generally the meaning of 'good' attached to it in Sinhalese literature. For *parayaṇa*, compare expressions in Pali such as *nibbāna-parāyaṇo* and *sambodhi-parāyaṇo*

reasonable to accept that the documents were couched in verse, as the solemnity of the occasion demanded.

I give below the text of the document with the *pādas* of the two stanzas separated, the beginning of the lines on the stone being indicated by numerals in parenthesis in the text given in Sinhalese characters. The *maṅgala* word *siddham* with which the document starts is, of course, not a part of the verse. The first verse in the Upagīti metre is shown scanned in the transliteration. It may be noted that the first three feet of each half verse are treated as forming a separate *pāda*, the last syllable of which can therefore be taken as long by position. The syllables at the end of the first, second and fourth *pādas* of the first stanza and of the second *pāda* of the second have consequently been scanned as long. The other syllables marked as long are graphically shown as such in the inscription itself.

TEXT

(1) සිඬම

ය ගෙඬම සේ බියෙ නාම
සගවඩම නෙ නාම මිච්ඡික
ජ(2)න අවතය නෙ හකියෙ සග-
ආසා ති සොහ රජිකි[ය]ආමෙ

මිච්ඡි බිනක(3)අරි
මව්ම මුදු සරණ ගතෙ
නාගඋවරුජේ නාම
සඬ උවරුජකාලති

Siddham

Yā gedhāma | sē bayē | nāma |
sāga-vaḍḍa | mā ne nā | mā | mica-diṭṭi | kā |
Jāna āva | tāya ne ha | kiye sāga- |
āsā | ti soha ra | ja | k[i]ya gā | me |

Mica-diṭṭi binaka aṭi
mathima buda saraṇa gate
Nāga-uva-rāje nāma
kaḍa uva-rāja-kālahi

1. The length of the *e-mātrā* of this syllable is indicated in the same manner as in *ī* of the first line of the Kirinda inscription

Translation¹

Success !

That which is greed is indeed (the source of) fear². Is not the increasing of attachment³ a false belief, indeed? Cannot the people be turned away⁴ from attachment and desire⁵? So⁶ (thinking), and with the purpose of breaking down false beliefs in the royal village⁷, I⁸, the prudent one⁹, by name Nāga, the Viceroy, went to Buddha for refuge, in the time of the viceroyalty¹⁰ administered (by me¹¹).

*

*

*

I would like to add to this list a rock-inscription in pre-Christian Brāhmī characters which, I believe, consists of an incomplete stanza. It is engraved on the bare rock by the side of a pool formed by a hill-stream passing through two large rocks. The stream has been dammed here recently and is used for irrigation purposes. No other antiquities of any description are found at the place. The inscription which was copied for the first time in 1939 is not in a very good state of preservation, the vowel *mātrās* of certain *akṣaras* being not very definite, but the reading is reasonably certain. It reads as the first half of a stanza in the Āryā metre, more particularly of the variety known as Pathyā, for the first three feet are treated as a *pāda* enabling the last syllable to be scanned as two syllabic instants.

1. A number of unfamiliar words occur in this inscription and my interpretation of them may not be final. It might also be possible to divide the words differently. Whatever the interpretation may be, it would not affect the proposition that the record is in verse, for every letter in it, save perhaps one, is clear, and there is no possibility of reading it in such a manner as to vary the quantities of the lines of the verse.

2. *Ya ge-dhama sē bave nāma* :—*Ya* is the relative pronoun ; corresponding to it we have the pronoun of the third person, *se*, the prototype of the mediaeval Sinhalese *he* and modern *e*. *Gedhama* is taken to be the verbal noun from the old Sinhalese root corresponding to Skt. *gydh*. Compare also Pali *gedham*.

3. *Saga-vaḍama ne nāma mīca-diṭṭha* :—*Saga-vaḍama* is interpreted as a *tat-puruṣa* compound of *saga* (P. *saṅga* 'attachment') and *vaḍama*, the verbal noun formed of the root corresponding to Skt. *vydh*. The negative particle *ne* is here used in an interrogative sense, as is very common in the classical Sinhalese idiom.

4. *Avataya ne hakiye* :—In this phrase *avataya* has been taken to be equivalent to Skt. *āvartya*. The negative particle *ne* is again used in the interrogative sense : *hakiye*=Skt. *śakya*.

5. *Saga-āsā* has been treated as a *dvandva* compound of *saga* (P. *saṅga*) and *āsā*. The word is used in an ablative sense.

6. *Ti*=P. and Skt. *iti*.

7. *Rajakiya gāme* :—*Mahāgāma*, the seat of the viceroys of Rohana, is no doubt meant by this term. The *i-mātrā* of *hi* in *rajakiya* is not evident. It might also be possible to read the word as it is, without assuming an *i-mātrā*, for *rajakaya* might result by the assimilation of the vowel *i* of the third syllable of *rajakiya* with *a* in the syllables preceding and following it.

8. *Soha*=P. *So* 'ham, lit., 'that I'.

9. *Mathima*=Skt. *matī-mān*. For the wrong aspiration of *t*, analogies are found in *putha* (for Skt. *putra*) and *cetha* (for Skt. *caitya*) occurring in unpublished Brāhmī inscriptions.

10. *Uvarāja-kālāhi* :—*Uvarāja* is equated with Skt. *upa-rāja*.

11. *Kaḍa*=Skt. *kṛta*, modern Sinhalese *kala*.

TEXT

මෙ[ළ]ම[ඞ]රකින මනිකරනෙ

සිලද්වක කටය අගත[ම]න මෙ[ළ]ත[ම]න

Macu[di]-ra | jhaśa maṇi | kārāśe |

Sila-iṭa | ka kaṭaya | agatas[e] | mac[ū]-gata | s[ā]

Translation

The lapidaries of King Macuḍi¹ who came (here) for stone bricks³, went to (their) death.⁴

We notice in this document a definite attempt at play on sound, resembling the ornamentation called *prāsa* in Sanskrit poetics. The word *iṭaka* is followed by *kaṭaya* and *agataśe* is counterpoised by *gataśe*. The word selected to express the idea of 'death' consists of the first two syllables of the king's name. We do not know whether there is any suggestion in this. All this cannot be accidental but would be quite appropriate in versification.

What is meant by 'stone bricks' are probably those brick-shaped blocks of lime-stone used in early *dāgābas* like the Ruvanvāli and Kaṇṭaka Cetiya. The area in which this inscription is found abounds in lime-stone and it is possible that the king sent his artisans to secure these for some building work he had undertaken. It is not impossible that lapidaries sometimes functioned as stone masons. We know from inscriptional evidence that some of the sculptures at Sāñchī were turned out by ivory-carvers. A lapidary might be better able to put his hand to stone-carving than an ivory-carver. It appears that some of the lapidaries sent to this area by King Mahācūli Mahā-Tissa lost their lives while engaged in their work and that this inscription was engraved on the rock, probably at the very place where they breathed their last, or in its immediate vicinity, as a memorial to these servants of the king who died on duty. Being an epitaph, the record might very well have been in verse. Perhaps the document originally consisted of a complete stanza of which the second half has been effaced in course of time.

These records, in my opinion, afford us evidence to prove that the period during which the Sinhalese language has had a literary culture of its own goes back to at least two thousand years.

1. *Maṇikaraśe* :—In this word, as well as in *agataśe* and *gataśe*, we have the nominative plural termination-*śe*, corresponding to Vedic -*āsah* and Pali-*āse*. This is not the only example of this grammatical form in the early Brāhmī inscriptions of Ceylon.

2. Mahācūli Mahātissa (circa B. C. 77—63)

3. *Sila-iṭaka* = P. *silā-iṭṭhaka*.

4. *Macu* = P. *maccu*

THE DAVUNDE KODIYA

A post-script

BY

RT. REV. DR. EDMUND PEIRIS, O.M.I., D.D., B.A. (LOND.)

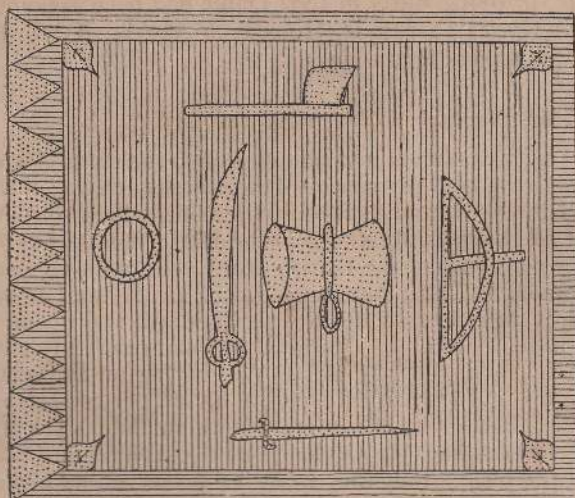
IN the Great Hall of the Chelsea Military Hospital, London, there are three Sinhalese banners. The charge on two of them is the lion; the third has a doubledrum as its central device. In 1934, one of the lion flags hung from the organ loft, which at the time contained lumber instead of organ pipes; the other two were at the second window on the left as you enter. The flags were threadbare and covered with soot and dust; but parts of the figures were still discernible. Mr. E. W. Perera, who discovered them in 1908, has described all of them in his well-known work on "Sinhalese Banners and Standards" (p.p. 3, 7, 8, 12, 15, 36 etc.), and reproduced the two lion flags (frontispiece and fig. 6), but not the drum flag, in spite of the statements on pp. 3 and 16. However, in 1937 he published a sketch of this flag too, repeating the description already given by him. (Ceylon Daily News, 'Wesak Number', May 1937). This post-script is intended to add to the material gathered by Mr. Perera.

In the autumn of 1934, I examined and photographed the drum-flag or the *davunde kodiya*, with the kind permission of the officer in charge of the Hall. There is a register kept in the office of the Hall, which contains sketches in colours of all the flags preserved in the Hall; it is said to be the labour of love of a pensioner of the British army, who probably used the key-plates mentioned by Mr. Perera. (op. cit. p. 16, and note). The drum-flag, which is described as the Royal Standard, is on page I, and the lion flags on pages 10 and 36. Marginal notes appended to each page, inform us that in 1909, the late Mr. H.W. Codrington had made inquiries about them and even obtained copies at 15 sh. per copy, that in 1931 Dr. Andreas Nell had shown his interest in them and an attempt had been made to get them back to Ceylon, but that the request had been turned down on the plea, "that they must be preserved as memorials of the soldiers' service and bravery."

The *davunde kodiya* if displayed on a staff to the observer's left, may be described as follows: It is gules, with a bordure azure, indented *or* on the hoist (part nearest the staff), with a *bo-pat* issuing from each angle *or*, having as central figure a double-drum with a loop with which it hung from the drummer's neck, in chief a battle axe fesswise, on the dexter side an annulet and a naked hilted sword palewise, in base a javelin fesswise, all *or* (cp. op. cit. p. 16). The charges indicate the military character of the banner.

The *davunde* which occupies the place of honour is the drum of martial music, mentioned in the *Thūpawansaya* as *davula* and *daura* (Thupō, pp. 113, 153), in the *Daladāsīrita* as *davura* (Dalō p. 55) and in the *Rajāvaliya* as *davunde* (Rajō p. 65 and note 118). The *Dambadeni asna* speaks of three varieties of *davul*: *tammātta davul*, *loho davul* and *jina davul* (Damō p. 5). Wilson describes the word *davundi*, as probably a Marāṭhi word, meaning a small drum beat by a public crier. (Glossary). In the poem entitled "Satara korlē Mānna Pasa", the *davunde* is mentioned as a heraldic device of honour depicted on the banner of the Four Korles

(Bell pp. 125—6). The drum or the flag blazoning it was granted by Rajasinghe I, to Senerat Mudali in reward for the skill and gallantry shown by him in destroying Virasundara Bandāra (Raj° p. 65). The battle axe appearing on the *davunde kodiya*, is the *yuddha porawa* with the rectangular head and not the *keṭṛiya* (JCBRAS, No. 95, p. 107). The annulet represents a metallic quoit, which was 'spun upon the outstretched digits of the user prior to being launched at a foe'. (op. cit. p. 121). The *Dambadeni asna* calls it a 'cakrāyudhaya' or 'vaṭāyudhaya' (Dam° p. 6). The same work enumerates 21 varieties of *dunu* (bows) and 26 varieties of swords (ib.). The *miṭi-dunna* appears on our banner; but nothing definite can be said about the type of sword.



Both from the sketch and from the photograph, it is clear that the other weapon of war depicted is not a scabbard (cp. Banners p. 16), but a dagger or a javelin. Among the heraldic devices permitted to the Four Korles, was the *Kotaviya*, also called the

ilukkole. Bell translates *kotaviya* as 'javelin' (Bell, l.c.). The Sanscrit word, *kuntāyudhaya*, from which the Sinhalese word 'kotaviya' is derived, means a spear. But the kindred Tamil word *kuntam* (கந்தம்), has the extended meaning of 'dart, javelin, small lance'. (Dict. Tam.—Fran.). The *Ingirisi Haṭana* often mentions 'kuntavi' and 'konta', as a weapon of war. e.g.

කෝල කන්නි පරසු පාරාවලල කඩු දුනු සෙල්ල මුහුරු ද
පලග අනිතෙප් කොන්න දුනු අයෙක් ගත් තෝ
කඩුද කොන්න දුනු තුවක්කු යවුල් මුහුරු දරා නොයෙක්

Fr. Goncalvez' Word-book gives under 'lanca de arremesso' (lance for throwing), the Tamil word *erikkol* (எறிஞ்சோல்) and the Sinhalese words *irukkole* and *itiya* (rf. Parker XIII 532); and under the word 'dardo' (javelin), the Sinhalese word *ilukkole* and the Tamil word *erivallai* (எறிவல்லை). (rf. J.C.B.R.A.S., ib. p. 119).

The marginal notes in the Chelsea Hall register, tell us that the banner was taken in September 1803 by Captain Pollock of the 51st Regiment. The reference is evidently to the engagement at Hanvälla on the 6th September when the Sinhalese army, led by Sri Vikrama Rājasinha in person, was defeated and put to flight. Leuke Rālahamy, who as Dissave of the Four Korles, led the attack (Bell pp. 3, 125) and the Mahamohottāla were, after the defeat, beheaded on the King's orders. (Govern. Gazette, 7th September and 14th September, 1803; North to Hobart January, 1 1804, 73; cp. Tri Sinhala vi, 71; Ceylon under British Occupation, Vol. I, iv, p. 109). Early in 1802 Leuke had been appointed Dissave of the Four Korles (North to Hobart 16 March 1802). The Ingirisi Haṭana alludes to this in the lines:

සිවු කෝරළේ ර ට—දෙවා ලෙවුකේ මැතිද ට

(vs. 97)

One might, therefore, venture to state that the Davunde Kodiya in the Chelsea Hall was indeed a banner of the Hatara Korle, borne by Leuke's men at Hanvälla.

REFERENCES TO LITERATURE

- Banners: Sinhalese Banners and Standards by E. W. Perera, Colombo, 1916.
 Bell: Report on the Kegalle District by H. C. P. Bell, Colombo 1892.
 Ceylon Under British Occupation 1795—1833, by Colvin R. de Silva, Vol. I, (2nd edition) 1942.
 Dambadeni asna: edited by D. D. Ranasinghe, 1917.
 Daldāsirita: edited by E. S. Rajasekera, 1920.
 Dictionnaire Tamoul-Francais: Mousset and Dupuy, 1895 Pondicherry
 Glossary of Judicial and Revenue Terms of British India, by H. H. Wilson, London 1855.
 Ingirisi Hatane: edited by M. D. D. Karunatilake, 1939.
 J.C.B.R.A.S.: Journal of the Royal Asiatic Society (Ceylon Branch), No. 95.
 Parker: Ancient Ceylon by H. Parker, London 1909.
 Rajāvaliya: (Sinhalese) edited by B. Gunesekera 1926.
 Satara Korale Māna Pasa: in Tri Sinhale Kadam Saha Vitti, edited by A. J. W. Marambē, 1926.
 Tri Sinhala: by P. E. Pieris, 1939.
 Vocabulario: by Fr. Jacome Goncalvez: a Word-book in Portuguese with Sinhalese and Tamil meanings. Manuscript of 1772. (rf. Ceyl. Lit. Register, 3rd, Series: I, XII, p. 539).

Note: Mr. E. W. Perera writes—

I am, however, doubtful that the banner described is that of the *Hatara Korale* as the principal charges of that flag are the sun and the moon (see Bell's Kegalle Report pp. 125, 126 and Sinhalese Banners and Standards p. 12), although Leukē may have borne it at Hanvälla as suggested as the banner of the Commander-in-Chief.

THE SUPREME COURT ON CIRCUIT IN 1806

Alexander Johnston's Diary of a Tour

BY

R. L. BROHIER, F.R.G.S.

It counts for something that up to six years ago the General Orders of the Ceylon Government allowed Judges of the Supreme Court the free use of a carriage and pair of horses while on circuit. In these days of rapid locomotion when the internal combustion engine has done so much to revolutionize travel on our roads and in the air, the carriage and pair of horses sounds dramatic enough. It therefore definitely involves a great mental effort to picture the Judges of the Supreme Court setting out on circuits in that celebrated conveyance which was always used for long journeys and state purposes in olden days, the time-honoured palanquin.

My attention was recently drawn to some desultory writings on the unprinted reverse of the pages of a first edition of the Charter of the Supreme Court of the Island, published in 1801.⁽¹⁾ They comprised a record of distances between the recognised stages of the coastal land-route round Ceylon, and a description of a journey from Trincomalee to Hambantota. Beyond remarking that the schedule of distances was claimed to have been compiled from measurements by a Pèrambulator, twenty feet in circumference, and the distance round Ceylon was reckoned as 781 miles 6 furlongs there is little to interest the average person in the former. The notes of the journey, however, recounted impressions and afforded details from day to day, between the 6th and the 18th of November, 1806, and definitely merit more notice.

Two factors contribute to make this short diary of tour specially interesting. One of these is that the events and impressions were recorded by a Judge of the Supreme Court while on circuit 138 years ago. Secondly, that the diarist, who left his identity undisclosed, was Mr. (afterwards the Rt. Hon. Sir) Alexander Johnston, one of the Founders, and a Vice-President, of the Royal Asiatic Society.

Contemporary records disclose that when Sir Codrington Edmond Carrington, the first Chief Justice of Ceylon, resigned his appointment on March the 12th, 1806, Mr. Alexander Johnston was appointed to act as Chief Justice on the 3rd of the following month. He officiated as such until the 15th of April, 1807, when Mr. (afterwards, Sir,) Edmund Henry Lushington, the first Puisne was permanently appointed Chief Justice. The brief diary therefore refers to an itinerary of the Supreme Court

1. Through the courtesy of Mr. V. F. Wille, who received it as a gift from Sir Anton Bertram when he was the latter's Private Secretary.

carried out only five years after the new Charter of Justice was introduced.⁽²⁾

In order to get these notes of tour against their proper background we must keep in view that no more than a decade had gone by since Maritime Ceylon was surrendered to the British.⁽³⁾ The King of Kandy still held dominion over Central Ceylon. The frontiers were those established by treaty with the Dutch in 1766, in some sections six, in others about 30, and on the northern side about 60 miles from the coast. It also seems necessary to visualize the ground covered by these journeys in early British times, and the nature and the condition of the roads available for the purpose. It must be remembered that the Netherlands Government had possession of the entire coast line of Ceylon only within the last 30 years of their rule. The canals which they cut with admirable foresight in many places to provide facilities for the transport of both passenger and produce, testify to the main policy they pursued in the matter of communications. It follows that much less attention was paid to the tracing of roads or the construction of bridges beyond the limits of their fortified towns. The "land way" skirting the sea-coast round the Island which the British acquired, was therefore nothing more than a natural track kept open by cutting down the trees and clearing undergrowth.

The early itineraries of the Supreme Court were usually north-about beginning from Colombo. The diarist has, very unfortunately, not described the route on the north-western coast line. Sir Henry Ward thus describes a section of this route as he found it in 1858, half a century later, *en route* from Aripo to Colombo.

"It is termed by courtesy the Coast road to Puttalam. Let no man be deluded by the term. Road there is none, not even the semblance of one.....The last person who is known to have passed by the route was Mr. Temple, and as considerable time had elapsed between the Jaffna Assizes and my advent, which I must add was wholly unexpected, any cleaning that had been done for the Judge was of no avail for the Governor. I never went through rougher work than in the three stages—the first of 17, the second of 16, the last of 25 miles, from Panparipoo to Puttalam. I think this was the hardest, hottest, and most trying day that I ever went through in the Colony. The first six miles on either side of the

2. The Supreme Court of Judicature was instituted on the 18th April, 1801. There was only a Chief Justice and one Puisne Justice at that time. Although it has been hitherto accepted that Sir Codrington Edmund Carrington retired, he actually resigned for some reason which records do not disclose.

The Minutes record that Mr. Lushington (who was Puisne Justice and who should have been appointed to act as Chief Justice) was out of the Island on leave during this period. Mr. Johnston officiated as acting Chief Justice until the 5th of April, 1807. On the 6th of April, Mr. Lushington (having presumably returned from leave) together with Mr. Johnston attended at the "King's House", Colombo, and were sworn in before the Rt. Hon. Thomas Maitland, Governor, the former as permanent Chief Justice and the latter (Mr. Johnston) as Puisne Justice. Curiously enough, according to the Minutes of the 15th of April, 1807, both these Judges administered the oaths of office "to each other" when the Court assembled on that date. What the reason was for being sworn in twice is not apparent.

3. Trincomalee surrendered to the British on the 26th August, 1795. Jaffnapatam (Jaffna) 28th September, 1795. Mannar, 5th October, 1795. Calpēntyn, 5th November, 1795. Colombo 19th February, 1796. Galle, 1796. Maritime Ceylon governed from Madras 1796.

Panparipoo river are clay, baked into cast iron by continued drought, and retaining all the impressions made in its softer state by wild animals or droves of cattle. There was not a place where man or horse could put his foot safely. Yet, when flooded it is still more trying, as horses sink up to their hocks at every step, while the rivers are frequent and formidable without a boat to assist in crossing them. When we reached the sand after traversing this dreary tract, the jungle was uncleared, and the sand itself so deep that rapid progress was impossible." (4)

With this graphic description to help imagination picture the difficulties and hazards which the Supreme Court on tour had to contend with during much earlier times, let us now pass from speculation to our diarist's description of travel on the eastern coast of Ceylon.

The notes begin in phraseology which is stiff and brief :—

" 6th November, 1806.

Left Osnaburg (5) at 6.

Got to Moodoer (6) at 8.

Left Moodoer at 9.

Got to Illendatory at $\frac{1}{2}$ past 1.

Left Illendatory at 3.

Got to Arnitivo (7) at 5.

Passed through the following villages :

1. Moodoer—breakfast
2. Pallicuttiripo(8)
3. Topore(9) —rested there a little.
4. Illendatory—dined there.
5. Arnitivo—drank tea and slept."

The two hour journey from Ostenburg to Mutur leaves but one inference. Although the diarist does not say so he must have crossed over Koddiyar Bay by boat, a distance of six miles. The land route in use at that time is shown to have been 32 miles. It, moreover, involved water crossings at three points: Kinniyai, Uparu and Ganga Choultry.

7th November, 1806.

Left Arnitivo at $\frac{1}{2}$ past 4 got to the river Vergal (10) at $\frac{1}{2}$ past 5 crossed and left it at $\frac{1}{2}$ past six got to Kaderville (11) $\frac{3}{4}$ past 10 left Kaderville at $\frac{1}{2}$ past 11 Stopt half an hour upon the road and arrived at Panakencheni river. (12) about 20 minutes past 12 took an hour crossing the baggage over the river and got to the village Panakencheni which is $\frac{1}{2}$ a mile from the river at 20 minutes before 2 o'clock. (The diary hitherto written

4 Speeches and Minutes 1855—1860, page 336.

5 Fort Ostenburg, (Oosten-burg = the eastern hill) Trincomalee

6 Mutur.

7 Anaitivu

8 Pallikudiyiruppu

9 Toppur.

10 Verugal.

11 Kathiraveli

12 Panichchankeni Lagoon

in pencil, begins here in ink). left Panankencheni at 20 minutes after 4 p.m. Saw some deer. The Malay fired a shot at an elephant. Stopt opposite to Karromenna⁽¹³⁾ the remains of an old Dutch fort at $\frac{1}{2}$ past six. Staid there a quarter of an hour and after stopping several times on the road got to Koomalanamoonie at a quarter after 10 p.m. In this last stage passed the spot of the salt water river where the salt naturally forms itself⁽¹⁴⁾. It is under the charge of the Veda⁽¹⁵⁾.

8th November

Left Koomalanamoonie at $\frac{1}{2}$ past 7 a.m. crossed the Wapiadar⁽¹⁶⁾ at 40 ms past 8. Stopped there ab 20 ms proceeded and crossed the Naloor⁽¹⁷⁾ river at a $\frac{1}{2}$ after 9 stopped there ab 8 ms/at $\frac{1}{2}$ past 10 stopped for the boys to drink water at Allia podie murrum⁽¹⁸⁾ and at $\frac{1}{2}$ before 11 arrived at Merakottenchenie⁽¹⁹⁾. The road between Koomalanamoonie and Merakottenchenie is tolerably good the first part of it every now and then passes through paddy fields⁽²⁰⁾ with a good many tame buffaloes in them the latter part thro' a thick high wood with a branch of these a running close under it⁽²¹⁾. We proceeded to Eiraor⁽²²⁾ where we found Major Mc Nab⁽²³⁾ for us and got into Batticolo at 6 O'Clock p.m. Remained at Batticolo on the 9th 10th and 11th of November."

It will be observed that Johnston's notes are concerned largely with the time it took him to cover various stages on his journey. Although there was apparently no need in those days for the haste and hurry with which all our operations seemingly have to be performed at the present day, the computation of distance using time as the unit was evidently the custom in vogue. If, for instance, one was asked what was the distance from Trincomalee to Batticaloa, the answer reckoned on Johnston's experience would be "30 hours journey". Making due allowance for stops on the way, and reckoning on the distance from Mutur to Batticaloa as "71 miles 5 furlongs and 110 yards" in terms of the schedule attached to the diary, a little under $2\frac{1}{2}$ miles was covered in one hour of travelling. According to our present estimation of speed in travelling, this leaves no room for doubt that long journeys in *palanquin* must have proved a slow and tedious process. It was usual on similar long trips to employ four, and sometimes six or eight bearers. In the circumstances that we are reviewing a journey performed by an Acting Chief Justice on tour, it is not unreasonable to assume that the maximum number of bearers were requisitioned and that they took their turn in relays.

13. This is shown as Karraoienne on Du Perron's map (1789). No village by this name appears on modern maps.

14. Named on modern maps Uppar (salt water river). The spot is described on "Vakaneri" Topographical Sheet "Bareland subject to salt water"

15. Vidane

16. Pulliyan pota Aru (nearer the mouth)

17. The Valaichchenai Aru

18. Aleapodie Madam on DuPerron's map, Unidentified near 14 M. P. Batticaloa-Trinco: Road.

19. Murakkoddanchenai (modern maps).

20. These fields seem to have been long since abandoned.

21. The Valaichchenai Aru.

22. Eravur (modern maps).

23. James Mc Nab later Lt. Col 19th or 1st Yorkshire (North Riding) Regiment which garrisoned Batticaloa. He came out with the Regt. in 1796 and died in Ceylon during the Uva Rebellion, January 4th 1818.

Continuing his journey after a three day sojourn at Batticaloa, the diarist writes :—

Left it at 6 O'Clock a.m. on the 12th in a boat with the Major, breakfasted on the voyage at Pedancolm, landed also at Parmen Bakkerie or place for making tiles also at that where a man makes cudjery pots⁽²⁴⁾ and got to Naypotenooney⁽²⁵⁾ where government have a large godown for receiving the paddy tithes at 6 p.m. The Major and I after dining together then parted and I proceeded on my journey about 8 p.m. stopped at Bumm Moor and Kurring Karietivoe⁽²⁶⁾ and got on to Trekoil⁽²⁷⁾ about 3 a.m. The water at Trekoil uncommonly fine.

Thursday, 13th November

Left Tricoil at 9 a.m. Passed through a very high and thick forest and got to Wittavillie⁽²⁸⁾ at 5 p.m. we did not stop at Koomani⁽²⁹⁾ which is the stage marked between Tricoil and Wittaville because the people told us that there was no house: the march was very long indeed the natives call it 30 miles there was a great deal of rain the first part of the day but the latter was clear the water at Tricoil is some of the finest I ever drank, there is a young Tanjore Bramin who has charge of this church the door of the church now faces the sea it formerly faced the land the Bramin said it was changed by some miracle in one night,⁽³⁰⁾ he let me go within the first door but not within the *Sanctum sanctorum* before which a cloth was hanging which prevented my seeing in there is a large swamy coach with figures belonging to the church which has been made about 3 years and 17 or 18 dancing girls who are partly descended from slaves brought from the coast and vedas slaves taken in the time that a Wanny presided over the country⁽³¹⁾ the males belonging to the families of the dancing girls are the principal persons who cultivate the church fields. On passing along to day we saw a number of wild hogs grazing together on the skirts of a wood and a flock of deer close to them. We had some rain also yesterday—Walzel and his party saw some wild Buffaloes I have never seen any yet.

Friday, 14th November

Left Wittavillie at 8 a.m and arrived at Peria Pamum⁽³²⁾ at 1 p.m. we had some rain at first setting off but the day cleared towards noon, the first part of the road was through swampy ground, the weather very cool, you do not see the sea any part of the way the road lies thro' a very

24. Clay pots used for preparing and marketing curd.

25. Naippaddimunai, on the shore of the "lake" off Kalmunai.

26. Karativu on modern maps.

27. Tirrukkovil on modern maps.

28. Wattiewilli, in Du Perron's Map, between Pottuvil and Arugam Bay.

29. Komariya.

30. Traditionally claimed to be one of Ravana's temples mentioned in the *Ramayana*. An inscription of a grant of land discovered by Mr. Nevill in the Amman kovil (Temple) at Tampiluvil is, at his instance fixed in the portico of this temple, to which it relates.

31. About 435 A.D. an invasion by a Chola prince was successful and for many centuries the Eastern Province was a Tamil kingdom tributary to the Sinhalese Kings. It was this prince who brought over from India the Vanniah, a branch of the Vellala tribe..... The District was divided and ruled by Seven Vanniahs. (Monograph of Batticaloa District: S. O. Canagaratnam)

32. Panawa. Perie Panage in Du Perron's map.

long jungle which must be very difficult to pass after heavy rain—the sergeant of the Malays reports to me that two of his men were seised with fever after drinking water I desired him to instruct them to proceed from the stage where they stopped by slow marches to Batticaloa in coming from Wattville to Peria Parmum we passed through Naweloor and Ruttul⁽³³⁾ near Naweloor there is a Murrum or swamy house dedicated to Candaswamy^(33a) and a very large flock of cows and bullocks for the use of the Murrum it is the only flock I have seen since I left Trincomalie, there are a great many buffaloes but few or no bullock seen along the road—Tricoil is also dedicated to Candaswamy between Wattville and Peria Parmum we passed the bed of a river called Ianaway Aar⁽³⁴⁾ in which there was very little water but which the people say is so full and rapid after the rains that it sometimes cannot be passed for 14 days at a time it comes from the Candian hills—all the Inhabitants of Peria Parmum are Singhalese Vellales but talk Malabar in consequence of their being obliged to go to the Kutcherry of Batticolo where that language is prevalent.^(34a) at Wattville the Inhabitants are the same cast as they are at Parmum—a village called Pottuvillie⁽³⁵⁾ near it is inhabited by moormen under an Arrachie at Wattville there is good well water at Parmum it is river water sometimes clear sometimes very dirty we left Peria Parmum at $\frac{1}{2}$ past 2 p.m. and got to Salluway⁽³⁶⁾ at $\frac{1}{2}$ past 5 p.m. the road is for the most part thro' jungle with every now and then large breaks in it : in one of them we saw a wild buffalo about 200 yards off : he stood perfectly still looking at the whole cavalcade going by notwithstanding the great noise made by the pipes and Tom-Toms. Muggamadera Arachie of Pottowille near Wattville of Parmoa was with us and as he is supposed to understand the art of confusing buffaloes he proceeded attended by a boy up to the buffalo, as soon as he approached the buffalo seemed considerably alarmed and turned round and went off at full gallop into the jungle. This place is near Ogundie Mallie⁽³⁷⁾ the reason the people erected the resthouse here at Salluway for us instead of at Ogandie is because 2 persons who were left there by a Doney on its way from Trincomalie to Galle on account of their having the small-pox are still there under cure : the Doney people left three people to take charge of the 2 sick persons—one of them is almost quite well and the other is rapidly recovering. I gave one of the attendants who came to me some powdered sugar candy which he wanted and directed the village people to assist them in everything they wanted, the vaccinator has never yet been in this district in consequence of the inhabitants not having been afflicted with the small-pox—the water here is not good but that at Ogandie Malle they say is remarkably fine and the wells of it never dry the Dutch Government had a post with a resident at Aragamme⁽³⁸⁾

33 Naval Aar, Naweloor in Du Perron's map Ruttul cannot be identified.

33a This ancient temple (in ruins) contained many images most of them said to have been removed.

34 Waragoda Aru

34a Panawa Pattu was formerly a Sinhalese division and the port of the Province of Uva It was ceded to the Dutch in 1766

35 Pottuvil.

36 Halawn Kalapuwa. Salluwe in Du Perron's map.

37 Okanda.

38 Arugam Bay. This is an ancient port, affording a safe anchorage to vessels 8 months in the year. The Dutch used it largely as a port for the shipment of country produce, when, owing to the roadless state of the country, transport by sea was generally adopted.

near Wattiville for the purpose of keeping the paddy tithes and a communication between Batticaloa and Hambangtotta this post was destroyed at the time of the English conquest. The post was close to the sea.

Saturday, 15 November, 1806

We left Salluway at 1 a.m. this morning and got to Koomakum Aar ⁽³⁹⁾ at $\frac{1}{2}$ past 7 this village is about 2 miles further from Salluway than Komena ⁽⁴⁰⁾ which is the stage laid down in the list. there were formerly 2 houses at Komene but they have since been destroyed and deserted by the Vidaan whose wife died in one and the stage is fixed at this place Koomakum Aaar. The river Koomakum is close by this village it is the boundary between the district of Parmoa which belongs to Batticaloa and the Mahagampattoe it comes from the Mavalegungah ⁽⁴¹⁾ and is extremely difficult to pass after much rain, there being no boats here, the deepest part at present is up to the middle in general not above the knee a Mohanderim of Pallamanum ⁽⁴²⁾ in the Mahagampattoe came here to meet us. We breakfasted at Koomakum Aar it rained while we were there very hard from about 8 to 10 a.m. cleared up then we left Koomakum at $\frac{1}{2}$ past 10 a.m. The Kutcherry Modelier of Batticaloa *Don Phillippo Rajacarria Pasqual* (A) who had attended us all the way from Batticaloa left us at the banks of the river, I gave him a letter to Major Mc Nab commending his conduct the water at Koomakum is from the river and good we left Koomakum at $\frac{1}{2}$ past 10 crossed the river, perceived a very disagreeable smell arising from those herbs which are said to be poisonous, the road very much strewn with thorns, a number of puddles of water at which the people stopt to drink; when near the village of Pottene which we did not see, saw a large flock of Bullocks belonging to the village with a large wild Buffalow feeding near them saw a flock of wild buffaloes the only wild animals I saw, the servants reported that they had seen 4 Elephants near Yawlie, the road from Koomakum to Yawlie thro' the thick thorny jungle with every now and then fine breaks in it like amphitheatres, every now and then saw large rocks covered with jungle near the road, the road not hilly—arrived at Yawlie at $\frac{1}{2}$ past six p.m.—coolies very much fatigued—before we arrived at Yawlie we were met by a guard of nine Sepoys and a naique from Hambangtotta with a letter from Captain Fowler—Just before you arrive at the banks of the Yawlie you pass by 2 or 3 huts with small gardens about them—The Mahagampattoe Mohanderim who joined us at Koomakum attended the whole way today we did not see the sea today tho' we must have been near as we heard the surf.

39 Kumbukkan Oya, which now forms the boundary between the Eastern and Southern Provinces, and is the southern limits of the Batticaloa District.

40 Kumana.

41 There is no connection between the Kumbukkan Oya and the Mahavel Ganga. It should be remembered that at this period Central Ceylon had not been mapped by actual prospection of the country.

42 Probably, Palatupana.

A Pasqual came into prominence during Johnston's retreat.

"I have myself derived the greatest assistance from the zeal and exertions of the Modiliar of Batticaloa, not only whilst in command of that district, but during the whole of my march to and from Candy" Johnston's Expedition to Candy in 1804 p. 131.

There is in the Chancery Lane Record Office a reference to a sum of money sent to the Second Maha Mudaliyar for preparing a gold Medal to be presented to Pasqual. My note is not available. P. E. P.

Sunday 16th

Slept all night at a small Rest house erected for us on the banks of the Yawlie river ^(42a) which takes its rise amongst the Candian mountains it is not now above Kneec deep, the banks are very pretty from the number of fine trees on its banks which are called in Cingalese Coombuk Gass there were a great many monkeys of a small kind on these trees and a great many birds also four of the cooleys had a fever last night when they came in: we had no rain during the night but a heavy dew and it was very cold this morning. All the Batticaloa people and Tom-Toms with their flag left us this morning—the Malays begged as a favour to be permitted to come on to Hambangtotte as many of them had parents and relations there whom they had not seen for 7 or 8 years—I accordingly granted their request—there are 10 or 12 Vedah families in the woods in the neighbourhood of Yawlie who serve government in many different ways—The water of this river is not of a good colour but well tasted—The Mohandiram of the Kutcherry of Hambangtotte arrived at Yawlie to meet me this morning—we left Yawlie at 8 a.m. this morning, observed the same disagreeable smell of herbs as yesterday, passed two houses with some paddy fields about them, which the Mohandiram called the village of Andunumoa⁽⁴³⁾ came to a rock near the sea shore which had 2 hollow places in its side one above another which were full of water,⁽⁴⁴⁾ the Mohandiram shewed them to me and also said that you might see the 7 hills of Catregam from the top of it. The road soon after went up a high sand hill at which I got up and walked. The road then proceeded in sight of the sea for a considerable distance, from the above sand hill I saw the 7 hills of Catregam, I passed along the sides of a Tank called Villepalawever, there were marks of paddy fields about it, there is water at present in the tank but the fields uncultivated on account of the inhabitants having deserted this spot during the want of rain—There were formerly five or six houses there. Soon after we left this tank we arrived at Peloto Paney ⁽⁴⁵⁾ about 12, O'clock, we rested there 2 hours, the cooleys could not get any rice or pots there. There are three houses inhabited by Chandos who cultivate fields in which are yearly planted 20 ammonams of seed—there is a small salt pond near Pelloto Panie called Pelloto Panie Kallopu where Salt is made there is no guard there now but the Sepoys who were with me told me that they had been upon guard there some months ago—at Pelloto Panie the renter of the Tortoises for this year came to me he told me that he had rented it for 130 Rds. that the place he caught the Tortoise was on the seashore directly in front of Pelloto Panie that he catches them in the months of November, December, January and February—that he catches them when they come on shore to lay their eggs, that he merely turns them upon their backs I bought some of the shell of last year which is not good and told him to send me to sell the best he caught this year⁽⁴⁶⁾

42a The Menik Ganga. Also named on old maps Parapa-Oya..

43 Hadunoruwa, Adoen Oroewe, in Du Perron's map.

44 Patamagala, 141 feet high. Patnam Galle Warrawe in Du Perron's map.

45 Palatupana, Paletoeapan in Du Perron's map.

46 It was a practice in the Dutch and early British period to rent the turtle fishery at Amaduwa or Turtle Cove to speculators. See Bennett, "Ceylon and its Capabilities" pp. 273-74, for full description. "Any quantity of *tortoises*—shell of the harvest may be purchased of the renter. The "farm" was operating in 1826.

We left Peloto Panie at a $\frac{1}{4}$ after 2 p.m. and arrived at Mahagam at $\frac{1}{2}$ past 4 p.m. Soon after leaving Peloto Panie we passed near Peloto Panie Leway—where a guard of 18 Malay invalids a Havildar naique and Subidar are stationed to prevent the Candians from stealing away the Salt ^(46a) on a hill on our right the Sepoys pointed out a spot where the Dutch formerly had a battery ^(46b) I suppose for the purpose of protecting this Leway—Lewāy I understand, is the Cingalese for a Salt pond—we have had a good deal of rain to day, it did not begin till after 11 a.m. and continued showers almost the whole day with a little thunder, it is now $\frac{1}{2}$ past Six p.m. and looks very threatening, I have just been down to look at the river Mahagam ^(46c) close by us and it appears to be increasing so rapidly that I have determined to cross it tonight and go on to Boundela Leway—The Mohandiram tells me that the Dutch Resident of Hambangtotta Brechman made a cut from this river for watering the fields of Mahagam which was of the greatest service to the inhabitants, that he made it 15 years ago, that the cut is stopped up since the arrival of the English and that the inhabitants have in consequence left off cultivating the fields and have gone away partly to the Candian territories and partly to the Giriways, there are at present 10 houses in Mahagam all of vellales, ^(46d) they have bullocks and live by selling them and their ghee; if the cut from the river was repaired 300 ammonam of seed might be planted and the people would return. I have desired the Mohandiram to give me a report of the expense of restoring this cut and also that which the same resident Brechman made out of the Yawlie river—the Mohandiram tells me that there is a large Tank called Baddugeng⁽⁴⁷⁾ which was built in ancient times but is now out of repair he says there are four wells near it cut out of the rock, that the Tank is of mud but the canals of Stone, that there is a Boudhoo veharie near it and that there is a stone with a Gruntum (or Grantum)² inscription on it; the Mohandiram says we must turn off from Oodoomallie to go to it and that it is a cingalese Gau from Oodoomallie; that Mr. Smythe and the commandant Fowler went there about six weeks ago in consequence of the appearance of the river at Mahagam we crossed it about 9 or 10 o'clock at night and came on to the village of Boundela which is about 5 miles from it and slept there there was a little rain the whole night.

Monday 17th November

Left Boundela about 8 a.m. at a little distance from it passed Boundela Leway where there is a sepoy guard—a short time after passed the village

46a In the early part of the last century, when the last Kandyan King was at war with England, and, traffic being at an end only such salt as could be smuggled across the frontier found its way to his dominions. The sufferings undergone for want of it were extreme.

46b There is no trace left of the Dutch fort. A small, but well-built fort was erected by the Britissh in 1818 (the foundation being laid by Governor Brownrigg) on the coast. It is said to have been capable of mounting several heavy guns, and to have been erected for sea defence.

46c The Kirindi Oya

46d. A partial restoration of the ancient irrigation works, was not undertaken until 1871. It marked the beginning of the transformation of a tractless waste into the granary and garden of South Ceylon.

47 Badagiriya.

47a Udamalala.

of Arnakmale⁽⁴⁸⁾ where I went into a small Boudhoo ola temple or rather preaching place which had lately been erected at the expense of the Mohandiram of Yawlie, there are 6 priests belonging to it only 2 were there. I gave them 2 RDs. Close to Armakmalie there is Armakmallie Leway where there was no guard and I understand no salt formed. Shortly after we passed the Corangally Leway⁽⁴⁹⁾ where there was no guard and no salt. I understood that the village of Corangally was on the opposite side of the Leway, we then came to the Maha Leway where most of the salt exported is found, it is very near Hambangtotta and a guard is generally sent out there every night. Between Corangally and the Maha Leway the sea seems to break in and divide into two branches the one going to the Maha and the other to the Corangally Leway the sea did not come over to the bank while I saw it but there was water in the 2 branches which I have mentioned. Shortly after passing the Maha Leway we arrived at Hambangtotta at about 11 a.m. Stopped at the Commandant's house.—Captain Fowler gave the coolies twelve bottles of arrack amongst them. Went to look at Mr. Smyth's house the collector built at his own expense, saw the house intended for an hospital but not covered in, went over the Tower built by Captain Goper of the Engineers⁽⁵⁰⁾ Saw a brig about 2 miles off at 4 p.m. with no colors—it rained very hard indeed from about four O'Clock till nearly ten at night very cool. All the road from Peloto Panie to Hambangtotta is flat without much jungle on your left is a large sand bank which seems formed by the sea and on your right are every now and then the Leways which I have mentioned. These cannot for the most part be 500 yards from the sea,—at a distance from them on your right you see the 7 Cadregama hills and many other Candian mountains—between the Corangally Leway and the sea the sepoys showed me a well of fresh water which supplied the inhabitants of Corangally.

Tuesday 18th November 1806

(The Diary here breaks off abruptly. There is nothing written under this heading).

48 Embilikala "The small Budhoo ola temple" must have been an Avasa (cadjan thatched) that stood on veheragoda (site of an ancient Vehera ruins of which exist) between Embilikala and Pallemalala, erected by the Maha Vidane Muhandiram of Yala. This Muhandiram was a native of Pallemala, and some of his descendants are found now at Pallemala. (Note by Mudlr. H. E. Amerasekara.)

49 Koholankala Lewaya.

50 The "Martello Tower" at Hambantota, popularly believed to date from Portuguese and Dutch Times. is thus shown to be a relic of the early British period.—

SOME FOSSIL ANIMALS FROM CEYLON PART, IV

BY

P. E. P. DERANIYAGALA

with one text figure

REPTILIA

Order *Testudinata*

Fragments of plastra belonging to two different individuals were obtained from Kuruvita and Muvagamuva, near Ratnapura respectively. Both series indicate individuals larger than any tortoise or terrapin at present inhabiting Ceylon. Some of the fragments are 15 mm thick and possibly belonged to a form allied to the extinct *Colossochelys* Günther.

MAMMALIA

Sub order *Giraffoidea*

A single upper fourth premolar obtained from Kuruvita was so different from the bovine ones previously collected that it was tentatively regarded as belonging to some form akin to the Indian Nilgai *Boselaphus*. As there was no skeletal material available locally for comparison, drawings of the tooth were despatched to the American Museum of Natural History to Dr. Edwin H. Colbert, the greatest authority on Siwalik fossils. He has very kindly informed me that the fossil is probably off one of the larger giraffids that inhabited India during the Pleistocene epoch. Comparison with published descriptions and figures suggest that it is a local race of *Giraffa sivalensis* (F. et C.) and the tentative name of

Giraffa sivalensis sinhaleyus ssp. nov. (fig. 1)

is here conferred upon it.



Fig. 1. The holotype of ? *Giraffa sivalensis sinhaleyus* Colombo Museum No f29. Surface of Crown

The holotype is a fourth upper premolar, Colombo Museum number f29. The height of the tooth is 50 mm, its length is 19.5 mm, its width 17 mm. The tooth is more hypsodont and slender than in the 'forma typica' and the convolutions upon the crown are better developed.

This adds one more large mammal to the extinct Ratnapura fauna of Ceylon which is described in detail in the Colombo Museum Journal *Spolia Zeylanica* (vol 24 pt. 1.)

REFERENCES TO LITERATURE

Deraniyagala, P. E. P.

1937—Some Fossil Animals from Ceylon. J. Royal Asiatic Society (C. B.) III No. 88.

1944—Some Mammals of the Extinct Ratnapura Fauna of Ceylon *Spolia Zeylanica* Vol. 24 pt. 1. pp. 19—56, figs. 12, plates 4.

1814: WHERE AHALEPOLA RESIDED

BY

P. E. PIERIS

WHATEVER might have been the demerits of Ahälēpola, he made history among his countrymen and any addition to our small stock of knowledge regarding him, has its value; this paper is concerned with identifying his residence after he deserted to the British, till he joined the Expedition of 1815.

Brownrigg and D'Oyly had skilfully played on the Maha Nilamē's vanity, and he had fallen to the temptation; but the Gods did not appear favourably disposed, though he had offered a valuable horse to Saman Deviyo at Saparagamuva.

At nine o'clock on the night of 12th May 1814 John D'Oyly at Colombo received a letter from him offering to hand over his Disāva of Saparagamuva to the British, and two days later it was learnt that he had come within half a mile of the boundary at Sītāvaka, meaning thereby Avishavālla. On the 15th morning D'Oyly arrived at Hanvālla where at 7 p.m. he learnt that Ahälēpola's baggage and elephant had been sent across the boundary into British territory; this was followed by the news that the Adikār had embarked on a pada boat and his escort had crossed the river. On the 17th Delgoḍa Attapattu Nilamē and Eknāligoḍa Nilamē appeared on the Adikār's behalf to beg for military assistance, Delgoḍa with much emotion confessing that failing such assistance they had no alternative but to seek refuge in British territory and live on British pay; they took back the unsatisfactory reply that in case of danger they could always be sure of protection with the British. Some troop movements followed, Ahälēpola took up his quarters at Mārambe Valauva, three quarters of a league from Sītāvaka and close to the boundary, and D'Oyly shifted to Kosgama Alut Ambalama on the 19th.

On the 20th D'Oyly was back in Colombo where he received a message from the Adikār asking for his advice as to whether he should come to Sītāvaka. On this D'Oyly commented to the Governor "It appears to be the object of the Adikār by this message to cast himself entirely upon us and to make us his Protector and Ally and I do not think it advisable to invite him as here implied."

The next day D'Oyly was at Sītāvaka, and found Ahälēpola was a mile away at Mādola, a quarter mile from the boundary. The Adikār sent another message expressing his desire to visit the British whose soldiers were now encamped close at hand, and D'Oyly asked for detailed instructions from Brownrigg as to the attitude he was to assume. The next day D'Oyly replied to Ahälēpola that he himself could not cross into the King's territory but was willing to meet the Maha Nilamē on the British side. A further message followed, inquiring whether in case military assistance could not be sent, he could be allowed to reside within British territory, and to this a reply in the affirmative was returned. D'Oyly expected him to come without delay and thought that for the sake of security he should be removed to a spot some miles away from the boundary. On the 23rd at 9-30 p.m. D'Oyly wrote to say that the Adikār had sent a message that he was willing to come that very night; as no suitable house was available he had replied offering to place at his disposal

the Resthouse which he occupied if that suited him. By midnight came the news that the Adikār was already arrived within British territory in his palanquin, the one which his King had permitted him to employ. He reached the Resthouse at half past one in the morning of the 24th, with his elephant and the Banners, Arms and Rolls of Saparagamuva, which last D'Oyly suggested should remain for the present in charge of the Adikār. At 6 p.m. he started for Kosgama where the Vidānē Ārachchi's house had been selected for his occupation. In the meantime on the 23rd Brownrigg wrote to D'Oyly that it was desirable to keep Āhālēpola inside the Fort; he said that Sluysken's house was available there as well as the late Mr. Marshall's adjoining D'Oyly's own residence; failing these there was the Government House in Slave Island, where the Botanic Garden which lay round it could be reserved for the Adikār's recreation. Sluysken's was the house which Frederick North first occupied and Cordiner (1807) described it as of one floor, and though sufficiently spacious, it was hot and hemmed in by other buildings.¹ D'O replied "it appears to me that the Fort of Colombo will be too rigorous a confinement and that it had better be fixed for the present in some more retired place within or near the Four Gravets." "Āhālēpola's own views were reported as follows. "With respect to the place of his Residence he observed that according to Report the country of Colombo was hot and would not agree with his constitution, and he requested hereafter to be permitted to choose his abode; I replied that it would probably be required of him at least at first to reside at Colombo and he perfectly acquiesced."

The next day Brownrigg added that Marshall's house was already occupied by Badger, and on the 25th half an hour before midnight he further wrote that as the Slave Island house was found to be not habitable the Adikār might be taken to a walled garden house in the Pettah as suggested by D'Oyly. To this D'Oyly replied the next day "The house which I at present think of is one situated within a walled garden in Silversmith Street belonging to the widow of a Mohoṭṭi Mohundiram, and I have written to make enquiry and prepare it if suitable."

The question of his future residence was discussed between Āhālēpola and D'Oyly at Kosgama and on the 28th morning D'Oyly reported "He requested that they may be allowed to settle in some Forest country where they can erect Habitations for themselves. He said that the climate of Colombo would be very unsuitable and disagreeable to Him, and hoped that after two or three days he might be permitted to settle in the country near water." At 8-30 p.m. Āhālēpola arrived at Hanvālla where D'Oyly followed him; now arrangements were made for Āhālēpola

1. Pieter Sluysken joined the Dutch Company's service in 1757 and rose to be Director of Surat. He settled in Ceylon and lived in Colombo Fort where he died on 13 September 1813, leaving a Will dated 29 January 1782 and a Codicil dated 2nd March 1810. From his Inventory it appears that this house was No. 1, York Street, and was valued at 10,000 rix dollars. His other property included 2 calamander bureaux, silver mounted, valued at 250 rxd; a triakle, 38 rxd; 2 emeralds, 17187.60 and three slaves. One of the Executors was his son-in-law J. M. Lavalieri. The house was sold on a writ of execution and realised 5325 rxd. (Supreme Court Record 2158): In 1850 it was used as a Warehouse by Milne and Cargill (Young Ceylon v.i.p.44).

Triacle: "A machine resembling a chaise, with a third wheel in front (from which its name is derived) and which acts as a rudder, to direct its course. A cooly walks in front to steer the vehicle, and another behind, to push it forward." Harvard p. 267.

to start by pada at 10 a.m. on the 30th; this mode of travelling was in accordance with his special request as he desired to worship at Kelaniya Vihāraya on the way. Brownrigg further raised the question whether suitable settlements for Āhālēpola's followers could not be found along the Kelaniya or Kalutara rivers.

The correspondence quoted above is preserved at the Public Record Office, London, C. O. 54/52

The house selected can be identified from the following documents: (Vol. 346 A. Colombo Record Office)

To the Honourable John D'Oyly Esqr., British Resident in and over the Candian Provinces etc.

The humble petition of Dona Justina Monika de Liweira, widow of Don Abraham Dias Bandaranayake Mohottiar² humbly sheweth

That your Petitioner's House and Garden at the Silversmiths' Street of Colombo was at the desire of your Honour given in Rent to Ehellepolley

2. Regarding Don Abraham, the following entries are from a family book which was in the possession of Coenrad Peter Dias, otherwise Bandaranayaka Maha Mudaliyar by whom it was continued till his death in 1895.

1810 March Don Abraham Dias Bandaranayake Mohotty Mohandiram's wife was brought to bed for the first time of a son, name Don Thomas Dias.

1810 April 14th in the morning Don Abraham Dias Bandara Mohotty Mohandiram died of consumption

For Abraham and his wife see Sinhalese Families, Part iii.

For the wife's father, Don Balthazar, Mudaliyar of Hevagam Korale, see Tri Sinhala. The following letter is by him:—

No. 3037

P. C. MATURA 18th JUNE 1816.

Rob' Brownrigg

(Translated from the Cingalees)

WITH the greatest respect and Humanity is this letter written and Dispatched unto Wijeratne Sirrywardene Modliar Hunting and Sow Master of the Girreway Pattoe of Matura purporting as follows:—

I have received the letter forwarded on the 26th of December last past, requiring thereby to deliver over unto the interpreter Modliar an account together with the annual produces which has been thrown up for your share from the Gardens and fields remaining in my charge. But on account of a difficult inquire taken place on the complaint which has been brought in and instituted before the Supreme Court by Bandaranaike Lokoe Lama Ettinen against my Daughter who was married with the deceased Don Abraham Dias Bandaranaike Mohotty Mohandiram of the Guard, I could not have had the opportunity at that time to deliver over the accounts as above required. And as I am now at present in my High age, I am intending to meet yourself personally and by a conversation verbally to close and settle the accounts; And therefore for the purpose of settling the said account in the said manner I request that you will be pleased to attend Colombo at the time when the marriage of Madduma Hamine the Daughter of the Modliar of Sinacoorle should be performed—And besides that I beg leave to inform you, that I have paid on your account to Mr. De Neys the sum of One Hundred Seventy five Rix Dollars and to Uduma Lebbe Seisma Lebbe the sum of Six Hundred and Eighty Rix Ds, and as the Hingar which you have request at present is at Goroebeulewille-Walauwa, I shall cause to be brought up the same and sent down thither afterwards.

All those things is with the most respect and Humanity written and dispatched in the year 1814 on the Seventh day of the month of January By Your affectionate Wijewickreme Seneviratne Modliar of the Hewagan Corle.

N.B. on the head of the ohla stood 1814 1/7.

(Signed) D. B. H. De Livera,

True Translation,

Matura July 1st 1816

A. M. ALTENDORFF

As to the "Hingar" from the copy of a Sinhalese letter dated 6 Jan. it appears that a *Kastana* is referred to,

Adigar for his lodging and was occupied by him from the 28th May until the 12th December last when he left it for Candy. That your Petitioner made application to your Honour for the Rent of the said six months and 15 days when your Honour was pleased to communicate the Petitioner that it should be appraised in the 1st instance by the Auctioneer Gambs to ascertain the Rent amount and that afterwards the same will be made good to the Petitioner. That the said Auctioneer Gambs according to your Honour's order went to the said garden and made a due appraisalment but to the Petitioner it is unknown whether or not he made his report to your Honour.

Therefore the Petitioner most humbly prays that your Honour may be pleased to order the present Collector of Colombo to refer to the report of the said Auctioneer Gambs and pay the Petitioner the Rent Money of the said Garden and House for the said term according to the said Report and the Petitioner as in duty bound shall ever pray

mark of (+) Dona Justina Monica de Livera

Kandy, 23rd April, 1815

Sir,

I have the honour to enclose the Petition of Dona Justina Monika de Livera praying for the Rent of the House and Garden occupied several months during last year by Eheylapola Adikar. I remember that some fruits of the Garden (but I know not whether the whole) were delivered to the owner—that one valuation was made by the Padikara Mohandiram and another Commissioner, with which she was dissatisfied, and an Auctioneer was directed to appraise the Rent, but the Report was not made to me.

I beg leave to recommend that the just valuation be obtained from the Appraiser and the amount paid as a Contingent Charge.

I have etc.

J. D'Oyly

(Rest. and Chief Translator to Government).

The Honourable John Rodney,
Chief Secretary to Government,
Colombo.

In pursuance to an order from the Chief Secretary's Office to me directed I the undersigned have repaired to the Garden the Property of Dona Monika de Livera widow of Don Abraham Dias Bandaranaike Mohotiar situated in the Silversmiths' Street which was given in rent by her to Ehellepolay Adigar, and have appraised according to my best knowledge and belief—the rent of the said Garden and the thereon constructed House at twenty one rix Dollars per mensem,

Colombo, 5th May, 1815,

G. W. GAMBS.

Endorsed

Colombo, 3rd May, 1815

The application having been transmitted for the decision of Government His Excellency had directed the same to (sic) liquidated in the manner pointed out by Mr. D'Oyly.

By Order

JAS, SUTHERLAND,

Deputy Secretary.

The Dutch Maps towards the end of the eighteenth century show in bold letters the name Goudestein over an extensive block of Van der Meyden's Polder, that name itself being omitted ; this block adjoins Hulftsdorp on the one side and Wolvendahl on the other.

Turning to the available Deeds the earliest is dated Hulftsdorp, 7th September, 1804. By this Lorens de Boer, inhabitant of Colombo, sold to Don Abraham Dias Wijayasekara Bandaranayaka Mohundiram, for 3000 rix dollars, the garden at Van der Meyden's polder with the buildings thereon bounded

East—garden of Dias

North—garden of Selembere Chetty

West—garden of Oedoemapulle Agamadoe Lebbe and

South—road leading to the Pas Nakelegam

These boundaries are taken for the deed from the description attached to the Plan dated 10 December, 1803, by G. Schneider, P.S. On the Plan itself the Eastern boundary is Don Daniel Dias (against this being in pencil his son's name, Don Salmon Bandaranayaka Modlr.) Against the Southern boundary is the amendment from "road leading to Pas Nakelegam", into "Silversmith Street". For the west is another pencil amendment to Ramasamie.

As recorded on the Plan the value rds 3000 was fixed by three appraisers. G. Schneider, G. W. Gambs and H. C. Engel, to which D. A. Dias, as purchaser agreed.

On the death of Don Abraham his official Administrator V. W. Vander Straaten sold it to the widow Dona Justina Monika de Liewera on 28 June 1814 for 2665 rds. and in his transfer the amended boundaries as mentioned above are followed.

They show that in the interval Don Salmon had taken the place of Daniel; to this second Deed is attached a second Plan by Schneider dated 31st May 1814.

On the widow's death her Executors Don Simon de Lievera Modliar (her brother) and Don Johannes Franciscus Dias Bandaranaike Modliar her husband's brother, sold to Gerrit William Stork for £300. In their transfer dated 23 August 1837 they described Don Abraham as Mohottiar.

Stork sold to Philip Joseph Lewis Vanderstraaten for £600 on 3 August 1843. Vanderstraaten on 20 September 1862 sold to Cowasjie Eduljie for £1,000, who sold back to Vanderstraaten for £1,500.

On the death of Vanderstraaten's wife he with leave of Court sold to Susan Elizabeth Dias Bandaranayaka, wife of J. M. P. Pieris Mudaliyar for £1,300 on 5th May 1868.

The premises now bear the Municipal number 155, and within the writer's memory was known among old folk as Peppe Panderstrat's house. It is uncertain when the house now existing was built but as the writer remembers it sixty five years ago, it was then an old house.

Whether built under the Dutch Company or in early British times, it embodies a wealthy Burgher's ideas of a comfortable home. The front and back verandahs are wide and fifty feet long. The living rooms are remarkably lofty, the walls of cabook and two feet thick, the woodwork singularly massive, and the doors and windows large. The floors are paved with large square bricks, and edged with chiselled slabs of granite. The outhouses are of mud walls, and buried in one of them which was pulled down some years ago, was found a well-ornamented Sinhalese spear-head. There is the dovecot, duck pond, and large brick oven, two deep wells, and a circular flower garden. Above all, there were the fruit trees..... three kinds of coconuts, mango trees named after Jaffna, such as Sri Vikrama was anxious to taste, nam nam from Malacca, soursop from Guiana, lovi lovi from Amboyna, pomegranate from Goa, mulberry which van Goens introduced when he attempted to start a silk industry, a rare bambu, almost solid, the kind that Japanese employ for fishing rods, breadfruit from the Southern seas, and a grape vine; there were many varieties of luscious guavas, masan and micanchi, siyambala and biling, kōn and mora, vāla and varaka, and the delicious custard apple, which is now found wild on the sites of Dutch encampments. The birds loved those trees; they ranged from the diminutive tūtikka to the seasonal quail, and were occasionally joined by a herd of wandering monkeys.

Above all there was one tree, the medicinal virtues of whose leaves and bark were famed round a large circle; it was the native Āhāla, with its golden flowers. Sixty years ago it was old and gnarled; the Maha Nilamē, small of stature, must often have passed beneath its shade, with his large head bowed in thought. It died a few years ago, but with the next rains a shoot forced itself out of the soil three yards from where it had stood; this has thriven, and seems likely to make play with the name of Āhālē pola for many years to come.

REVIEWS AND BOOK NOTICES

PROGRESS OF GREATER INDIAN RESEARCH (1917—42) BY U. N. GHOSH, M.A., Ph.D. 9 $\frac{3}{8}$ + 6 $\frac{1}{4}$ " pp. VIII+114+VIII. CALCUTTA, 1943. PRICE RS. 4/-

The brilliant results achieved by the investigations of scholars belonging to many nationalities, in various countries of Asia, have revolutionised the ideas of historians regarding the part which India has played in the spread of civilisation and culture among mankind. The epoch-making discoveries of Sir Aurel Stein and other well-known explorers among the sand-buried cities of Central Asia, which have so enriched our knowledge by bringing to light long forgotten manuscripts and paintings, mostly belonging to the Buddhist faith, deserve special mention. The labours of French savants in Indo-China and Dutch scholars in Java and Sumatra have revealed the achievements of Indian colonists of the past in those lands.

Indian scholars are taking more and more interest in the study of the remains of Indian civilisation in countries outside the confines of their homeland and, for the furtherance of this object, a "Greater India Society" has been founded in Calcutta. The journal of the Society under the able and energetic editorship of Dr. U. N. Ghoshal, has done invaluable service in making known to students in India the outstanding discoveries relating to the spread of Indian culture in Asia. Under its auspices, Indian scholars have also made a definite contribution to the study of the data brought to light.

The results of this "Greater Indian" research is scattered in numerous publications, often of a bulky and expensive nature, in a number of languages most of which are outside the ken of the average educated man in India and Ceylon; and it is almost impossible for one to keep himself acquainted with them. Dr. Ghoshal has, therefore, in the volume under review, done a distinct service to students of Indian history and culture by making a comprehensive survey of the outstanding archaeological discoveries and publications, during the period of twenty-five years from 1917 to 1942, with regard to a number of countries which, at one time or another, had come within the orbit of Indian culture. His survey deals with Afghanistan, Central Asia, Tibet, Mongolia and Manchuria, Burma, Siam, Cambodia, Champa, Malaysia (under which term come Java, Bali, Borneo, Celebes, Sumatra and the Malay Peninsula) and Ceylon. For each area he gives the salient facts about its coming under the influence of Hindu culture, a brief account of the initiation and progress of archaeological and historical research and the noteworthy achievements during the period. A good index makes the work easy of reference. Dr. Ghoshal's work would be welcomed by the student as well as by the specialist.

S. PARANAVITANA

UNIVERSITY OF CEYLON REVIEW, VOL. II. PARTS 1 AND 2

THE studies on "Indeclinables in Sinhalese" and the "Chronology of some of the Poets in the Tamil Sangam Era" repay perusal and are of permanent value. The study of our lithic inscriptions is continued by H. W. Warnasuriya; another continuation is "The Hamlet Soliloquies" by E. F. C. Ludowyk. A note on the Sigiriya frescoes alludes to the Ajanta Cave paintings as *tempora* unlike the Sigiriya paintings which are *fresco*; D. B. Dhanapala may consider both to be, as once stated, *fresco sacco*, not *fresco buono*. Many of the articles are of value to Sinhalese Scholars and Tamil Scholars; one is also of general interest, "The Chronology of some of the Poets of the Tamil Sangam Era" by K. Kanapathi Pillai. Of very great interest is the Vice-Chancellor's analyses of the races, religions and areas represented by the students at the University showing how the University reflects the conditions in which it exists and drawing attention to the main defect of those conditions, the difficulty of moving from one stratum to another. To blur the strata and make movement far easier he commends for the post-war structure three admirable measures:—

(1) Free and compulsory education to 16; (2) free tuition and maintenance grants to "scholars" from 16 to the Higher School Certificate, and (3) Scholarships at the University providing free tuition and maintenance.

In a plea for the local Education Report, Dr. G. C. Mendis does not ignore the dangerous totalitarian proposals in it, but gives support to the "free tuition". Adult education on proper lines would cure the illiteracy of those who enjoy the franchise and who should not be deprived of that right; more attention should be given to "adult education" by local writers on education.

ANDREAS NELL

**Spolia Zeylanica, Vol. 23. Parts 3 and 4. Ed. By P. E. P. Deraniyagala,
Director of Museums**

THIS double number of the Museum Journal, commenced in 1904, is devoted to The Avifaunal Survey of Ceylon, conducted jointly by the British and Colombo Museums. The collections sent from Ceylon were worked out by the late Mr. H. Whistler of the British Museum and the publication consists of his final results, set out in 180 closely printed pages. The Author died while the publication was in proof form; the Editor pertinently remarks "Had the survey been more extensive it would probably have revealed further new subspecies. His work has shown the necessity for an organized Zoological Survey of Ceylon." A useful Index occupies 20 pp. double columns.

Vol. 24 Part 1. (December, 1944) contains three papers of first class importance to scientific knowledge in Ceylon..... Jurassic Plants from the Tabbowa Series in Ceylon, by Rajendra Varma Sitholey, Lucknow University; and two by the Director: Some Mammals of the Extinct Ratnapura Fauna of Ceylon, and Four New races of the 'Kabaragoya' Lizard, *varanus salvator*. D. N. Wadia has a Supplementary note on the subject of Pumice found on the east coast. There are two other short articles and an obituary notice of the late Director, A. H. Malpas.

The Maha Bodhi V. 52 Nos. 7 8. Of local interest are Atta Theory and Buddhism, by H. D. Ratnatunga; a reply by Dr. B. M. Barua, to Mr. Ratnatunga's criticism on the Alpina Ratnayaka Trust lecture "Buddhism as Personal Religion". Buddhism and Sinhalese Society by N. Wijesekera. Diary of Anagarika Dharmapala by D. Valisinha.

Ceylon Jr. of Science. Sect. B. Zoology xxii. Pt. 2. General Ed. Prof. A. W. Mailvaganam. Zoology ed. by Prof. D. R. R. Burt. This is the first issue since the Jr. was handed over to the University of Ceylon in 1942 and is attractively got up. 36 pages are devoted to short papers by people connected with the University, E. R. A. de Zylva, A. C. J. Weerakoon, D. R. R. Burt, and H. Crusz; 14 pages to five papers by G. M. Henry of the National Museum; 37 pp. and 9 plates to W. W. A. Phillips' paper Nests and Eggs of Ceylon Birds. As the Jr. was founded in 1924 the number of the present volume. xxii needs explanation or correction.

Ceylon Jr. of Science Sect. A Botany (Formerly Annals of the Royal Botanic Gardens, Peradeniya.) Vol. xii. Part iii. pp. 147—168. Messrs B. A. Abeywickrama and B. L. T. de Silva, of the University of Ceylon, deal with *Riccia crispata* and *Gloriosa superba* respectively; Mr. J. E. Senaratna of the Dept. of Agriculture, contributes Systematic Notes on the Flora of Ceylon, and a note on Bisexual Flowers in the Manioc. Well illustrated. Ed. by Prof. P. C. Sarbadhikari.

Jr. of the Bihar Research Soc. xxx. ii. pp. 121—209. Of special local interest is Dr. Radhakumud Mukerjee's "The University of Nalanda" with references to Ceylon connections.

PUBLICATIONS RECEIVED

Ceylon Trade Journal; Endeavour; Quarterly Jnl. Mythic Socy: Vol. xxxiv Nos. 2 and 3; Indian Historical Quarterly Vol. xx No. 1, 2 March, 1944; Report U. S. National Museums, 1943; Smithsonian Misc. Collections Vol. 104, No. 2; Cross Sects. of New World Prehistory; American Jnl. of Philology Vol. Lxv; 1 Whole No. 257. Smith. Inst. American Ethnology; Ceramic Sequences at Tres 2 apotas Veracruz Mexico Bulletin 140; Bihar Research Society Jnl Vol; xxx. Pt. 1.; Progress of Greater Indian Research 1917—42; Maha Bodhi Jnl. United Empire D. B. U. Jnl. Vol. xxxiv. No. 1, 2; Jnl. and Proc. Royal Socy.; New South Wales Vol. Lxxvii, Pt. 11.; Quarterly Jnl. Mythic Socy. Vol. xxxiv No. 4 1944; Luzac's Oriental List; American Jnl. of Philology Vol. Lxv; 2 whole No. 258; Smith. Inst. Anthropological Papers Nos. 27, 32, 19—26; 60th Annual Report Bureau of American Ethnology; Smith. Misc. Collections 1942—43, Vol. 104, No. 3 Roebling Fund; Proceedings of Academy of Natural Sciences of Philadelphia Vol. xcv—1943; Smith. Inst. War Background Studies No. 18; Peoples of India; Notulac Natural Academy of National Science of Philadelphia Nos. 115—129; The Middle Way; Bibliotheca Orientals xLiv; Jnl. R. A. S. Gt. Britain and Ireland pts. 1 and 11 1944; American Jnl. of Philology Vol. Lxiii; 3 whole

No. 251—1943; Imperial Library Printed Books in Bengali Lang. Vol. 1 and 2; Jnl. Royal Socy. New South Wales Vol. LXXVII. Pt. 111; Indian History Quarterly Vol. XX No. 3 1944; Index Indian Hist. Quarterly xix; Ceylon Health News; Spolia Zeylanica Vol. 23 Pts. 3 and 4; Spolia Zeylanica Vol. 23, Pts. 1 and 2 Index; Vol. 24 Pt. 1; Ceylon Jnl. of Science Sec. B.; Zoology Vol. XXII. Pt. 2 1944; Maha Bodhi Jnl. Vol. 52 Nos. 7—8 1944; A Guide to the Archaeological Galleries from Madras Govt. Museum; Man a record of Anthropological Science; Jnl and Proceedings of the Royal Society of New South Wales Vol. LXXXII Part IV 1943; Bulletin of the School of Oriental and African Studies; University of London; American Jnl. of Philology Vol. LXXIII; Stone Monuments of Southern Mexico by M. W. Stirling; Ceramic Stratigraphy at Cerro De Las Mesas Veracruz; Mexico; by Philip Drucker; Smithsonian Institution war background Studies Numbers 19 and 20; Smithsonian Miscellaneous Collections Volume 104 Numbers 4, 5 and 6; Proposals made by the Royal Asiatic Society of Bengal in connection with Cultural Reconstruction in India Part I; The Middle Way Spl: Anniversary Number Vol. 19, No. 4; Bulletin of the Madras Govt. Museum; Catalogue of the South Indian Hindu Metal Images; Social and Physical Anthropology of the Nayodes of Malabar; New Series General Sect. Vol. 11, Pt. 11; Buddhist Sculptures from a Stupa Near Goli Village Bulletin of the Madras Govt Museum; Bulletin of Madras Govt. Museum; The Adichanallur Skulls; An Outline of Indian Temple Architecture; Catalogue of Venetian Coins in the Madras Govt. Museum; The Three Main Styles of Temple Architecture recognized by The Silpa-Sastras; Illustrations of Indian Sculpture mostly Southern; Archaeological Survey of Ceylon; University Review October, 1940; Archaeological Survey of India; American Jnl. of philology No. 260 October, 1944; Agricultural Statistics 1943 from United States Dept. of Agriculture; Jnl: of Science from the University of Ceylon; Jnl: of the R. A. S. of Great Britain and Ireland Parts 3 and 4 (1944) Annual Report of the Smithsonian Institution 1943; Archaeological and Geological Investigations in the San Jon District Eastern New Mexico; New Upper Cambrian Trilobites; The Jnl: of the Bihar Research Society September—December, 1944.

PROCEEDINGS OF COUNCIL MEETINGS

Minutes of a Meeting held at 5-15 p.m. on Tuesday 24th October, 1944 at "Four Furlongs", Buller's Road.

Present:—Mr. C. H. Collins, C.M.G., President, Dr. A. Nell and Mr. D. N. Wadia, Vice-Presidents, Drs. S. Paranavitana and G. C. Mendis, Major S. A. Pakeman, Messrs. R. L. Brohier, H. H. Basnayake and J. de Lanerolle and F. A. Tissaverasinghe, The Hony. Treasurer and the Hony. Secretary.

The Minutes of the Meeting held on 11th May, 1944 which had been previously circulated were taken as read and confirmed.

2. The names of the following members elected by circular, were announced:—

F. R. C. Schrader	Recommended by	Andreas Nell
K. C. D. Perera	do	P. E. Pieris
V. S. Perera	do	Arthur A. Perera
F. A. Abeywickrema	do	D. C. R. Gunawardene
Dr. P. Vajiranana Thero	do	E. W. Perera
		F. A. Tissaverasinghe
		E. W. Perera
		F. A. Tissaverasinghe
		G. P. Malalasekera
		J. de Lanerolle

The following New Members were elected:—

R. A. Dissanayake	Recommended by	C. W. W. Kannangara
S. de Silva Gunatillake	do	E. W. Perera
D. T. B. Jayasundera	do	A. E. Jayasinghe
Mrs. Somie Meegama	do	D. N. Wadia
Mudlr. P. D. Ratnatunga	do	S. Paranavitana
		D. F. Welgama
		H. H. Basnayake
		E. W. Kannangara
		H. H. Basnayake
		E. W. Kannangara

C. S. de S. Seneviratne	Recommended by	H. H. Basnayake
		E. W. Kannangara
Joseph William Smith	do	C. H. Collins
(Non-Resident Life Member)		D. N. Wadia
F. B. de Silva Wijayanayake	do	Rt. Rev. Dr. E. Peiris
		A. P. Gomes

3. Read letter from the Ceylon Geographical Society regarding Place Names : the Secretary was instructed to reply that this Council regards the proposal with sympathy and will be glad to render any assistance in its power whenever a concrete instance is referred to it.

4. The following payments were approved :—

	Rs.	Cts.
1. Reprinting 300 copies of R. A. S. Journal Vol. No. 95	430	75
2. Printing 300 copies of R. A. S. Journal No. 97—1944	425	30

5. Tabled letter from the Secretary to the Minister for Education regarding Ceylon's representation at the 32nd Indian Science Congress.

6. Read letter from the Associated Newspapers of Ceylon regarding the sale of the Journal. Resolved to send them three sets of all available Journals for sale on a commission of 25%. The President undertook to communicate with the Times of Ceylon regarding the arrangements with that Company with special reference to the omission to provide the publicity which had been stipulated for.

7. The Secretary mentioned the heavy charges paid for Author's reprints. It was decided that in future 500 copies of the journal should be printed. The Secretary should bring to the notice of Authors that papers accepted by the Society for publication become the Society's property and Newspapers should not be supplied with more than a summary when papers were read. After publication in the Journal there was no objection on principle to the publication of translations in Newspapers. All applications on the subject should be referred to the Secretary responsible for editing the Journal.

8. Nominated Dr. P. E. Pieris to be the Society's representative on the University Court from 1st January, 1945.

9. Tabled the President's letter to the Minister for Education regarding a site for the Society's suggested future home and the reply received ; the Sub-Committee dealing with the question of the Centenary celebrations will report further.

10. Mr. H. H. Basnayake reported on the scrutiny which he and Ratnatunga Mudaliyar were carrying on regarding the condition of the Society's Library and promised a detailed report in due course.

11. A statement of Library Books traced and recovered and still to be recovered was tabled.

12. Mr. E. Reimers' claim to Life Membership was considered and the Treasurer was instructed regarding fees to be recovered.

13. Mr. D. L. Jayasekera, the clerk, having tendered his resignation, the Council on the President's motion placed on record its appreciation of the work he had done. Applications for the vacancy were considered and Mr. S. L. R. Perera was selected for appointment on probation of three months at a salary of Rs. 60/- per month and Government rate of War Allowance.

Resolved to pay K. D. Richard, Peon incapacitated from continuing his duties as the result of an accident, five rupees a month for the rest of his life. The Treasurer was requested to report on a suitable successor.

14. Tabled the report of the Sub-Committee appointed to report on the proposal to institute separate Subject-Committees; postponed for consideration at the next meeting.

15. Accepted Dr. Paranavitana's offer to display and explain certain recent finds at the next meeting, Mr. Deraniyagala's offer of a Note on a fossil tooth, subject to the condition that the Note must be published in the Journal, Dr. Edmund Peiris' offer of a paper on a Sinhalese flag, subject to its being passed by Dr. Mendis and Mr. de Lanerolle, and the Secretary's paper on a Deserter from Major Davies' Army, subject to its being passed by Major Pakeman.

The date for the next General Meeting was left for arrangement by the President and Secretary.

Minutes of a Meeting held on Tuesday 20th March 1945 at "Four Furlongs," Buller's Road.

Present :—Mr. C. H. Collins, c.m.g., President, Dr. A. Nell and Mr. P. E. P. Deraniyagala, Vice Presidents, Major S. A. Pakeman, Dr. S. Paranavitana, Messrs. H. H. Basnayake and J. de Lanerolle, the Hony. Treasurer and Hony. Secretary.

Tabled a letter from Dr. Mendis who was unable to attend.

Minutes of the Meeting held on 24th October, 1944 were taken as read and confirmed.

2. The following were elected as members :—

A. E. H. Perera	Recommended by	A. A. Perera
Rev. Fr. V. Perniola, sj..	do	Dr. P. E. Pieris
D. C. P. Beneragama	do	Dr. P. E. Pieris
H. Sellaheewa	do	J. de Lanerolle
Mudlr. H. P. O. Perera	do	J. de Lanerolle
Y. R. Ratnasekera	do	Dr. P. E. Pieris
J. Malalgoda	do	M. V. D. Gunasekera
M. S. Perera	do	D. S. Jayasinghe
		E. W. Perera
		F. A. Tissaverasinghe
		C. W. W. Kannangara
		Dr. G. P. Malalasekera
		E. W. Perera
		R. St. L. P. Deraniyagala
		D. E. Hettiaratchi
		E. W. Kannangara

3. Draft Annual Report of the Council was considered and adopted.

4. The Hony. Treasurer's audited accounts were accepted.

It was decided that the Sinhalese Folksongs account should be closed, and the amount borrowed from the Chinese Translation Fund repaid with 3% interest and the balance credited to the Society's General Funds. The Secretary was instructed to arrange with a local Firm for the sale of the Extended Mahavamsa on a commission basis.

5. Read Mr. D. N. Wadia's letter resigning the office of Vice-president on his leaving the Island. It was resolved to nominate him for election as an Hony. Member.

6. The Treasurer was instructed to deal with the question of Mr. Reimers' subscription.

7. The acting clerk Mr. Perera's term on probation was extended for a further three months.

8. The President was requested to approach His Excellency Sir H. M. M. Moore, g.c.m.g., with a view to his becoming Patron of the Society and Sir John Howard, Chief Justice to be Vice-Patron.

9. *Council*—Vice-Presidents Mr. D. N. Wadia having resigned and Dr. A. Nell retiring on the expiry of his term, Dr. S. Paranavitana, Ph.D., and Major S. A. Pakeman, o.b.e., were nominated in their stead. Further nominated Mr. E. W. Kannangara, o.b.e., to be Hony. Treasurer, Dr. P. E. Pieris, c.m.g., to be Hony. Secretary, Mr. H. H. Basnayake to be Co-Hony. Secretary.

Out of the ordinary Members Messrs. A. Mahadeva and C. L. Wickramasinghe retiring by seniority and Sir J. Howard and Dr. C.W. W. Kannangara by least attendance, the following were nominated to fill the vacancies arising :—

Mr. C. L. Wickramasinghe, Dr. C.W.W. Kannangara, Dr. A. Nell, Rt. Rev. Edmund Peiris, P. D. Ratnatunga Mudaliyar, J. H. O. Paulusz and Mr. S. J. C. Kadirgamar.

10. Tabled printed resolution of Council regarding publication of extracts from papers accepted by the Society.

11. Dr. Paranavitana's Note on H. W. Codrington was accepted for publication in the next Journal; also his papers on Brahmi Inscriptions containing Ancient Sinhalese Verses and Gedige for reading and publication in due course.

12. Mr. Deraniyagala and Mr. Brohier were appointed a subject Sub-committee to stimulate interest in the Scientific side of the Society's activities.

13. The case of late Peon Richard was considered and the Hony. Treasurer undertook to make further inquiry.

14. Decided to place the United Provinces Historical Society on list of exchanges. A communication received from the Asiatic Society Bengal was referred to D. Nell for a recommendation.

15. The Secretary was instructed to apply for a copy of Dr. Vajiranana's report on the olas at Calcutta.

16. The Secretary was allowed Rs. 15/00 for postage.

17. The President reported on the action taken by the Centenary Sub-Committee and promised a further report before long.

18. Decided to hold the next Annual General Meeting about 16th May, 1945. The President and Secretary will fix the date finally.

GENERAL MEETING

Minutes of a General Meeting held at 5-30 p.m. on Friday 15th December, 1944 in Room No. 19, University Buildings.

Present—Mr. C. H. Collins, c.m.g. President in the chair, two Vice-Presidents and a large number of Members and Visitors.

After the Minutes of the previous Meeting were read and confirmed the meeting resolved on the President's Motion.

(1) To appoint Dr. P. E. Pieris as the Society's Representative on the University Court.

(2) To pay a monthly sum of Rs. 5/- as a compassionate allowance to the Society's late peon (K. D. Richard) who has been permanently injured by an accident.

Mr. P. E. P. Deraniyagala read a note on certain recently discovered Mammal Fossils from the Ratnapura District.

Dr. Edmund Peiris' paper on a Sinhalese Flag at Chelsea was read in the author's absence by Dr. G. C. Mendis; these papers formed the subject of discussion in which those who took part were Mr. J. D. De Lanerolle, Dr P. E. Pieris, Dr. Paranavitana, Mr. S. J. C. Kadirgamar, Dr. G. C. Mendis, Dr. A. Nell and the Chairman.

Dr. Paranavitana exhibited some recent finds of the Archaeological Dept., and an estampage of a lithic inscription from Minipe. He commented on these in detail.

The President on behalf of the Society thanked Dr. Paranavitana and the authors of the papers, which will be published in the Journal.

ANNUAL REPORT, LAID BEFORE THE GENERAL MEETING ON 18th MARCH

Your Council presents its report for the year 1944. On its personnel Mr. E. W. Perera was succeeded as Vice President by Mr. P. E. P. Deraniyagala; Mr. D. N. Wadia, another Vice President, resigned office in the course of the year, on his leaving the Island to assume important responsibilities at New Delhi. Out of the Ordinary Members, the only new name is Mr. H. H. Baasnayake.

There were three General Meetings and three Council Meetings the proceedings at which appear in the published Minutes. Part I of Vol. xxxvi of the Journal was issued in August 1944, and contained the following papers.

Magul Uyana (Royal Park) of Ancient Anuradhapura—By S. Paranavitana.
History of the Ceylon Government Archives—By J. H. O. Paulusz.

A Short Study of the Jataka Atuva-Gatapadaya—By D. E. Hettiaratchi.

A Teratological Frog from Ceylon—By P. E. P. Deraniyagala.

A New Cnemaspis Gecko from Ceylon—By P. E. P. Deraniyagala.

Some Notes on the Artefacts of the Balangoda Culture—By D. B. O. Connell, R.N.M.R.I.A.

Part II is now in the Press. There is an increasing demand for the Journal outside the Society and it was found necessary to issue a reprint of No. 95. A comprehensive Index is under preparation. 19 new members were elected during the year and the number now stands at:—

Honorary	...	...	...	...	1
Life	...	...	...	...	67
Ordinary	...	...	...	...	182

Death has removed some distinguished Members, of whom Sir D. B. Jayatilaka was mentioned in the last Journal. We record with much regret the loss of Mr. H. S. Perera, Director of Education, and the Very Rev. Fr. M. J. Le Goc both eminent for their services to Education and Science in Ceylon.

Mr. Jayasekera, the clerk having resigned on appointment elsewhere temporary arrangements had to be made for working the office by appointing Mr. S. B. R. Perera on probation.

The condition of the Library has improved to a certain extent and no further improvement can be expected till proper accommodation and bookshelves are available; Ratnatunga Mudaliyar and Mr. Basnayake are taking steps to revise the list of Books.

The Hon. Treasurer's labours have been well rewarded, as will be seen from his statement of Accounts.

In the absence of a Committee Room our Meetings have been held in the President's bungalow.

The following summary of the Archaeological Department's work for the year has been kindly supplied by the Commissioner.

ARCHAEOLOGICAL WORK IN 1944

The work necessary for the proper maintenance of the ancient monuments and the archaeological reserves administered by the department has been carried out as usual during the year under review, in spite of the difficult conditions now prevailing, but no excavation of any magnitude was undertaken. A certain amount of conservation work has, however, been carried out.

The conservation of the entrance porch on the northern side of the Vaṭadāgē at Mādirigiriya was completed and the monumental flight of twenty seven steps giving access to the shrine was restored. Only five of the risers were in situ; the rest of the steps as well as the stones which belonged to the side walls were scattered here and there and utilised in structures of a later date. Some were in pieces and the collecting together of these fragments and putting them back in the places which they occupied in the original architectural scheme was a work which involved much patience and labour. Considerable progress has been made in the conservation of the stone paving in the interior of the Vaṭadāgē.

The conservation of the 'bath-house' attached to the stone bath B in the ancient Royal Park of Anurādhapura was completed. Remains of minor structures in the area were also conserved. The channel connecting Baths A and C was cleared and restored. In the course of this work evidence was found that, in the original lay-out of the park, this channel, which was paved with smoothly chiselled slabs of stone, was meant to convey water from Bath C to A. The channel which conveyed water to Bath C from the main channel leading from the low-level sluice of the Tisāvāva has been cleared for the greater part of its length. Thus the whole scheme of supplying water to this group of baths and draining them when necessary has now been laid bare.

The remains within the moated area in the north of the Royal Park have been exposed. These consist of the foundations of three octagonal pavilions arranged in a line. The central one was larger in size than the other two but was not so substantially built. The walls of the two side pavilions were built of bricks laid in lime mortar. The floors were paved with bricks and in each of the pavilions is a finely chiselled and moulded slab of stone serving the purpose of a seat. The whole area enclosed by the moat outside the three pavilions was also paved with bricks.

The remains of a platform to the south east of the Abhayagiri Dāgaba at Anurādhapura were cleared of the debris in which they lay buried. Of the two flights of steps leading to the platform on the east and the west, the one on the east has been mutilated but that on the other side is in a good state of preservation. The moulded retaining walls of brick on the sides of the platform have, for the most part, crumbled away. The platform does not seem to have been the base of any kind of structure, as similar platforms found at Anurādhapura usually are, but an altar open to the sky. In the debris were found a number of rectangular blocks of stone containing Tantric *dhāraṇīs*, inscribed on them in North Indian Nāgarī letters of about the tenth century. We are thus furnished with evidence to prove the accuracy of the historical writings of Ceylon which state that the inmates of the Abhayagiri Vihara were ready to accept hererodox teachings which were introduced time and again from India.

The restoration of the ancient paved path at Mihintale, mentioned in the summary for last year, has been taken in hand, but the progress has been slow for want of labour.

The conservation has been completed of the flight of stone steps giving access on the east to the terrace on which are located the Laṅkātilaka shrine and the Kiri Vehera, two of the most important monuments at Polonnaruva. The pointing of the brickwork of the dome and the terraces of the small *stūpa* on the terrace of the Demala-mahasāya at Polonnaruva has been completed. In the course of the work it was discovered that the face of the circular dome of this *stūpa* was stepped in a spiral leading towards the summit. This is an architectural feature found in no other *stūpa* in Ceylon or, so far as my knowledge goes, anywhere else.

The Dutch churches at Kalpitiya and Mannar, which are declared to be protected monuments under the Antiquities Ordinance, have been conserved. Another protected monument which received the attention of the department during the year is Galmaduva Vihāra, near Kandy. This shrine, which traditionally dates from the reign of Kīrti-srī and is of peculiar architectural interest, was steadily deteriorating and its collapse would have been hastened had suitable preservative measures not been taken in time. The central tower which is of corbelled brick construction in its interior had cracked in places and water was leaking through to the inner shrine. The outer stone wall has also cracked in places and parts of it were threatening to collapse. The difficulty of obtaining the necessary material has forced us to postpone the full conservation of the shrine to better times, but the leakages through the cracks in the tower have been satisfactorily dealt with, and temporary measures have been adopted to prevent the collapse of the outer wall. The building is considered safe till such time as work on a fuller and more systematic scale can be undertaken for its conservation.

Among the inscriptions brought to light during the year, mention may be made of a record from Minipē in the Central Province. This epigraph was incised on the two faces of a slab, the writing on the second face being now almost totally obliterated. What is preserved of the document introduces us to a general named Bhāma who was successful in maintaining Sinhalese rule in this part of the island while the rest of Ceylon was passing through the throes of a Tamil invasion which occurred in the eighth year of Queen Kalyānavatī. The inscription has other points of historical and linguistic interest into a discussion of which, I do not propose to enter here. It may however be useful to record that the document furnishes us with the name of the dignitary who originally constructed the great irrigation work at Minipē. He was the great minister named Mē-kit-nā. The record unfortunately does not give any clue to ascertain the date during which this minister flourished. He is said to have constructed the channel "in former times". The channel appears to have ceased to function in the 20th year of Parākramabāhu and the purport of the document was most probably to record its restoration by General Bhāma.

ROYAL ASIATIC SOCIETY (Ceylon Branch)

RECEIPTS AND PAYMENTS ACCOUNT FOR THE YEAR ENDED 31ST DECEMBER, 1944

RECEIPTS

To Balance from last year	...	...	...	Rs. 4,815.37
" Entrance Fees	...	...	...	" 188.75
" Annual Subscriptions	...	...	...	" 1,700.75
" Life Membership Fees	...	...	...	" 569.00
" Government Grant	...	...	...	" 500.00
" Sale of Publications etc.,...	...	...	...	" 1,278.04
" Interest from Ceylon Savings Bank	...	...	Rs. 3.45	
			" 40.95	44.40
				<u>Rs. 9,096.31</u>

PAYMENTS

By Salaries and Wages	...	...	...	Rs. 1,533.25
" Printing Charges	...	...	...	" 1,503.50
" Refund to Members	...	...	...	" 52.50
" Audit Fee	...	...	...	" 200.00
" Income Tax	...	...	...	" 48.53
" Deputy Financial Secretary	...	...	...	" 86.88
" Pension to late Peon	...	...	...	" 10.00
" Stationery	...	...	...	" 28.16
" Travelling	...	...	...	" 39.80
" Postage	...	...	...	" 76.61
" Bank Charges	...	...	...	" 4.92
" Miscellaneous	...	...	...	" 31.40
" Cash Balance	...	...	...	" 3,615.55
With Imperial Bank of India Ltd.	...	...	Rs. 4,041.76	
Cash deposited but not entered until January 1945 in Bank Pass Book	...	...	" 21.50	
			" 4,063.26	
With Ceylon Savings Bank	...	...	" 1,407.35	
In Hand	...	...	" 4.03	5,474.64
" Suspense Account	...	...	...	" 6.12
				<u>Rs. 9,096.31</u>

The above Receipts and Payments account, subject to our report of even date, is in accordance with the books and vouchers produced to us and the explanations received.

(Signed) POPE & CO.,
Chartered Accountants } *Auditors*

Colombo, 7th March, 1945.

ROYAL ASIATIC SOCIETY (Ceylon Branch)

RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 31ST DECEMBER, 1944

CHALMERS ORIENTAL TRUST FUND

To Balance on 1st January 1944	...	...	...	Rs.	372.96
„ Interest on Deposit for year 1944	...	...	...	„	11.10
				Rs.	<u>384.06</u>
By Balance with Ceylon Savings Bank as at 31st December 1944	...	...	...	„	384.06
				Rs.	<u>384.06</u>

The Account is in accordance with the Ceylon Savings Bank Books produced to us.

(Signed) POPE & CO.,
Chartered Accountants } *Auditors*

CHINESE RECORDS TRANSACTIONS FUND

To Balance on 1st January 1944	...	...	...	Rs.	1,232.56
„ Interest on Deposit for the year 1944	...	...	...	„	36.90
				Rs.	<u>1,269.56</u>
By Balance with Ceylon Savings Bank as at 31st December 1944	...	...	...	Rs.	1,269.46
				Rs.	<u>1,269.46</u>

The Account is in accordance with the Ceylon Savings Bank Books produced to us.

(Signed) POPE & CO.,
Chartered Accountants } *Auditors*

"FOLK SONGS" OF THE SINHALESE FUND

To Balance on 1st January 1944	...	...	...	Rs.	1,775.71
„ Deposit on 31st March 1944	...	...	Rs.	50.00	
„ Interest for the year 1944	...	...	„	54.37	104.37
				Rs.	<u>1,880.08</u>
By Balance with Ceylon Savings Bank as at 31st December 1944	...	...	...	Rs.	1,880.08
				Rs.	<u>1,880.08</u>

The Account is in accordance with the Ceylon Savings Bank Books produced to us.

(Signed) POPE & CO.,
Chartered Accountants } *Auditors*

Colombo, 7th March, 1945.

