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Sciences and Social Condition of the present and
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THIRTY YEARS OF SCIENCE IN INDIA

BY

D. N. WADIA

[The Author was President of the All-India Science Congress at Baroda (1942) and Calcutta (1943) and was awarded by the Geological Society of Great Britain the Lyell Gold Medal for work of outstanding merit to Geology. He is a member of the Board dealing with the Scientific problems of India, and his book on the Geology of India is a classic.—*Ed.*]

THE following outline of the progress of Science in India is presented before the members of the Society in the hope that the local branch of the Royal Asiatic Society may find it possible to act as the foster-mother in a manner that the Asiatic Society of Bengal has done in guiding the early stages of science development in India.

After ancient India's contributions to science in the realms of Astronomy, Mathematics, Chemistry and Medicine, subjects in which results of considerable importance were won for mankind, from the pre-Greek times to the end of the Buddhist era, the intervening age almost to the end of the 19th century was a period of hybernation, if not of complete stagnation, of scientific effort and enlightenment of the people of India.

A new chapter opened a couple of decades before the end of the 19th century. Societies like the "Asiatick" Society of Bengal, Calcutta, the premier academic body in India for 159 years, and its parallels in Madras and Bombay, and the scientific services of the Central Government, notably the Trigonometrical (1767), Geological (1849) and Botanical Surveys, the Archaeological, Meteorological, Sanitary, Veterinary, Agricultural and Fisheries Departments gave the much-needed impetus and a correct lead to scientific studies and investigations, and vast fields of new knowledge opened out before the people who had all but forgotten their past heritage of two millenniums ago.

But it was the early years after 1900 which saw the real scientific age dawn in India, so far as the people of the land were concerned. The old notion, that science was only mechanical and technical knowledge, gave way slowly to the true significance of this method of questioning, seeking, harnessing and learning from Nature.

The five Provincial Universities (1857-87), though founded at first as non-teaching and examining institutions, have played nevertheless an important role in the propagation of scientific knowledge, if not in the encouragement of original scientific research. In their wake came a few Research Institutes such as the Haffkine Institute, Bombay (1899); the Pusa Agricultural Research Institute (1903); the Solar Observatory of Kodaikanal, and Magnetic Observatory of Bombay, which has a record of magnetic data for a period extending over 100 years; the Forest Research Institute, Dehra Dun (1906); Pasteur Institutes of Coonoor and Shillong (1907); Institute of Preventive Medicine, Madras (1903); the Irrigation Research Laboratory of Punjab (1910); the Indian Institute of Science, Bangalore, endowed by Jamshedjee Tata in 1898, but started in 1911, and the Indian Association for the Cultivation of

Science, Calcutta, (founded as early as in 1876 by a public-spirited citizen of Calcutta as an educational and cultural centre) which became a centre of advanced physical research, under Raman, about the year 1915. The Central Government Indian Research Fund Association was started in 1911; since then it has played a pioneer role in organised medical research in India, on prevention of communicable diseases. Among the notable investigations it has sponsored, which have received recognition in different parts of the world are those in connection with malaria, leprosy research, snake venoms, plague vaccines, bacteriophages, helminthology, protozoal parasites, kala-azar, beri-beri, and filariasis. Along with these Government and public institutions must be mentioned the following scientific societies of these days, all of which afford good examples of well-sustained private individual as well as corporate efforts:—the Bombay Natural History Society (1886), the Mining and Geological Institute of India (1906), the Indian Mathematical Societies at Poona and Calcutta (1907 & 1908) and the vigorous and ably conducted Society for Promotion of Scientific Knowledge (S.P.S.K.) of Lahore. In January, 1914 the Indian Science Congress was inaugurated by a committee of fourteen leading men of science in India under the aegis of the Asiatic Society of Bengal, planned and modelled on the British Association for the Advancement of Science. This year marks a memorable point in the history of Indian science; the progress since then in scientific education and research has been uninterrupted and on a continuously rising tempo. Perhaps no other single event or organisation has been so successful in widening the domain of science in India. Original papers, notes and memoranda contributed to this Congress by workers in different branches increased in 20 years from a dozen or so, read at five or six Sections, to 700 or 800 read before twelve well-attended Sections, with a total all-India membership of 1,000. Doubtless all contributions were, and are still, not of equal merit, but they come from young men versed in the laboratory method of trial and investigation and burning with a zeal for producing something original, a faculty not cultivated before and, according to some critics, foreign to the oriental mind. Much of the work emanating from the Universities Science departments was of the nature of advanced laboratory routine and experimenting, rather than original or creative research; but this practice has provided a useful and expanding training ground for young students and opened avenues for a number of gifted workers who have achieved results of exceptional merit in several specialised departments of physics, chemistry, mathematics, medical and biological sciences. I am not here referring to the work of the few foremost Indian physicists who have won world-wide recognition by their original contributions, but of the growing body of post-graduate research workers in the Universities and in the various scientific services of India.

Since 1917, with the magnificent lead taken by the Calcutta University, science teaching and post-graduate research came to be recognised as a chief function of the Universities and many Indian Universities, particularly the newly established teaching Universities of Lucknow, Benares, Osmania, Dacca and Andhra, instituted schools of post-graduate research in Science from which has emanated, during the last 15 years or so, a considerable volume of original work, published in the scientific journals of England, Germany, the U.S.A. and India. A number of important institutions sponsored by Government or by private benefactions came into being since 1917. Those belonging to the first category

are the Zoological Survey of India ; the Central Institute for Medical Research (later the Malaria Survey of India) ; the Calcutta School of Tropical Medicine ; the Imperial Council of Agricultural Research, Delhi ; the Upper Air Observatory of Agra ; the Cotton Technological Laboratory, Bombay ; the Institute of Plant Industry, Indore ; the Central Cotton and Jute Technology Committees ; the Agricultural Research Institutes of Coimbatore and Lyallpur ; the Veterinary, Animal Husbandry and Nutrition Research Institutes of Mukhtesar and Izatnagar ; the Hydrological Laboratories of Lahore, Poona and Sind ; the Coonoor Nutritional Research Institute ; the Sugar Cane Station, Coimbatore ; the Indian Lac Research Institute of Ranchi ; and, the last comer in the list, the most welcome because in direct response to long persistent public demand, the Board of Scientific and Industrial Research under Sir S. Bhatnagar. Contemporaneous with these, but founded and endowed by benefactions of private citizens, are the Bose Research Institute founded, by Sir J. C. Bose, the *doyen* of Indian Scientists ; the All-India Institute of Public Health and Hygiene, started by the Rockefeller Foundation ; the Technochemical Laboratories of the Universities of Bombay and Nagpur ; the recently inaugurated Radio and Ionosphere Laboratories of Calcutta and Allahabad Universities, (a cyclotron is being constructed in the Calcutta Laboratory) the Metallurgical Research Laboratories of Messrs. Tata Sons Ltd., Jamshedpur, equipped at a cost of ten lacs of rupees. Along with these a number of vigorous new scientific societies organised wholly by private initiative and effort must be mentioned, incorporated since 1924 by enthusiastic, leading Indian chemists, geologists, physicists, biochemists, botanists, physiologists, geographers, pharmacutists and anthropologists. The year 1934 saw the inauguration of the Indian Academy of Science and the National Institute of Sciences of an All-India Status—a status most worthily filled so long by the scientific section of the Asiatic Society of Bengal—with the object of effecting a co-ordination between the different scientific institutions and Government departments and to represent internationally the scientific work of India.

Scientific pursuits in India have often been criticised as rather barren of economic results and inventions of public utility and a *lacuna* for long did exist between practical science and productive industry in the country. This criticism, however, is, in a great measure, unfounded and ill-informed. Fundamental science and theory must always precede applied science and a training in the severe and exacting methods of scientific investigations and the disciplining of mind in accurate observation and inference has, in fact, proved a valuable asset to the country in more ways than one. In the years of depression that followed the last war, Indian industry, in spite of its obvious handicaps and set-backs, has taken a few forward strides, a progress made possible by the indigenous talent made available in our local laboratory-trained physical and organic chemists, electricians, engineers, technicians, pharmacutists and mining and industrial geologists. The experience of the last four years of war effort in producing in India a wide range of munitions and essential war commodities which a few years ago were considered beyond her capacity, is satisfactory proof of the extent to which science has benefited the country's industry. Governments and bureaucracies are notoriously slow in every country in realising the value of science, as its methods look askance at tradition and routine, which permeate all government departments and actions ; all further advance in both fundamental

and applied science must therefore come in large measure from private and individual effort.

For a healthy development of science, regular publication and free exchange of news and views is necessary between isolated workers. Most of the Societies and many of the Institutions mentioned above publish their proceedings and transactions periodically in their own journals. Through a system of exchange of these with the journals of the leading foreign scientific Associations, Indian scientists are kept in touch with the current scientific literature and thought of the world. Along with many old well-established journals of international repute on Medical, Agricultural, Antiquarian and Natural history subjects, the comparatively new periodicals on general and cultural science like "*Current Science*" and "*Science and Culture*" are performing valuable service in establishing and maintaining beneficial foreign contacts.

The retrospect of the last 30 years of science in India is one of hope and encouragement. But the time is not yet for a complacent self-satisfaction for science workers in India. "The disproportion between the task ahead and the work accomplished is vast and the outstanding basic needs such as spread of literacy, sanitation, nutrition and improved standard of living are reminders of our yet unliquidated liabilities. Workers in the cause of pure and applied sciences will have to multiply a hundredfold in India in order to eliminate these big debit factors from the national balance sheet".

I shall close this paper with a brief resume of the high-lights of scientific advance in India in the last 30 years:—

PHYSICS.—Physical research in India started barely 25 years ago, if we exclude some remarkable work on Hertzian waves and wireless telegraphy by J. C. Bose in 1895, but it is in physical science that the greatest progress has been made, a fact made patent by the election of 5 Indian physicists to the Fellowship of the Royal Society. Acoustics, astrophysics, magnetism, diffraction phenomena and the Raman effect, nuclear disintegration, cosmic rays and radio research on the ionosphere are the branches in which much distinction has been achieved. Sir C. V. Raman's work in optics and his discovery of the well-known Raman Effect and Prof. Megh Nad Saha's physical theory of stellar spectra have gained international recognition. Valuable work in astrophysics, ionisation, wireless research and radiation is being continued by Saha's collaborators in Calcutta and Allahabad.

In **METEOROLOGY** investigations of Upper Air, structure and movements of tropical storms and monsoon depressions, radio-active and convective processes in the atmosphere have received a good deal of attention from official workers of the Meteorological Department.

In **MATHEMATICS** is the romantic figure of Ramanujan, a clerk in the Madras Port Trust, whose unorthodox genius for mathematics flowered during his clerkship and a brief period at Cambridge, which earned him the F. R. S. at the age of 31, followed by his tragic death two years later. His work, mostly on the Theory of Numbers, Theory of Partition and his treatment of Elliptical and Modular Functions is characterised by rare simplicity, originality and brilliance.

In **CHEMISTRY**, physical chemistry has made rapid strides, especially in colloids, electro-chemistry, the magnetic properties of chemical compounds (Sir S. Bhatnagar) and in spectrometric analysis. The study of Indian oils, fats, lac, jute, sugar, tannin, alkaloids, valuable pharmaceutical synthetic products is attracting many post-graduate research workers. Biochemical work of the last few years relates to animal nutrition, deficiency diseases, snake venoms, serological studies, endocrines, enzymes, etc.

ZOOLOGY. Research in this science is being carried out at the Universities and under the auspices of the Zoological Survey of India, which really laid the foundation for Zoological work in India. Noteworthy work has been carried out in cytology, protozoology, helminthology, entomology, marine biology

and fisheries. A revised and much enlarged edition of the *Fauna of India* in thirty-five volumes is being completed by the combined labours of British and Indian zoologists.

BOTANY. The history of botany in India dates back to the middle of last century with the monumental work of Sir J. D. Hooker on the *Flora of India*. The progress during the last thirty years in all branches of systematic botany and in embryology, physiology, palaeobotany and ecology has been considerable, achieved mostly by workers both professors and their students in the university post-graduate laboratories, while that in applied branches of the science, *viz.* forest and agricultural botany, medicinal plants, etc., is mainly due to the official workers of Government departments.

In **AGRICULTURE**, the main advance has been in plant breeding, insect pests, reclamation of alkali soils, soil colloids, microbiology. Some notable progress in fruit culture and preservation has been possible through experiments carried out at Nagpur, Poona and Lyallpur. Breeding of farm and domestic animals in connection with Dairy husbandry has received attention in the last few years.

In **ARCHAEOLOGY**, a large number of new inscriptions of historic value have been discovered and deciphered in the last twenty-five years by the Archaeological Survey of the Government of India and of four or five Indian States and some progress is made in Numismatics. The results of a programme of systematic excavation of sites in Sind and North-Western India carries back the antiquity of Indian civilisation to at least the Chalcolithic period, about the 3rd millennium B. C. A study and survey of the *somatic* traits of the Indian races has enabled anthropologists to reconstruct a racial history of India and to trace back some of the racial origins of the Indian aborigines.

GEOLOGY. Geological research in India dates back to 1849 when the Geological Survey of India was established. The last 30 years has recorded some advances in the study of the great Archaean complex, which covers a million square miles of the country, in Gondwana stratigraphy and notably in the geological structure of the Himalayas and of the Indo-Gangetic Trough. Earth movements of enormous proportion, whereby slices of mountains have moved forward for miles, have now been proved to be geologically as recent as the Middle Pleistocene, *i.e.* subsequent to the advent of Man in India. Palaeontological memoirs written by European specialists since 1870 on the fossil faunas of India are some of the classics of the geological literature of the world. Indian workers are now worthily maintaining this tradition. A gravimetric survey of India has proved the inadequacy of the Isostasy hypothesis in explaining underground gravimetric anomalies. A deep-seated belt of excess of density underneath the great plains of the north, from Karachi to Orissa, with belts of defective density to its north and south, are brought to light by this survey.

ENGINEERING. The chief advances in Indian engineering during the period is in Irrigation in which, for the magnitude of the projects executed in last 10-15 years, India stands pre-eminent. The Sukkur barrage on the Indus in Sind, commanding an irrigable extent of 5½ million acres; the Bhandardara dam, for permanent cultivation of two lacs of acres at Poona (Bombay); the Cauvery-Mettur dam in Madras which, in addition to irrigating 1,352,000 acres, generates electric power (over a lac of horse power); and the Triple Canals Project of the Jhelum, Ravi and Chinab rivers of the Punjab (3,900,000 acres) have surpassed works of that nature in other parts of the world, except the U. S. A. In industrial engineering, the manufacture of locomotives, machinery plants, carriage and wagons and the further development of electric traction in Bombay and Madras have been held up during the war. A number of new hydro-electric projects, expansions of ports and harbours, ship-building yards for naval and mercantile vessels, automobile and aeroplane building works, river control experiments, expansion of steel manufacturing plants, making of alloy steels for precision tools, large-scale production of aluminium metal are some of the outstanding projects in which engineering science is expected to make rapid strides in the near future.

MEDICAL RESEARCH now claims a number of workers in India and attracts an increasing number of post-graduate students, whereas 30 years ago it was largely confined to foreign investigators on Indian medical problems. Notable work has been done on malaria, kala-azar, epidemic dropsy, filariasis, leprosy and on nutrition diseases, bacteriophages, etc.

PHYSIOLOGY. Among the more interesting medical researches of the last few years are those carried out in physiology at the School of Tropical Medicine, Calcutta, on dietetics, nutrition and pharmacological problems, indigenous drugs of India, venoms of Indian snakes, properties of blood-sera in health and disease, researches on endocrines, etc.

PSYCHOLOGY. Psychological studies were started in several of the Indian Universities only about 1920. Social psychology and abnormal psychology have attracted a number of research workers. Some light is thrown on the history of psychology in India and its place in the ancient philosophic system.

FORESTRY. Since the opening of the Forest Research Institute at Dehra-doon in 1914, there has been a marked progress in silviculture, mycology, researches on wood preservation and on regeneration problems.

The above is a brief and inexhaustive sketch from which much has to be left out. It shows that progress is only possible when there is a determined will of the people to advance along certain lines and that Government assistance comes in only as a useful auxiliary.

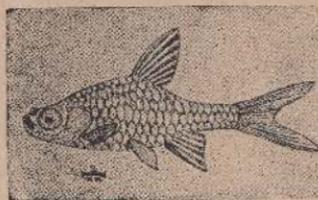
This may serve as an object-lesson to both India and Ceylon, in framing their policy for future developments in science. The initiative must come from the people and a healthy and balanced proportion of school science, university science, post-graduate research, cultural, technical and industrial science should come as a natural growth, according to the receptivity of the people and the needs of the time. But it will demand constant and vigilant guidance from intelligent public opinion, educational authorities and popular voluntary organisations of the nature of S. P. S. K. in every province and town. Private benefactions to sustain these efforts will flow in, as the benefits are perceived and become tangible. The marvellous progress of Discovery in Europe during the last half of the XIX Century has shown that, in the advancement of science, it is the labour of man and not the power of money or resources that counts. Equally true is the American saying that scientific research is 95% perspiration and 5% inspiration, granted, of course, the proper mental equipment and idealism in the quest of nature.

A NEW CYPRINOID FISH FROM CEYLON

BY

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with 1 ext figure



P. Deraniyagala del.

Fig. 1. *Horadandia atukorali* gen. et sp. nov. $\times 1\frac{1}{2}$ nat. size.

Horadandia gen. nov.

MOUTH feebly protractile opens subdorsally, the end of the premaxillary prominent, post-labial groove broadly interrupted mesially, symphysis

angular but not forming a knob, eye large, fixed. No barbels or lateral line, gill membranes free. Scales cycloid, moderate sized. Gill rakers well developed on first branchial arch. Pharyngeal teeth in two rows of 4 and 1. Abdomen rounded, origin of dorsal almost at mid back and above insertion of ventrals. Caudal fin forked, fin spines smooth. Air bladder well developed, physostome.

The shape of the mouth and lack of a linea lateralis shows kinship to the Rasbora¹inae, the lack of a symphysial knob, the protrusible mouth and position of the ventrals resembles the Cypriniinae. Genotype—*Horadandia*² *atukorali* gen. et. sp. nov. The Ceylon Cyprinoids resembles Burmese and East Indian ones in their tendency to reduce the lateral line.

***Horadandia atukorali* sp. nov.**

The specific name is in honor of Mr. V. Atukorale who first drew my attention to this fish which is the smallest Cyprinoid known from Ceylon, with a standard length of 19 mm. The type which is 19 mm. in length was taken at Attidiya and is in the Colombo Museum. Paratypes are deposited in the Indian Museum, Calcutta. Fins D 2.6 A 3.5 P 10 V 1.6 C 20. Height of dorsal fin equal to or a little less than head length, its posterior margin convex, caudal forked exceeds head length by half an orbit, tips of pectorals do not reach ventrals which are inserted under origin of dorsal which latter is slightly closer to caudal than to tip of snout; anal originates behind base of dorsal and does not reach much beyond middle of length of caudal peduncle, its posterior margin concave. Head 3, eye 2.8, interorbit 1, snout length equals half orbital diameter, body depth barely exceeds head length. The profile is subconcave and the back rises gradually from the vertex to the dorsal fin then descends rather abruptly to the caudal; the ventral outline is gently convex, the head is large, with the gape reaching the level of the lower edge of orbit, the caudal peduncle is about twice as long as its height at mid length. (fig 1.) Gill rakers 12—14 on first branchial arch, the longest are about two-thirds length of branchial filaments. Pharyngeal teeth with crowns of larger ones strongly ridged, and ending in curved points. Color, dorsally pale yellowish green, sides silvery with pink reflections and a green mid-lateral line, belly silvery, fins hyaline. Occurring in the water weed of fresh water ponds, of the coastal plain of Ceylon. Attidiya, Colombo, Gampaha, Veyangoda, (Western Province); Puttalam (North Western Province).

THE STONE AGE AND CAVE MEN OF CEYLON, Part II.

BY

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(With one plate)

THE older of Ceylon's two lithic culture phases is the *Ratnapura* one, the younger being the *Balangoda* phase (Deraniyagala Sept. 23, 1940). Typically the former occurs at levels characterized by fossils of extinct animals, while only bones of recent species appear with the latter, although as a result of redeposition the two culture phases are often

1. 'Hora dandia' is the Sinhala equivalent for 'false *Rasbora*'.

mixed together. Each is divisible into two or three levels and the present article deals with artefacts of the Balangoda culture phase recovered from the Province of Sabaragamuva, and now in the Colombo Museum collection.

(1) The specimen figured on Plate, fig. 1. was obtained in January, 1943 from the gem gravel at a depth of 15 metres at Migahagoda near Pälmadulla. It is a trigonal, tapering club or pick of gneiss with marks of impact at the larger end. The surface is pitted either through fabrication by 'pecking' with another stone and subsequent decomposition of the rock, or through the latter process alone. The total length is 320 mm., the greatest girth is 210 mm. the width of the three facets are 71, 66 and 56 mm. respectively. It is probably from the middle level of the *Balangoda* culture phase.

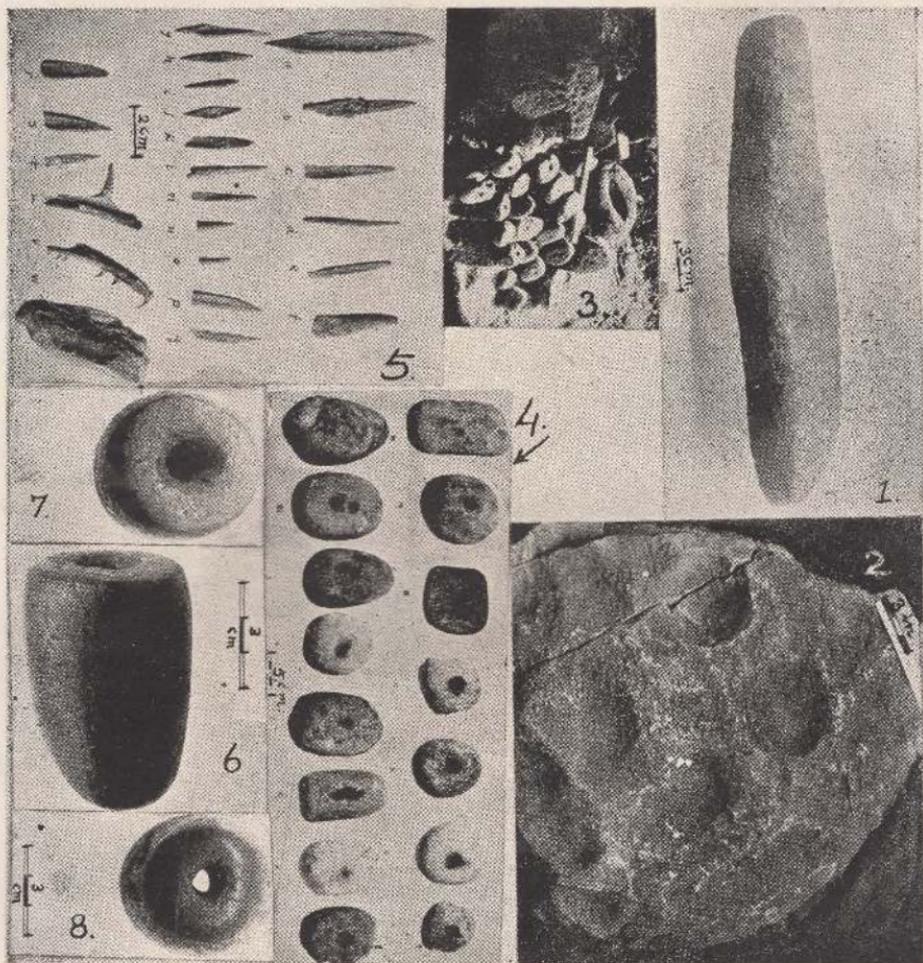
(2) The specimen figured on Plate, fig. 2. was discovered by the writer in January, 1943 projecting half way out of the soil by the edge of a jungle footpath up Kuttapitiya mountain near Pälmadulla. Unfortunately it was dropped during transit and fractured. The specimen, a sub-circular block of gneiss 53 cm. by 53 cm. and 23 to 29 cm. thick possesses four, equal-sized, shallow pits, and what are possibly two others broken in half. Out of the four pits, three possess a diameter of 12.5 cm. each, the third being 11 cm. while the two broken ones at the sides are also of the former size. These measurements preclude the possibility of the hollows being natural, and they are probably of neolithic human origin.

(3) Plate, fig. 3 shows the result of further excavations at Batadomba lena, the Kuruvita cave mentioned in the first article. This (fig. 3) yielded thirty borers made of bone mostly trapezium shaped (fig. 5 *a* to *t*) jungle fowl spurs (fig. 5 *u*), and a python's mandible (fig. 5. *v.*); three blocks of gneiss and quartz-granulite shown at the top of fig. 3, were 280 × 200 × 102 mm., 275 × 175 × 95 mm. and 230 × 165 × 85 mm. respectively, pitted on both surfaces and probably employed as anvils for the manufacture of burins; beneath them to the right is a mortar of garnet-granulite 275 × 210 × 80 mm. with a shallow groove 171 × 66 mm.; a smaller one found here is figured elsewhere (Deraniyagala 1942 fig. 1. *4*). To the left of the mortar is a foot ruler denoting the size of the artefacts and to its left are twenty pebbles, each more or less ground and polished, and pitted at each end of its short axis either for gripping as a hammer or hafting for use as a celt. These pebbles range from 73 to 127 mm. in length and are of basic igneous rock, amphibolite, granulite, quartz-granulite, gneiss and their combinations with biotite and garnet. Some of these are figured by themselves in fig. 4. The term *Balangoda celt* has been proposed for them (Deraniyagala 1942 *a*). Ground ends of what are doubtless broken pestles were also recovered. Several of these stone artefacts were smeared with haematite. They were all obtained from the upper layers of the cave floor, down to a depth of 30 cm.

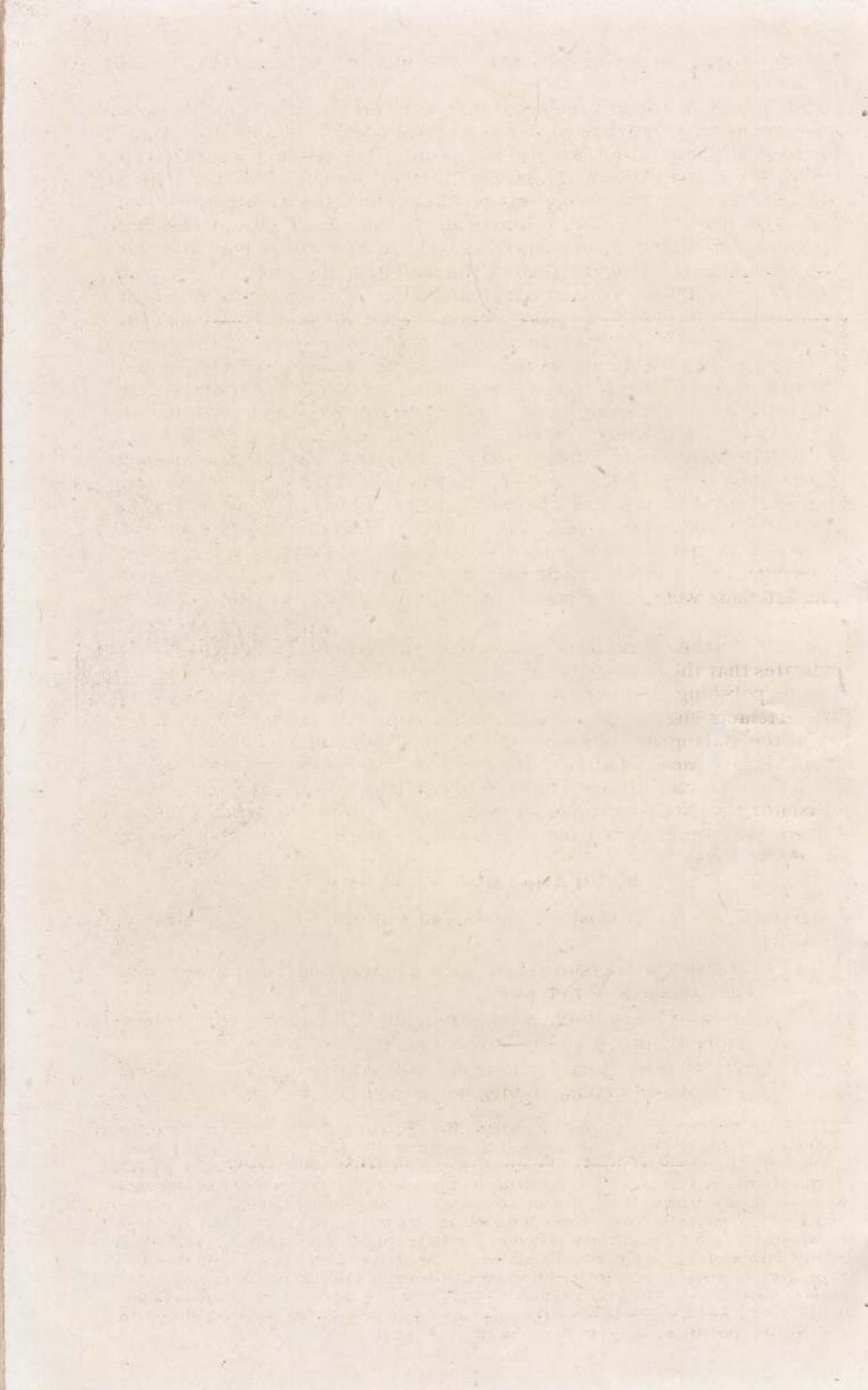
Similar artefacts have been obtained from the type cave Udupiyan galge near Balangoda (Deraniyagala 1940) and from Beli galge at Bambara botuva near Ratnapura. In each instance pygmy implements were found in association with these large artefacts showing that both were a complex used by the same human race (*Spolia Zeylanica* Vol. 23 pt., 2).

(4) Plate, figs. 6, 7, 8, depict a lithic artefact of such advanced workmanship as to suggest that it is protohistoric,¹ although the position in

1. The term *Ferrolithic* has been suggested *vide* Deraniyagala, P.E.P. 1942 (b) in *J. of Roy. As. Soc.* Vol. XXXV. p. 98.



Some Artefacts of the BALANGODA Culture Phase



which it was discovered suggests that it is prehistoric. Further specimens are necessary to determine its exact age which is tentatively assigned to the final phase of the Balangoda culture. The artefact is a perforate, truncate cone with the bore aperture at the base (fig. 7) larger than at the apex (fig. 8). The boring was probably effected with a pointed stick and sand, for the bore stick has made several small pits at the large aperture. Each boring commenced separately from either end and their junction shows as a jagged shelf at the middle of the length of the cone. This shelf has not been drilled out completely. The artefact is of reddish-yellow chert 78 mm. long, basal circumference 165 mm., basal diameter 50 mm., size of basal bore aperture 23×18 mm., apical circumference 115 mm., apical diameter 40 mm., size of apical aperture 11×14 mm. Oblique striae probably due to polishing with sand, are conspicuous, but there are no scars of impact. It is difficult to decide whether the object was a club-head, spindle-whorl, loom-weight or some part of a drill. The method of boring is akin to somewhat similar jade artefacts from China. This artefact and a cornelian bead 15 mm. by 8 mm. with similar bifacial boring were obtained together from a gem pit at Digane-gāva hēna, Kospāla-inna near Ratnapura at a depth of $2\frac{1}{4}$ metres. The pit was 6 metres away from a rice field and the bedding was 2 metres of recent earth, $\frac{1}{4}$ metre of fine reddish earth, with charcoal and pottery. The artefacts were at the bottom of this layer which lay above a bed of clay.

Should further specimens prove that the artefact is prehistoric it indicates that the Balangoda culture of Ceylon had attained to as complete a stone polishing phase as the upper neolithic of China. Since its mortar-like artefacts suggest a possible relationship with those of East Africa while the Balangoda celts are akin to some described by Dalton (1926) from Bellary near Madras,² this culture was evidently wide spread. Methods of making artefacts doubtless took longer to spread from country to country in Neolithic times but it is very probable that each stone age culture pattern extended over as wide a range as do its iron age successors today.

EXPLANATION OF PLATE

Artefacts of the prehistoric *Balangoda* culture from Sabaragamuva Province.

1. A prehistoric trigonid, stone club or pick from gem gravel near Pālmadulla $\times \frac{1}{3}$ nat. size.
2. A block of gneiss from Kuttapitiya hill, Pālmadulla, with hollows probably produced by prehistoric man $\times \frac{1}{10}$ nat. size.
3. Artefacts from Batadomba lena, Kuruvita. On the top are two pitted burin-making anvils, below them to the right is a mortar

2. After this article was sent to press, Rao Bahadur K. N. Dikshit, Director-General of Archaeology for India, in a letter of 22nd October, 1943, wrote—“Since the discovery of fossils of extinct mammals along with artefacts at Bhutra in the Narmada Valley, we have not made any attempt in India to bring out such material in association with human artefacts”. The pitted artefacts (*vide* figs. 3 and 4.) “do not seem to have been found in any area in India. The Bellary pebbles, to which you refer are entirely different”. Referring to the article published in *Spolia Zeylantica* Vol. 23 part 2 he added: “The second part of your article will, I hope, give as striking new information about the stone age cultures in Ceylon as the present one.” In this connexion also see the reference by R. J. Braidwood, in the ‘Archaeology’ section of the 1943 *Britannica Book of the Year* published by the Oriental Institute, University of Chicago, U.S.A.

with a foot ruler to its left, and 20 pebbles ground and polished and each pitted at the short axis, for use as hammers or celts (Balangoda celts) $\times \frac{1}{2}$ nat. size.

4. The hammers or celts of fig. 3, enlarged $\times \frac{1}{10}$ nat. size.
5. Bone artefacts obtained in association with the stone artefacts of fig. 3; *a* to *t* pointed borers made of bone, *u* spur of a jungle fowl, *v* jaw of a python, *w* a chunk of bone ground and chipped $\times \frac{1}{3}$ nat. size.
6. A polished, perforated, artefact of orange chert from a gem pit near Ratnapura $\times \frac{1}{2}$ nat. size.
7. The larger end, and 8, the smaller end of fig. '6' $\times \frac{1}{2}$ nat. size.

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A NĀGARĪ LEGEND ON SOME MEDIAEVAL SINHALESE COINS

BY

S. PARANAVITANE

A NĀGARĪ legend appearing on some mediaeval Sinhalese coins, examples of which are illustrated in H. W. Codrington's *Ceylon Coins and Currency*, Plate III. Nos. 66-69¹, has been variously read as *Iraka*, *Uraka* or *Ḍaraka*. None of these readings gives any sense; Codrington is, therefore, of opinion that the legends had been 'corrupted by unintelligent copying'. The Nāgarī characters, however, admit of a different reading which, if adopted, removes all difficulty in the interpretation of the legend. The last letter is quite clear and cannot be anything else but *ka*. What has hitherto been taken as two symbols, one representing *u, i*, or *ḍa* and the other *ra*, is, in my opinion, but one *akṣara* and has to be read as *a*. In No. 67 of Codrington's *Coins and Currency*, which seems to be one of the latest of this series, the letter in question is distinctly visible and differs very little from the modern type for Nāgarī *a*. The short horizontal stroke which joins the curved

1. See also Rhys Davids' *Ancient Coins and Measures of Ceylon*, No. 13, and para 61.

arm on the left with the vertical stroke on the right clearly shows that this was one letter. In Nos. 66, 68 and 69 the two limbs are not quite joined together and the middle stroke is diagonal, instead of being horizontal. In column XVI in Tafel IV of Bühler's *Indische Paläographie* there is an example of a Nāgarī *a* in which the two strokes are not joined together; and many similar instances can be shown from Indian Inscriptions. Thus the legend reads *aka* which is nothing but the value or weight of the coin itself. In fact, Codrington² has rightly given that name to this class of coins though he reads the legend as *āaraka*. The word *aka* as the name of a coin is frequently met with in Sinhalese literature and in inscriptions of the tenth century³. No. 68 gives the variant reading *aki*; this form of the word occurs in an inscription⁴ of the tenth Century from Āppāvāla in the Anurādhapura district. The legend on some other coins of the same class has been read as *Tam-raki* which Codrington proposes to amend to *Nandaki*. In No. 63 of *Ceylon Coins and Currency*, the symbol which has been read as *Tamra* closely approximates in form to the Nāgarī *a* given in Column 3 of Bühler's Tafel V. That on No. 64 is almost identical; but the corresponding symbol on No. 65 is different from all other specimens. Perhaps this was due to a blunder of the die cutter. The dot which occurs above the first letter has been read as an *anusvāra*; but its duplication in several specimens, prevents us from taking it as such.

The reading *aka* on some of the examples is so obvious that only the unlikelihood of a Sinhalese word being written in the Nāgarī script seems to have precluded its adoption. But, elsewhere, I have drawn attention to another instance of a pure Sinhalese word being written in the same script⁵.

SINHALESE CHRISTIAN LITERATURE OF THE XVIIth AND XVIIIth CENTURIES

BY

THE RIGHT REV. DR. EDMUND PEIRIS, O.M.I., D.D., B.A., (Lond.)

THE first organised attempt to preach Christianity in Ceylon, took place about the middle of the XVIth century, first by the Franciscans then by the Fathers of the Society of Jesus, who were soon joined by the Augustinians and the Dominicans. We know that the foremost item in the equipment of a Missionary, as Pope Benedict XV said, is a knowledge of the language of the people. But it is easy enough nowadays for a new-comer to learn the languages of a missionary country; but in those pioneer days there were no books and the Christian missionaries had to learn Sinhalese and Tamil by the slow and painful direct method. Among the early missionaries there were not a few whose culture and spirit of critical study and scientific research, enabled them to attempt to master the vernaculars.

In India, where missionary work began much earlier than in Ceylon, the Catholic Missionaries made scientific inquiry into the history and

2. *Ceylon Coins and Currency*, p. 60.

3. *Ibid.*, p. 196 ff.

4. *Epigraphia Zeylanica*, Vol. III, p. 193.

5. *Ceylon Journal of Science, Section G*, Vol. II p. 46.

literature of the country. De Nobili and Beschi, both Priests of the Society of Jesus, are to this day great names in Tamil literature (Caldwell, pp. 149 etc.; Smith, Conversion of India, p. 69). Their work as pioneers in Sanscrit studies and the learned contributions made by their brother missionaries, towards a critical appreciation of the ancient culture of India and the advancement of the Sanscrit vernaculars, have been repeatedly acknowledged by such scholars as Max Müller (Lectures, pp. 167 etc.) Benfey (Geschichte pp. 334 etc.) and Franz von Schlegel (Sämmtliche, p. 227). In fact, the Asiatic Society of Bengal did but "take up the clue where it had been dropped by the Roman Catholic Missionaries" (Journal, A. S. Bengal, 1893, p. 50).

In Ceylon, as far as we can gather from the scanty information hitherto available, the contribution made by the Catholic Missionaries of the XVIIth century, to oriental studies, was not so impressive as in India, except in the field of history. For one thing, Ceylon is a small country; for another, a time of wars and strifes was too unpropitious for literary pursuits. But, an honest effort was made to study the languages of the land and to promote instruction through the vernaculars. As is to be expected, the Missionaries directed their attention, in the first place, towards the production of religious works that would instruct and edify their converts, and grammars and word-books for the use of the Missionaries.

About the year 1545 the Jesuit Fathers of the College of St. Paul in Goa composed a book of Christian doctrine, for the use of the two Sinhalese princes and the noblemen of Kotte who had fled with them to Goa as a result of the great domestic discord which arose from Bhuvaneka Bāhu's attempt to place his grandson on the throne of Kotte. The work was evidently written with the collaboration of the Sinhalese gentlemen themselves (Juan de Beira, 15 Nov. 1545).

In 1610 the Jesuit Missionary of Malvāna, who is said to have been well versed in Sinhalese, translated with the help of an old Sinhalese pandit of 70 years, a Catechism, 26 Lives of the Saints, the Passion of Our Lord, the explanation of the seven Sacraments, some prayers and many other things useful to the Christians. He also trained school children to chant canticles and prayers in Sinhalese (Pedro Francisco, 2 Dec., 1612; Franc. Cagnola 9 Dec., 1610). At that time Malvāna was the head-quarters of the Portuguese Captain-general. Besides ministering to the household of the General, the Priests there were entrusted with the task of investigating into the antiquities of Ceylon and had to keep a record of the principal events of the Portuguese regime in the island. He had special opportunities for learning Sinhalese and new Missionaries were sent to him for instruction in the vernacular. There was a school where the children were taught their own language, and classes of Christian doctrine were given in the church, to the Sinhalese 'in their mother tongue' and to others in Portuguese (Gomez, 29 Dec., 1606; Cagnola, loc. cit.).

Father Emmanuel de Costa, a Ceylon born Portuguese, is credited with the first Sinhalese grammar composed in a foreign tongue. He studied at the Jesuit College of Colombo, was ordained Priest in 1620 and died six years later in the prime of manhood. His work was entitled, *Ars Chingalensis Linguae*; it was never printed, but used obviously by his fellow Missionaries (Litt. Ann. 1626). Copies of this work

are not known to exist. But we are more fortunate about another work on Sinhalese grammar, which was composed by Fr. Pierre Berguin, a French Jesuit, and Missionary first in Cochin and afterwards in Ceylon. According to Ferguson: "The original MS. is probably in the Library of the Propaganda in Rome; but copies exist in the Libraries of the University of Jena and the Berlin Academy. The title of the work in the Jena MS., is as follows: '*Arte e grammatica da Lingoa Chingala Para a ouso e serviço das Iregias e Christianidades de Ceilao. Compоста no anno 1645. Pelo Padre Pierre Bergoim. Ad majorem Dei Gloriam*'. The work is divided into three parts, the first containing 6 chapters, the second 15, and the third 5 (CLR. Vol., iv, No. 8, p. 62, note). There are other Priests described in the historical records of the Society of Jesus, as proficient in the Sinhalese language, though they are not honoured with the authorship of any literary work. Three of them deserve special mention here, as they were respected and loved by the people for their holiness of life and for their acquaintance with the language of the country. They were Fr. Antonius de Pedrosa, a military chaplain in the Kandyan districts, and Frs. Luis Mattheus Pelingotti and Johannes Metalla, missionaries in Macandure and Metiyagana, both of whom were killed for the Holy Faith (C. A. L. R. Vol. v, p. 129; Vol., ii, p. 77). About the same period there lived in the South of Ceylon, a Franciscan Missionary, named Antonio Peixoto, who had mastered the Sinhalese language to such an extent as to be able to compose poetry and drama that called for much admiration among the people. His many canticles on the Passion of Our Lord were set to plaintive tunes and sung in the churches, to the great edification of the Christians. To him were sent new Franciscan missionaries to be instructed in the Sinhalese language. Mention will be made later about his dramatic works (*Conquista Spiritual do Oriente*, MS. 1626, Fol. 800-823).

With the exception of Fr. Berguin's grammar, not one of the other Sinhalese works of the Catholic Missionaries of the XVIIth century is now known to exist; most probably they perished in the fatality that befell the Portuguese power in Ceylon.

There is a remarkable literary production of this period by a Christian convert, no less a person than the great Alagiyawanna, the last of our classical poets and the author of the *Subhasita*, the *Dahamsonda Kava*, the *Kusa dā Kava* and the *Sevul Sandesa*. The work alluded to is the *Kustantīnu Haṭana*, written by the poet about the year 1620, eight years after his conversion to Christianity, to celebrate the victory of his benefactor, Constantine de Sa, over the rebel Antonio Barreto. Details about its author and its literary merits are supplied in the critical edition of the poem by Fr. S. G. Perera, S. J. and Mr. M. E. Fernando. The poem should have an important place in our literature. For one thing, it is the earliest specimen we possess of a *Haṭana* poem in our language; the other war poems, like *Ankoṭa Haṭana*, *Parangi Haṭana*, *Maha Haṭana*, *Ingirisī Haṭana*, *Waduge Haṭana* or *Ehelepola Haṭana*, were composed later. It is, moreover, a splendid attempt at a synthesis between Sinhalese poetic diction and a definite Christian outlook. The Hindu classical and mythological allusions, considered so important in Oriental poetry, are retained in this poem, in the same spirit as any Christian writer of Europe would use Greek and Latin mythological allusions to adorn his diction. In later years Father Gonçalves used them in

his prose and poetry, and before him Father Beschi, the author of the Tamil Christian classic, the Tempāvani, made free use of the literary devices of the Chintāmani, the Kūral, the Ramāyanam and the Nāladiyār. Such terms, therefore, as *sat sindu*, *sat kuḷa* (Kust. Hatana, vss., 78, 90, 97, 171), *tipura* (vs., 146), *maha mera*, *ran giri* (vss. 21, 48, 49, 78, 168) *yugata*, *yuga kela handa* (vss., 56, 145, 171), *aturu kapa* (vs. 7), *anata urgindu* (vss. 47, 121), and *garuḍa* (vss. 61, 174), or references to deities like *Brahama* (vss. 7, 149), *Isvara* (vss. 18, 131, 146), *Skanda*, *Upēndra* (vs. 80), *Sakra* (vss. 38, 72, 87, 110, 151), *Viṣṇu* (vss. 81, 127, 139, 182), *Vināyaka* (vs. 121), *Ananga* (vs. 108), *Rāvana* (vss. 101, 175), *Asura* (vss. 18, 184), and *Rākṣasa* (vss. 24, 170, 176), do not mar the Christian flavour of the poem. It is, on the other hand, stressed by the ascription of worship, which, here, is not to the *tun ruwan* but to the Holy Trinity, Our Lord Jesus Christ and His Mother, Mary; the final invocation is in the same devout strain. (vss. 1-3, 186-188). The hero is praised for his reverence to God and Jesus Christ (vss. 57, 60, 83, 124), and his rival Barreto is severely reproved for his infidelity (vss. 11, 178). In fact, the poem foreshadowed great possibilities for Sinhalese Christian literature; but the change of Government disturbed the sources that might have produced it. Alagiyawanna's work, the works of the Jesuit Fathers and of Friar Peixoto, were more or less contemporary, from 1610 to 1630. Of the subsequent literary activities nothing is known, because the great political upheavals that finally brought about the downfall of the Portuguese, began at this time.

In 1658 the Portuguese power in Ceylon came to an end and the Dutch became masters in their stead. It was the settled policy of the new Government to promote in every way 'the Reformed Christian religion' (Instructions 1655-1665, p. 2). For this purpose, a Kerkraad or Consistory was established at Colombo, Galle and Jaffna. All the European clergymen of the town, together with two or three lay elders and 6 deacons, were members of the board, but not the proponents and Ceylonese subordinate preachers (J.C.B.R.A.S. No. 2, p. 139). They were much exercised over the suppression of 'Popery' and heathenism. The schools, which were considered a powerful means for the propagation of the reformed religion, were supervised by the Scholarchal Commission, composed of the Dissava or Collector of Colombo, all the clergy of the town and three or four officers, Civil and Military, all nominated by the Governor. Similar boards existed in Galle and Jaffna. They not only visited the schools but took cognizance of all matters referring to Ceylonese marriages, and appointed school-masters and tombo holders, and even inflicted fines, according to the directions of Government, on all persons who neglected to attend school on week days and divine service on Sundays. (ib. pp. 106 etc.). There were Dutch schools for Europeans and Vernacular schools for Ceylonese children, where the catechism and prayers were taught as well as the elements of reading and writing in the vernacular. The Dutch clergy in Ceylon stressed the need of men who could deal with the people in their own language; and requested the Classis of Holland to send out young Ministers capable of acquiring the requisite knowledge of the languages. (ib. No. 3, pp. 8, 18). All clergymen were instructed by Government to learn the Vernaculars. (Minutes, 1668, March-April). A Seminary was established in Jaffna in 1690 and in Colombo in 1696, to provide for higher education, the potent charm that would open the portals for ecclesiastical and civil

preferment. Besides theology, Greek, Latin and Dutch, the course of studies included Sinhalese or Tamil, for which special teachers were employed. (Zwaardecroon, p. 51 & 58; Van Rhee, pp. 51). The vernacular schools indirectly and the Seminary directly contributed to the production of Sinhalese Christian literature under the Dutch Government.

Among the Dutch ministers in Ceylon, the two who attained distinction early as Sinhalese scholars, were Simon Cat and Johannes Rüell. Cat was sent to Ceylon in 1668; he had been chaplain on board a fleet and proved himself an energetic worker during his residence here. His knowledge of Sinhalese was in advance of his contemporaries, and at the establishment of the Colombo Seminary he was appointed its Rector by the Batavian Government, though the local Government set it aside owing to his advanced age. But he worked diligently, "day and night" as we are told, at producing Sinhalese books for the use of the Seminary. He prepared a Sinhalese dictionary and translated a part of the Gospel of St. Matthew. His version of the Acts of the Apostles in Sinhalese, done with the help of interpreters, was revised and printed in 1771 by Johan Joachim Fybrands and Henricus Philipsz. In a letter to the XVII Representatives, dated 1697, we are told: "If it should please the Almighty to remove by death S. Cat and J. Ruell, no one would be left to do anything for the good of Christianity in Ceylon." (J.C.B.R.A.S. No. 3, pp. 11, 36, 40, 41). Rüell too was a diligent scholar and his first

Nö. 3, pp. 11, 30, 40, 41. ~~.....~~
Sinhalese sermon on October 14, 1696, was considered worth recording. In his day he was esteemed the greatest Sinhalese scholar, an epithet which was later applied to Rev. Conyn as well. (ib. pp. 37, 40, 41, 44, 57). He is the author of the first grammar of the Sinhalese language composed under the Dutch. (ib. p. 57). There is a copy of this work in the British Museum (B.M. 622, i); it bears on its inner cover the coat-of-arms of Governor North. The title is as follows:

GRAMMATICA OF SINGALEESCHE TAAL-KUNST synde Een korte methode om de voornaamst Fondamenten van de Singaleesche Spraak te leeren. Door JOANNES RUELL, Bedienaar des Goddelijken woords, en Rector van het Singaleesche kweekschool tot Colombo op het Eiland Ceylon. T'Amsterdam. By François HALMA. Boekverkoper. MDCCVIII. 8vo. VI+179 pp.

The text is in Dutch and the examples generally in Sinhalese characters. An English translation of the Introduction is given in Alwis' *Sidatsan-garāwa* (pp. ccxix—ccxxi) together with a specimen page (p. cclxviii). The grammar is comprised in 14 chapters, which deal with the Sinhalese characters, spelling, parts of speech, nouns, pronouns, verbs, active and passive, adjectives and their degrees of comparison, adverbs, postpositions, conjunctions, interjections and syntax, which is summed up in 11 short rules. The last lap treats of numerals up to 1,000, written in the old Sinhalese ciphers, and the names of the months. Here are a few examples of the rules of syntax: Rule 2: When two substantive nouns signifying different things are brought into relation with one another then the second is placed in the genitive as in Dutch, but in Sinhalese the word in the genitive always precedes the other, as: දෙව්වන්තේ යනවන්තම; ලංකාවේ රජුන්ගේ. Rule 4: "To show by what a thing is of such quality, the word showing the cause so to say, is placed first, sometimes in the dative followed by the particle වෙහෙම or otherwise in the ablative, as: කීකරුකමට වෙහෙම සෙනෙහසෙහි, ඇඳහිල්ලෙන් සාදරණයි. As a grammar of the Sinhalese language it is of little value

to us ; but it contains some grammatical curiosities, at times bewildering, which should engage the attention of students of the history of our language. Any way Ruell's labour of love was so much appreciated by his countrymen, that they made for it the first Sinhalese types, in Amsterdam. The next Sinhalese grammar to be printed was composed by Rev. Henricus Philipsz, and printed in 1783 in the Colombo Printing Press. He was the son of Van Gollennesse's trusted Maha Mudaliyar, Panditaratna ; and after his early education in the Colombo Seminary, was sent to Utrecht and Amsterdam for higher education. It is said, that he was one of those who prepared the Sinhalese text of the treaty between the Dutch and the King of Kandy, in 1766. (Pieris' *Hollanders*, pp. 90, 121 ; C.A.L.R. Vol. I, p. 192). As he is the author of many religious works in Sinhalese, his grammar would be of considerable interest to us, if discovered. (CLR, Vol. ii, p. 110).

To the student of a foreign language, dictionaries or word-books are indispensable. One of the earliest vocabularies written for foreign use was the one made by Robert Knox, the author of "An Historical Relation of Ceylon". It was found among the papers of Dr. Robert Hooke, Secretary of the Royal Society from 1677 to 1682, and an intimate friend of Knox. In his Preface to the "Relation" Hooke tells us, that Knox could have given us a complete dictionary of the Sinhalese language, 'understanding and speaking it as well as his mother tongue'. Donald Ferguson published this vocabulary in a journal of this Society together with a list of Sinhalese words found in the "Relation". The full list consists of 767 words and expressions, culled from the everyday speech of the Kandyan Sinhalese of the 17th century ; and in this lies its chief value. (J.C.B.R.A.S., No. 47, pp. 155-200; Wickremesinghe, 81A.)

In 1717 there was published at Leyden a book entitled *Museum Zeylanicum*, comprising a Catalogue of Ceylon plants collected, classified and described by Paul Hermann, whom Linneus called 'Princeps Botanicorum'. Hermann came to Ceylon in 1671 as first physician to the Dutch East India Company ; left the island in 1679 for the Chair of Botany in the University of Leyden, and died there in 1695. The book runs to 72 pages, octavo. All plants are given under their Sinhalese names, with their Latin equivalents and terse notes, indicative of the author's familiarity with the speech and customs of the people. For instance : in describing *Jacobēriya* or Andanahiriya, he remarks : "Jacca is the name for the devil. Bēriya means, sound or whisper. For the pods when touched or shaken give out a sound. It is a diabolical plant ; the Sinhalese believe that with the help of its pods, the devil gives replies to questions asked. For when these pods, being mature and dried, are shaken by the least gust of wind, the seeds, which hang by thin filaments, as in a balance, rustle, on touching the walls of the pods". Under *Gheduba*, he notes : "the word is pronounced Ghedumba ; its burnt wood is made into a powder for fireworks." Etymologising on "Padhulwanassa" (Badalwanassa) he says : "*Padhul* means goldsmith, *wanassa* indicates inability ; as if to say, the goldsmith cannot do it." (*Museum Zeylanicum*, Vol. ii, no. 21 & I ; vol. i, no. 29). The work is fascinating not only as one of the earliest European contributions* to Ceylon botany, but also as an old curiosity shop. Besides this book, Hermann compiled a

* Garcia da Orta incidentally refers to a few plants found in Ceylon, in his work on Indian medicine. (C.A.L.R. Vol. iv., iii., p. 143); Grimm, the author of "Laboratorium Ceylonicum", was a contemporary of Hermann. (ib. Vol. III. ii, p. 80 etc.)

list of 121 words for the different parts of the body, to which he appended names for the months of the year, the signs of the zodiac, the days of the week with their ciphers, and a description of special terms, namely: *deci mēā rajjurūwo, kumāra sinha astāna, biso:unnānse, adikārama, wan-nokurāla, gabadarāla, maha mōhotti rāla, gajanāyaka rāla, maha mudiyānse, dissāwa, kōrale, vidāne, kankānāma, āratihīla, hewanannēhe, appuhāmy* and *rālahamy*. He entitled this word-book, 'Vocabularium Selanense'; it consists of 7 folios quarto, written in simple, straightforward Latin, except for the Sinhalese portion, which is in an unformed irregular hand. The Ms. was given by him to Dr. Thomas Hyde, Professor of Oriental Languages in Oxford, who wrote on it: "From Dr. Paul Hermann, August, 1683." (Mss. Hyde, Reg. 16, B. xx., British Museum; Wickremesinhe, 81 & 83). Hermann seems to have been as scatter-brained as Knox; and according to the publisher's foreword to the Museum Zeylanicum, Hermann had intended "to describe in it the plants, animals and minerals indigenous to Ceylon".

It is on record that two Dutch Ministers, J. D. Voogt and A. de Mey, had, some time about the year 1691, succeeded in making a Portuguese-Sinhalese, and a Sinhalese-Dutch dictionary; and that a Dictionary of the Sinhalese language was printed in the Colombo Printing Press in 1759. But no further information is available about them. (J.C.B.R.A.S. No. 3, p. 34; C.L.R., Vol. ii, p. 110). In the Ferguson Collection of the Government Archives (Ceylon) there is a Ms. copy of a Dutch-Sinhalese Dictionary, entitled; NETHERDUITSCH en SINHALEESCH WOORDEN, මලදු බාසාව සහ සින්හලද මවනමල: 396 pages, folio. The following wordbooks are mentioned, in a list of documents preserved in the Dutch Reformed Church of Colombo in 1757: (i) Sinhalese-Dutch and Portuguese-Tamil, by Simon Cat; (ii) two Sinhalese-Dutch; (iii) Dutch-Sinhalese by Johannes Amos Commenius; (iv) Dutch-Sinhalese-Tamil; (v) Portuguese-Sinhalese and Sinhalese-Portuguese; (vi) Portuguese-Tamil-Sinhalese-Dutch. (Minute Book of the D. R. Church, 1750-1760, Vol. No. 4A/2). The trilingual dictionary composed by Fr. Goncalvez, will be dealt with later.

It is fascinating to conjecture whether a Christian hand had passed over the second half of the Rājāvaliya. The presence of such expressions as අපගේ සමාමිටු ගේසුස් ක්‍රිස්තුගේ මමියෙන්, දෙව්‍යානුභාවය, දෙවියන් විනා නොදන්නේ (ශ්‍රීමලය, 51, 56), the dropping of the Buddhist era and the retention of the Saka era, and the intimate knowledge the author shows of the titles, customs and manners of the Portuguese and the Dutch, and of their policy of Government in addition to a thorough acquaintance with the history of his own land, are facts which cannot be passed over unnoticed. (Wickremesinghe, 70). An extended version of the Rājāvaliya, called the *Vijitavellē Rajāvaliya*, which takes the narrative down to the early British times, notes carefully certain events of particular interest to Catholics; for instance, the stringent measures adopted by the Dutch against Catholics and the ministry of Venerable Fr. Joseph Vas. (B.M. MS. Or. 6606, 73, fol. 115--117). However, the authorship of the Rājāvaliya is yet a problem.

The efforts of the Dutch clergymen and their Ceylonese colleagues were mainly devoted to the translation of works on Christian doctrine and of the Holy Bible. Already before 1681 they had translated into Sinhalese the Lord's Prayer, the Creed, the Ten Commandments and a

Catechism, including the Tamil Catechism of Baldeus on the Lord's Supper and a Dutch work on 'Comforting the Sick'. (J.C.B.R.A.S., No. 3, p. 17). In 1710 a series of five Catechisms was in use, an Infants' Catechism, a summary of Scripture history, possibly from the Tamil of Baldeus, a compendium of Christian doctrine and an advanced course, translated from the Dutch (ib. No. 2, p. 124; No. 3, p. 17). Some of these works were revised by Simon Cat. (ib. No. 3, p. 40). In 1722 a collection of prayers, the form of administration of the Sacraments and five sermons, were circulated for the use of the schools at Cotta, Bolawalana, Cocilawatte, Kaleniya, Mapitigama, Minuwangoda, Weligampitiya, Wolfendhal, Milagiriya, and Moratuwa (ib. No. 2, pp. 124-5). In 1724, Rev. Wetzelius, who with Wilhelmus Conyn held the palm for Sinhalese scholarship among their brethren, translated D'Outrein's 'Sketch of Religion'. The same year a Sinhalese version of the Heidelberg Catechism and a setting of the Lord's Prayer and Ten Commandments into Sinhalese foot-measure, were brought out. But the circulation of literature by means of hand-written books was found to be a tedious task, too slow for the evangelical zeal of the Dutchmen. A Printing Press was therefore considered necessary.

In 1672 Tamil type was made in wood-cuts in Amsterdam, for Baldeus' book on 'The Coromandel coast and Ceylon'; and in 1707 Sinhalese type for Ruell's grammar. But the credit of having made the first Tamil type does not belong to the Dutch (Jurriaanse, C. Daily News, 15-1-43); for before them, in 1577, a Jesuit lay-brother called John Gonçalvez, had cast the first Tamil types at Cochin. They were improved upon in 1578 by Fr. John de Faria, a distinguished name in Indo-Portuguese architecture. (New Review, 10, 35). The establishment of a printing press was first seriously taken up in 1734 by Governor Jacob Christian Pielat, who believed "that there was no better means of conviction than hearing and reading God's Holy Word in one's own tongue." He left instructions to his successor to further the project with the help of the two clergymen, Conyn and Wetzelius, and the Baas of the armoury, Gabriel Schæde, to whom is given the honour of casting the first Sinhalese types (Memoir of Pielat, 1734, pp. 38, 60). The Printing establishment was brought to perfection and a 'second press' added under Governor Van Imhoff, who seemed to have been much concerned about its progress (Memoir of Van Imhoff, 1740, p. 59).

The first book to be printed at the new Press was a Sinhalese prayer book, in 1737, containing the Lord's Prayer, morning and night prayers, grace before and after meat, 12 articles of the Creed and 10 Commandments of God. It has a short introductory note in Dutch and Sinhalese, and runs to 41 pages, octavo, printed in clear large type. The first page of the book, which also claims to be the first printed Sinhalese page* is reproduced here as a witness to Baas Schæde's excellent workmanship (Plate I). † The following year a "Confession of Faith" containing prayers and questions and answers on the principal tenets of the Reformed Church, was printed; it was enlarged and re-edited by Wetzelius in 1742; it had five parts of 112 pages altogether, comprising the usual prayers and a catechism on the fundamental principles

* See note on Plate I.

† Baas Schæde began the first Sgh. types before 1729; but he gave up the work owing to the maltreatment under Vuyst. Schæde must have died before June 1737 (G.A. Dutch Records, No. 905, 12 Jan. 1737; No. 1153, 22 June 1737).

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doctrine. A special feature of this work, is the addition of marginal glosses in small type to explain the meaning of certain loan words from Portuguese and Tamil, e.g. spiritu (*husmavātayānanwahanse*), bautisma (*diya va: isima*), pān (*goduma kabalū*), vanakkama, orasama (*yāknāva*), kumūjāwa (*rāstri bōjanaya*), grāsaya (*karunāva*). The Heidelberg Catechism, translated by Conyn in 1742, was printed in 1741, and reprinted in 1761 and 1780, the last edition having been carefully revised by Sinhalese scholars. There was another summary of doctrine called "A short statement of the doctrine of Faith unto godliness", by Wetzelius, consisting of 243 pages and divided into 25 chapters. (J.C.B.R.A.S., No. 3, p. 60) It was published in 1744, with a high-flown dedication in Dutch, Latin and Sinhalese, to Governor Stein Van Gollen-esse and his consort Cornelia Van Loon. It went into a second edition in 1790. To help the laity to follow certain rites of the Reformed Church, the formulæ and prayers of Baptism, of the Lord's Supper, of Marriage and of Comforting the Sick, were translated and printed in 1744. Two sets of four sermons each, translated by Conyn, appeared in print in 1740 and 1753 (C.L.R. Vol. ii, 1887, pp. 101—104 w 108—111).

As psalm-singing was considered an important part of the Divine service in the Dutch Reformed Churches, it was thought desirable to give the converts the necessary training. Therefore, in 1723 the Governor himself proposed evening schools "to train, if possible, the Sinhalese to psalm-singing". A metrical version of the Ten Commandments and the Lord's Prayer, was the first contribution, (J.C.B.R.A.S., No. 2, pp. 110, 124). In 1755 the Government Printers brought out a neat hymnal, with Sinhalese words by Anthony Perera and Louis de Saram, probably of the staff of the Colombo Seminary (Pieris, op. cit. p. 90), and music by a certain Petrus Dateni. The Introduction says, that "it was printed through the paternal benevolence and at the order of the most noble Governor John Gideon Loten, for the edification of Sinhalese music-lovers, and issued for the first time at their humble request; and that Matthias Wermelskircher, Predicant in announcing God's Holy Word to the Sinhalese communities of Kotte, Negombo and Kalutara, had cleansed it of many errors and copyists' mistakes till then present, which had slipped into it by continual transcribing". A second and enlarged edition, printed in 1768, gives us the further information that the first copy of the hymnal was made in 1723 by Conyn, with the help of the two scholars mentioned above; and that the 1755 edition contained the Lord's Prayer, the Ten Commandments, Psalms 23 and 50, verses 1 and 2 only, and the song of Simeon, to which were added Psalms, 1, 2, 6, 24, 25, 51, 87, 103 and 110., by Henricus Philipsz. The prefatory note on the music is by Abrahamsz Bronsveldt, Rector of the Seminary. These hymns are just rough rhymed prose and the plain music of psalm recitals tacked together. They do not seem to have ever caught the fancy of the Sinhalese people; but, as far as the printing went, the work deserves much praise. (*vide* Plate II).

The most notable contribution to Sinhalese literature, made under the patronage of the Dutch Government, was the translation of the whole of the New Testament and a part of the Old, by the ablest scholars in the service of the Dutch Reformed Church in Ceylon. They had the good will and support of the Governors, who were confident that it was a very powerful means of conversion. "Since my arrival" wrote Governor

Becker, "many heathens have been admitted to the bosom of the Church by holy Baptism through the zeal of the clergy, and religion has greatly advanced.... This was due partly to the translation of three of the Gospels from Dutch into Sinhalese by Rev. Wilhelmus Conyn, which was distributed all over the country and read to the people with good results" (Becker's Memoir, 1716, p. 40). Conyn's translation of Matthew, Mark and Luke, were completed in 1711 and presented to Becker himself. (J.C.B.R.A.S., No. 3, pp. 45, 48). Whenever a clergyman paid his official visit to a school, it was part of the programme to read to the assembly a chapter or two from the Gospels. (ib. No. 2, p. 108). Governor Pielat, who greatly interested himself in the translation of the Bible and even intended to bring the matter before the Honourable the Indian Government, left to his successor a long note on the subject and asked him to give every facility and encouragement to Conyn and Wetzelius to go on with the work. (Pielat's Memoir, 1734, pp. 38, 39).

At last in 1739 the Printing Press issued the Four Gospels in Sinhalese. The Preface by Wetzelius tells us that the veteran Conyn did not live to see the crowning of his arduous task, and that the translation was found among his papers. A glowing tribute is paid to Governor Imhoff, who in his great zeal for the spiritual welfare of his people had within two years brought the printing press to perfection. Credit is certainly due to the printers for the shapely type, the artistic setting and the neat print. (*vide* Plate III). A revised edition was brought out in 1780 by Johan Joachim Fybrands and Henricus Philipsz. The same learned clergymen revised the Acts of the Apostles, done into Sinhalese by two Interpreters under the supervision of Simon Cat. Philipsz followed this up with the translations from the Greek, of the Epistles of St. Paul: Romans in 1772, Galatians and Corinthians in 1773, and the rest of the books of the New Testament including Revelations in 1776. To the last volume he appended an epilogue of 8 pages containing a compendium of the New Testament and two pages of an Index to the books and chapters of the whole Bible. He did not rest here. He next proceeded to translate the Old Testament, from the Greek text and with the help of the Hebrew version; the book of Genesis appeared in 1783, Exodus in 1786, Leviticus Numbers and Deuteronomy in 1789. He may have translated the rest of the books up to the book of Job; but they were not printed. A Report of the British and Foreign Bible Society of 1813 mentions: "The Old Testament to the book of Job, by a native clergyman of the name of Philips Ms. This manuscript is deposited among the archives of the Dutch Church in Colombo; but on examination it was found to be deficient in many places. The Rev. Mr. Giffening, a Dutch minister born in Ceylon and versed in the Cingalese language, has lately undertaken to revise and complete the translation". (Report, App. p. 18; Historical Catalogue, Part iv, *sub* 1783). Governor Imhoff instructed his successor to urge the translation of the Song of Solomon and the Psalms of David, a few of which were included later on in the hymnals of 1755 and 1768. (Imhoff's Memoir, 1740, p. 60). But the entire book of Psalms never appeared in print. It is worth mentioning here that in the time of Governor Bruyninck, there was even a suggestion to print the Bible in three columns, Tamil, Sinhalese and Portuguese; but whether the Tripla was ever carried out, does not appear anywhere. (J.C.B.R.A.S., No. 2, p. 125 & G. A. Dutch Records, No. 907; 16 Dec. 1738).

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The Bible is a difficult book to translate. It is not only the expression of a nation's genius, stretching over many centuries of vicissitudes, but also the depository of the Word of God. Its universality of interest, the rugged severity and conciseness of its language and its picturesque style and rhythm, its simplicity of structure as well as its depth of thought : such characteristics demand from the translator a wide and intimate knowledge of both the original language and the language into which it is translated. History bears witness to the fact that a translation of the Bible, done correctly and elegantly, can hold fast the affections of a people, shape their morals and even their language.

It can be presumed that our translators had a fair knowledge of Greek, Latin and even Hebrew. But of Sinhalese, they seem to have known only a great deal of the spoken idiom of the time and not much of the literary language. Although a detailed criticism of the translations is beyond the scope of this paper, it may not be out of place to point out certain general defects, common to all the religious works issued by the Dutch Printing Press of Colombo. (i) Clarity and elegance are often sacrificed for slavish adherence to the idiom of the original language ; the sentences are generally involved and awkward. (ii) There are too many loan words, especially from Portuguese, e.g. *anju* from Port. *anjo* (Matt. I, 10), *rapesas* from Port. *raposa* (ib. V, 20), *lobos* from Port. *lobo* (ib. X, 16), *bautisaruru karanda* from Port. *bautizar* (Matt. II 14) ; and from Latin, *mera* (myrrha), *tempalaya* (templum), *sinagova* (synagoga) *legiyoya* (legio), *presalitaya karanda* (proselutum facere) [cf. Matt. II, 9 ; IV, 4, 23 ; Lk. VIII, 30 ; Matt. XXIII, 16]. (iii) In the inflexions of verbs and nouns, grammar is sometimes violated : e.g. Singular verb with a plural noun, direct case instead of the oblique. (iv) The orthography is often irregular, especially in the use of dental and cerebral S, N, L ; and such obsolete and peculiar forms as *rastriya*, *tipasaya*, *pavistraya*, *mistrayā*, *maṣṭakayā* (Matt. II, 14 ; V, 6, 18, 24 ; XVII, 27) occur frequently. On the other hand, these translations are not without their merits. Their vocabulary is extensive and they have preserved for us a large stock of words, both learned and unlearned, which would otherwise have been lost. Moreover, as they grew out of a literature that cultivated a simple and forthright style, they made for a new influence in our literature which is one of leisure and not of action.

In the midst of the literature that bloomed fair in the sunshine of Government favour, there sprang up another of a stock, hardy and sappy, but despised and oppressed. For reasons both political and sectarian, the Dutch Government set its face against the Catholics in Ceylon, and took severe measures to stamp out their religion. Immediately after the capitulation of Colombo, they saw to it that the Catholic missionaries were sent out of the island, their churches confiscated, their schools suppressed and their converts trodden-down. For about 40 years there was not a single Priest to minister to the Catholics. Then in 1687 there came to Ceylon in the guise of a poor labourer an Indian Priest, called Fr. Joseph Vaz, whose name is held in veneration by the Catholics of this country. Wimaladharmasuriya II, King of Kandy, at first suspected him to be a spy and held him a prisoner, but later seeing his singular holiness of life, set him free and even protected him. Within a short time he succeeded in inspiring Catholics with confidence and self-reliance. As the few religious works in the vernacular written by

the Portuguese Missionaries had practically vanished, his first care was to translate at least the prayers and compose a simple course of instruction. To one acquainted with Portuguese and Tamil, it was not difficult, in those days, to find a tutor for Sinhalese in the hill capital. His earliest Sinhalese works were the prayers of the Catechism, a summary of Christian doctrine, devotions and litanies to the Blessed Virgin, short meditations on the Stations of the Cross and a word-book, for which he had the assistance of Buddhist monks. (*Vida II*, vi, p. 159; *Chronica III*, xvi, sect. 442, 559). It is said that at the request of King Narendrasinghe, who was ever gracious to the Catholic Missionaries, Fr. Vaz translated into Sinhalese a Portuguese work on medicine. (*ib.*)*

Within the Kandyan kingdom the Priests had full liberty to exercise their ministry, but in the Dutch territory, where most of the Catholics lived, they had to move about in secret and under cover of night. The Catholics had no books of instruction and it was not safe for a Priest to stay long enough in one place to be able to give sufficient instruction. On the other hand an active propaganda supported by stern sanctions was afoot to disseminate doctrines opposed to the faith. Fr. Vaz therefore decided to set apart one of his Priests to write books to instruct and fortify the Catholics. The choice fell on Fr. Jacome Goncalvez, a young Priest who had arrived in Ceylon in 1705; and right royally did he rise to the occasion. Like the other oratorians, Fr. Goncalvez was a Konkani Brahmin of Goa. After a brilliant scholastic career, he was appointed to the chair of Philosophy in the University of Goa. But after a year he threw up the post and joined Fr. Vaz in order to minister to the down-trodden Catholics of Ceylon. In Kandy he applied himself to the study of Sinhalese and was not loth to seek help from the then guardians of Sinhalese scholarship. ("Ven. Fr. Vaz" July 1942, p. 12). He often discussed Sinhalese grammar and literature with the romantic Gascon Adigar, who as a boy had studied under Fr. Vaz. (Letter of Fr. Menezes, 24 Feb. 1713; Fr. de Almeida 1713).

Contemporary documents give a list of 42 works of Fr. Goncalvez; 22 in Sinhalese, 15 in Tamil, 4 in Portuguese and 1 in Dutch, (*Relacao*, 1733—1740); to this list, well founded tradition has added 4 more in Sinhalese and 1 more in Tamil. In Sinhalese he wrote both prose and poetry, and attempted to provide the Catholics with a complete literary outfit for their instruction and edification. His prose works range over a variety of subjects: Holy Scripture, theology, hagiography, the practice of Christian virtues, devotions and controversy. His poetical works include a long poem of 537 verses, two metrical compositions on devotional subjects and a few moral verses. For the use of his brother Missionaries, he compiled four word-books. As he varied his literary style to suit the subject matter and the capacity of his readers, his writings are not of the same literary standard; they range from the colloquial to the classical. In his many missionary journeys, up and down the length and breadth of Ceylon, he had come in contact with the high and the low, with the learned and the illiterate; moreover, his reading in the Sinhalese classics was very wide. Consequently his vocabulary was both rich and varied; and from its vast store he drew 'not laboriously but luckily,' with the accuracy of a trained mind and the sense of an artist, that Quintilian would have described as "*curiosa felicitas*."

* Could this be, "*Coloquios dos Simples, drogas he cousas Medicinais da India*," Goa 1563, 4to. by Garcia da Orta? (rf. C. A. L. R. IV. iii., 143.)

His masterpiece in Sinhalese prose or his 'magnum opus,' is the *Dēva Vēda Purānaya*, which is a compendium of the Holy Bible and of Catholic theology. It consists of two parts, which in print run to 400 pages quarto. In style it compares very favourably with the muscular and majestic prose of the *Pujāvāliya*. There is something more than literary excellence in the Puranaya; it is the harnessing of a language till then unfamiliar with Christian ideas, to express Catholic theology with precision and elegance. To place the contents of the Puranaya within the reach of the less educated class of readers, he compiled the *Dēva Vēda Sankṣēpaya*, a summary arranged in catechetical form. The Gospel texts read on Sundays and feast days, he translated into Sinhalese, adding a short commentary on each. The *Suwisēsa Visādhanaya*, as it is called, was meant to be read in the chanting style so familiar in the East. In diction, therefore, it has a cadence and modulation in the ebb and flow of well-set words and phrases, that can hold the attention of the listener. In the churches where Sinhalese is in honour, the Visadhanaya is still chanted as of yore.

To instruct the Catholics on the purification of the soul and on the practice of virtue, he composed, in an easy style, the *Gnānanjanaya*, the *Dēva Nīti Viśarjanaya* and the *Sukrita Darṣanaya*; and further illustrated the doctrine in the *Dharmodyānaya*, or Lives of the Saints, and *Prātiharyāvāliya*, a collection of miracles. In times of trial the Christian looks to the Cross for consolation; in order to foster this attitude, he wrote the *Dukprāpti Prasangaya* or sermons on Christ's sufferings and a book of mournful songs, still very popular among us. In his student days Fr. Gonçalvez had been the organist of the Theological Seminary, and he always retained a marked penchant for music, which is noticeable even in his prose writings. He seems to have been no stranger to Oriental music, for his collection of sacred chants for the feasts of the year, which he entitled the *Mangala Gītiya*, is altogether on Oriental melodies, of the Carnatic type.

There are four controversial works of Fr. Gonçalvez; the *Agnāna Ausadaya*, *Bhēdakāraṅge Tarkaya*, *Mātara Pratyakṣaya* and *Budu Mula*. The Tarkaya is the record of a controversy between him and Nanclairs de la Nerolle, held in the presence of King Narendrasinghe at Hanguranketa (Letter, Kandy, 8 Sept. 1712). On the 2nd December 1732 there arrived in Colombo a special Commissioner named Jacob Christian Pielat, to visit the towns and fortifications in Ceylon. To welcome him there assembled in Colombo a large number of Sinhalese chiefs, and among them the Mudaliyars of Matara. Fr. Gonçalvez himself has described the men of Matara as men of letters and admirers of the lofty and elegant style. Now, these Mudaliyars happened to see in the hands of the Catholics some books of controversy written by the Father. They read them and conceived a desire to see the author. On their invitation he went to Matara and preached Christianity. For the instruction of the converts there, he wrote the Pratyakṣaya. (Life of Fr. Goncalvez, X, pp.94,95). *Budu Mula* or an account of Buddhism, was written in 1737 and presented to the Crown Prince Kumāra Astāna, who on his accession took the throne name of Sri Vijaya Rajasinghe. (Relacao, 1733—1740).

Of his poetical works the most important is the *Vēda Kāvyaaya*, a long poem of 537 verses, on the same theme as the Puranaya. It is redolent of phrases and passages from our classical poetry, especially

from the *Perakumbāsirita* and the *Budugunālankāraya*, to which he refers in the *Pratyaksaya*. He tried his hand at every sort of rhythmic device admitted in Sinhalese prosody, and generally succeeded. The synthesis between Catholic thought and Sinhalese poetic diction, which Alagiya-wanna attempted, was perfected by Fr. Goncalvez in the *Kavyaya*.

Fr. Goncalvez compiled four dictionaries or word-books, for the use of the Missionaries: (1) A Sinhalese-Portuguese dictionary; (2) A Portuguese-Sinhalese dictionary; (3) A dictionary of select phrases, in Tamil; (4) A trilingual dictionary: Portuguese-Tamil-Sinhalese (*Relacao*, 1773—1740). Of the first three, we have no trace so far. Of the third, there are two copies in the archives of the Archbishop of Colombo, and a third in the library of the Benedictine Monastery of Kandy. The copy that seems to be the most perfect has the following title:—

VOCABULARIO/ordenado/Para os que se applicao ao Tamul e Cingala/começado/Pello Portuguez, proseguido pello Tamul,e acabado pello Cingala/Tresladado/Pello Pe. Euzebio do Rosario da Congregação/do Oratorio de Goa/No anno de 1772/. (=Word-book compiled for students of Tamil and Sinhalese, proceeding from Portuguese to Tamil and thence to Sinhalese. Transcribed by Fr. Eusebio do Rosario of the Congregation of the Oratory of Goa, in the year 1772).

The Ms. consists of 324 pages quarto, a page containing, on an average, 32 Portuguese words, against each of which are Tamil equivalents, varying from 1 to 8* words, and Sinhalese equivalents, varying from 1 to as many as 15 words. The Portuguese words are arranged in alphabetical order, evidently taken over from a standard Portuguese dictionary. The script is small, but legible, written in the same neat hand throughout. It is possible that this Ms. is a copy of the final recension of the original. The *vocabulario* is of special value to us, as it has preserved a large number of words current in the 17th and 18th centuries, gathered by intimate personal contact with people of every rank in the island. Here are two examples taken at random, from the *Vocabulario*:

Vassoura : விலக்குமாறு, அலகுதுப்பம், வரதுகொல்—ஓலக, வெட்டுதல், வெட்டு தந்தல், கீழ் தழி தேயல், மூச்சு.

Rabo : வால், கைவி, வலிபக, வலகி, துறர், வல, வல; de Pavao, பிலிபிலி, பில, தொலை.

In estimating the worth of Fr. Goncalvez as a man of letters, one must remember that he wrote in the midst of a very busy life and at a time when Sinhalese literature was passing through a period of decadence. Spoken Sinhalese had absorbed a large number of Portuguese words, and had got hopelessly mixed up with Tamil words, expressions and grammatical forms. That in the works, written for the poorly educated, we find colloquialisms despised by our generation is not surprising. Allowance too must be made for copyists' errors, for the Catholics of those days had not the luxury of a Printing Press. It should be remembered that his services to Tamil literature are not less remarkable. But so long as Sinhalese is read, the name of Fr. Goncalvez will be held in benediction as "the Father of Sinhalese Catholic Literature".

There are a few literary productions by Christian writers of the 18th century, which may be mentioned here. One of them is a poem of 266 verses on the Life of St. Alexis. The author, whose name is given

as Santiago, acknowledges his indebtedness to Fr. Goncalvez for the theme of the poem. The date of composition is given as "17th *poson* (June) 1708". There are two other poems, the *Hēlena Katāwa* and *Orison Pālentēn Katāwa* or *Belasanta Katāwa*, which enjoyed some popularity in the last century. James de Alwis has attributed them to Fr. Goncalvez; but the evidence of the Mss. gives no support to this theory, though it must be admitted that there is no internal evidence to determine the author or the date of composition. The influence of Father Goncalvez is palpably manifested in the writings of the Catholics of the last century, especially in their metrical and dramatic works.

It is a remarkable fact that there is no drama in Sinhalese literature, though there is plenty of it in Sanscrit and its vernaculars, and dramatic material is abundant in Ceylon History and in the Jataka stories. This gap in a literature fairly full in other respects, is probably due to the influence of a religious ideal, that regarded music, dancing and drama as a sure incitement to unholy passions. Some have suggested that the drama received no encouragement, because singing and dancing were relegated to the lower classes. It is true that professional singers and dancers were from the lower classes, but music was among the royal accomplishments and one of the *siv seṭa kalā sip* (Mahavansa, XXI, 82; lxiv, 47; lxix, 22). Masques, farces and puppet-shows, however, were not unknown in ancient Ceylon. *Rūkadda neṭima* and *kōlan neṭima* formed part of great festivities; and *sandakiduru katāwa* and *manamē rāja*, were favourite themes. (J.C.B.R.A.S., Vol. VIII, No. 54, pp. 90—99 and 139, 140).

But the first serious attempts at dramatization in Sinhalese, were made by Catholics as early as the 17th century. Indeed, there is a good deal of dramatic material in the liturgy of the Church and the Lives of the Saints; and the celebrations of Church festivals provided occasions for staging sacred plays. In February 1609, on the occasion of the titular feast of the Jesuit church in Colombo, a dramatic performance was given, the theme of which was 'a comparison between the Synagogue with the Ark of the Covenant and the Church with the Mother of God.' (Christopher Joam, 1 Dec., 1609). At Chilaw on the occasion of the blessing of the new church in 1617, and in honour of the baptism of a large group of new converts, 'the Baptism of Constantine the Great' was staged. (Emmanuel Barrada, 15 Dec., 1617). On a similar occasion too, at Kammala, the Creation of the World and the Incarnation of Christ, was dramatically represented. (id. Dec., 1613). Father Antonio Peixoto, who has already been mentioned, seeing that the Sinhalese loved poetry and music composed for them many Canticles and dramas, which were staged. The themes were events from the Life of Our Lord Jesus Christ, Lives of the Saints and of Adam and Eve. His drama on the Life and Death of St. John the Baptist, was acted at Matara to the great delight of the people, who are described as lovers of poetry. (Conquista Spiritual do Oriente, Ms. 1626, foll. 800—823). Unfortunately, none of these dramas have survived. Passion shows and Passion plays seem to have come into existence under the inspiration of Fr. Vaz and his companions, who had witnessed such performances in Goa. (Hist. of Cath. Church in India, Vol. i, ch. 10, pp. 84-87). We hear of Passion plays in the Vanni, already in 1706. (Oratorian Records, D. 12, p. 54). The influence of the writings of Fr. Goncalvez on representations of the Passion of Christ, was very marked. The Catholic drama came into

its own again in the 19th century, when it boldly proceeded to tackle connected sacred themes with a well developed technique, borrowed generally from the South Indian drama.

Sinhalese Classical literature began and progressed under the impulse and influence of Buddhism on the one hand and the inspiration of Sanscrit and Pali literary form on the other. Such a literature cannot be expected to treat of God, the Incarnation, the Redemption, the life of grace and Divine Love: subjects which are distinctly Christian. Sinhalese literature, therefore, in spite of its excellence, cannot be considered incapable of improvement by contact with the life and thought outside. Its impact with Christianity has resulted (1) in the urge for a systematic study of grammar and vocabulary, (2) in the absorption of new ideas, and (3) in the introduction of a new leaven that made for a simpler and forthright style of expression. It is not contended that Sinhalese Christian literature within the short period of its existence, excelled or even equalled either in volume or in literary form, the literature produced outside the influence of Christian thought in this country. But, it must be admitted, that Christianity even in the two first centuries of its existence here, in spite of wars and strifes, fears and disappointments, did make a contribution to Sinhalese literature, that is worth being recorded and gratefully remembered.

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Plate I :

The first page of "Singaleesch Gebede Boek" (Sinhalese Prayer Book), printed at the Government Printing Press of Colombo, 1737. The text claims to be the first book printed with the new Sinhalese types. "The earliest plakaat in Sinhalese type, in the Archives (of Colombo) is dated 6th April, 1737; the earliest Dutch 31st May 1740, the earliest in Tamil 6th August, 1742." (Catalogue of the Dutch Archives of Colombo: by M. W. Juriaanse 1943; foot-note p. 127).

Plate II :

A page from the Sinhalese hymnal, printed at the Colombo Printing Press in 1768.

Plate III :

The title page of the Sinhalese version of the Four Gospels, printed at the Colombo Printing Press in 1739.

OBITUARY

ARTHUR WILLEY, F.R.S.

(Honorary Member of this Society, 1910)

The death of Arthur Willey, F.R.S., D.Sc., Professor Emeritus of Zoology at MacGill University, Canada, will be regretted by all who knew him in Ceylon. Cambridge appointed him Balfour Scholar and as such he worked in New Guinea and New Britain amassing rich zoological collections that were worked out by himself and experts in Europe and published in the *Zoological Results* he edited.

In 1902, Willey succeeded Mr. A. Haly as Director of the Colombo Museum.

The lack of literature had compelled Haly to be merely a collector, depending largely on outside institutions to work out what he collected. Willey removed this handicap by establishing the Museum Journal, *Spolia Zeylantia*, which soon attracted exchanges from leading scientific institutions throughout the world. He thus obtained valuable literature which the Museum would not have been able to purchase. Mr. J. Stanley Gardiner, F.R.S., Emeritus Professor of Zoology for Cambridge writes of Willey in *Nature* No. 3822 as follows:—"The Museum began to take a scientific shape, no longer merely a collection of curiosities. It was an uphill job at first, the attitude of the ruling authorities being deplorable, while collectors seldom appreciated the necessity of accurate data. The *Spolia Zeylantica* was founded as a quarterly Journal, since when Zoology in Ceylon has never looked back." The Journal was earning 1,113 parts of scientific periodicals per annum for the Museum before war broke out. Willey was a member of the Royal Asiatic Society (Ceylon Branch), and rose to be one of its Vice-Presidents. He was also appointed Marine Biologist in addition to his other duties in 1907. He left Ceylon in 1910.

Willey was born in 1867 and died on December 26, 1942. His name will be remembered so long as specialists in South Asiatic Geology, Zoology and Anthropology consult the research published in the journal he founded.

PROCEEDINGS OF COUNCIL MEETINGS

7th December, 1942

Present :—Sir D. B. Jayatilaka, President, Messrs. C. H. Collins, E. W. Perera and Dr. A. Nell, Vice-Presidents; Hon'ble Mr. C. W. W. Kannangara, Messrs. P. E. P. Deraniyagala, R. L. Brohier, F. A. Tisseverasinghe; Dr. G. C. Mendis, Hony. Treasurer and Dr. P. E. Pieris, Acting Hony. Secretary.

After confirming the Minutes of the previous Meeting, it was agreed to present the Accounts audited up to 31st December, 1941 at the General Meeting, and to obtain authority for the Council to deal with the Accounts up to 31st October, 1942, as their audit was not yet closed.

In view of the President's approaching departure for India, he tendered his resignation, and Mr. C. H. Collins was unanimously nominated to succeed him. Mr. Collins moved and Mr. Perera seconded a vote of thanks to the outgoing President for his services, who briefly acknowledged the same.

Nominated the following :—Mr. D. N. Wadia as Vice-President; Dr. Pieris as Hony. Secretary and Treasurer; Mr. E. W. Kannangara, O.B.E. as Co-Hony. Secretary, Dr. Mendis as an Ordinary Member of Council.

13th May, 1943

Present :—Hon'ble Mr. C. H. Collins, C.M.G., President; Dr. Nell, V.P.; Hon'ble Mr. A. Mahadeva; Dr. Paronavitana and the Hony. Secretary. A letter of excuse from Mr. R. L. Brohier was read.

As the Minutes of the previous Meeting were missing, decided that they should be drawn up afresh. Approved of K. D. Richard's appointment as Peon on Rs. 27.50 a month. Approved of the removal from office of the clerk, Mr. W. Mendis. The question of the payment of his salary for February and March, and the disposal of the security deposited by him, will be considered when the Secretary reported that the Society had no further claim on him. Approved of Mr. D. L. Jayasekara's appointment as clerk on Rs. 60 a month.

Certain payments were authorised. After reading the Secretary's report on the printing of the Sinhalese script of the extended Mahavamsa, resolved to suspend printing till funds were available.

Mr. M. A. Perera (proposed by C. E. Godakumbura and J. de Lanerolle) was elected a Member. Mr. E. W. Kannangara was elected Hony. Treasurer in place of Dr. Pieris. It was also arranged that in future Mr. Kannangara should have the general supervision of the office, while all literary work, including the Journal, arrangement of Meetings, and the Library, will continue in Dr. Pieris' charge.

Mr. Wadia's paper "Thirty Years of Science in India" was selected for reading at the Annual General Meeting. Mr. Deraniyagala's two papers—A new Cyprinoid fish from Ceylon, and The Stone Age and Cave Men of Ceylon—were also accepted for reading at the Meeting and printing in the Journal. A paper by Mr. Hettiarachchi was referred to Dr. Paronavitana. The date and place of the Annual Meeting were referred to the President and Dr. Nell.

Correspondence with the Librarian, University of Ceylon, was tabled and the action taken regarding Institutional Membership was approved.

15th October, 1943

Present :—Mr. Collins, President; Dr. Nell, V. P.; Drs. Paronavitana and Mendis; Messrs. Deraniyagala, Wadia, C. L. Wickramasingha, J. de Lanerolle, Hony. Treasurer, and Hony. Secretary. Excuses from Messrs. Mahadeva and Brohier were read. After confirming Minutes of the Meetings of 7th December, 1942 and 13th May, 1943 the following new Members were elected :—W. Ivor Jennings, D. Litt; N. D. A. Silva Wimalakirti; W. D. Godsall, C. C. S.; E. Goonaratne, C. C. S.; H. E. Tennekoon, C. C. S.; W. D. Gunaratne, C. C. S.; P. Sri Skanda Rajah, Magistrate; L. Jayasundera, C. C. S.; Hon'ble Mr. G. E. de Silva, M. S. C.; Rev. H. W. Spillett; G. V. P. Samarasinghe, C. C. S.; W. H. Moore, C. C. S.; A. M. A. Azeez, C. C. S.; J. N. Arumugam, C. C. S.; C. Nagalingam, D. J.; Rev. Fr. Peter Pillai, O. M. I.; J. F. Jansz; H. C. Wijesinghe, C. C. S.; C. Sittampalam, C. C. S.; H. W. Amarasuriya, M. S. C.; E. G. Eastman; E. V. Sethukavalar, C. C. S. Hon'ble Mr. F. J. Soertsz, P. J.; A. P. Jayasuriya, M. S. C.; K. J. Rajaratnam; C. C. S.; D. A. A. Perera; A. C. Richards; L. J. D. Fernando; A. E. T. Gibbon; N. R. Ratnaike; A. Rajakarier; Rev. Fr. S. I. Pinto; A. Gardiner (Life Member); Tudor Ranasinhe (Life Member); J. B. Jayasekere.

Resolved that no subscriptions should be recovered from them for the remainder of this year.

Resolved that the following have ceased to be members, for non-payment of subscriptions:—C. D. F. Abeyakoon; C. E. C. Bulatsinhala; N. J. S. Cooray; J. R. Dashwood; H. Don Charles; P. Dammananda Bhikku; J. C. De; D. J. Edirisinghe; D. C. Gunatilake; A. R. Hughes; A. Indananda Bhikku; R. K. Iyer; A. P. G. Jayawardene; Miss M. W. Jurriaanse; V. Kandiah; P. Kandiah; P. B. Kechelgamuva; J. A. Will Perera; W. V. D. Pieris; V. H. Ranatunga; F. R. Rodrigo; D. L. S. Wijesinghe; D. S. Wijesinghe.

The Treasurer and Secretary were instructed to deal with the case of Mr. A. B. Colin de Zoysa.

The Treasurer tabled a statement of new members and subscriptions collected since he assumed office; the Council expressed its great satisfaction at the progress made. Audited accounts for the period 1st January, 1942-31st October, 1942 were accepted. Instructed the Treasurer to prepare a further statement for the subsequent period till he assumed duties from the materials available. Directed the payment of subscriptions by four members to whom official receipts have not been forwarded, to be recorded. Authorised the payment of certain Bills.

Resolved that the late clerk, Mr. W. Mendis, should be called upon to explain the irregularities which have been discovered and to show cause if any why his security and the salary withheld should not be credited for the losses occasioned by the irregularities: President and Treasurer to take necessary action.

Resolved to open the Library on Sundays from 9.30 a.m. till noon and to close it and the office on Mondays. The attention of members should be drawn to the non-return of books borrowed by them. The Treasurer will take action about those borrowed by the late Mrs. C. Batuvantudave, and the President in regard to those removed by Miss Jurriaanse who has left the Island. Approved of the Ceylon University Review and the Calcutta Imperial Library Catalogue being placed on the Exchange List. Approved of Mr. Wadia's paper "Thirty Years of Science in India" being printed. The Secretary will report on the numbering of the Parts of the Journal. Fixed the next General Meeting for 4th November, when the Rt. Rev. Dr. E. Peiris' paper "Sinhalese Christian Literature in the xvii and xviii Centuries" will be read.

Certain suggestions were made about the observance of the Society's Centenary, and the President stressed the need of early action to secure a permanent home for the Society.

ANNUAL GENERAL MEETING

7th December, 1942

His Excellency Sir Andrew Caldecott, G.C.M.G., Patron, was in the Chair and there were present the three Vice-Presidents Messrs. Collins, Perera and Nell, with several members and visitors.

After confirming the Minutes of the Meeting held on 30th September, 1941, Mr. Collins announced that the Council had selected Dr. Pieris to represent the Society on the University Court; the selection was approved.

The audited accounts for the year ending 31st December, 1941 were adopted. With regard to the further accounts up to 31st October, 1942, which had not been audited yet, Mr. Collins moved that the Council be authorised to deal with them. Approved.

The Annual Report was read and adopted. (printed with the accounts)

The following elections were made to fill existing vacancies:—

<i>President :</i>	Mr. C. H. Collins, G.C.M.G.
<i>Vice President :</i>	Mr. D. N. Wadia, M.A.
<i>Hony. Secretaries :</i>	Dr. P. E. Pieris and Mr. E. W. Kannangara, O.B.E.
<i>Hony. Treasurer :</i>	Dr. P. E. Pieris

*Ordinary Members of
Council :*

Dr. S. Paranavitana
Mr. P. E. P. Deraniyagala
Hon'ble Mr. Mahadeva, M.S.C.
Mr. C. L. Wickramasinha, C.C.S.
Hon'ble Sir J. C. Howard, C.J.
Messrs. F. A. Tisseverasinghe, Julius de Lanerolle and Dr. G. C. Mendis

Mr. J. H. O. Paulusz read his Paper "The History of the Government Archives." Comments were offered by Messrs. E. W. Perera, de Lanerolle, Collins, P. E. Pieris, and Miss Jurriaanse, after which the Chairman conveyed to the Lecturer the Society's thanks for the Paper.

GENERAL MEETING: 23rd July, 1943

Mr. C. H. Collins, c.m.c., President, in the Chair. There were also present Dr. Nell, v.p., and several Members and visitors. After confirming the Minutes of the previous Meeting, Mr. Wadia read his Paper "Thirty Years of Science in India" (printed).

In answer to the Secretary he further explained that the reports of his scientific work in Ceylon were now with the Printer for early publication.

After thanking Mr. Wadia for the Paper the President next called on Mr. P. Deraniyagala who read two Papers, (printed):

- (a) A New Cyprinoid Fish from Ceylon,
- (b) The Stone Age and Cave Men of Ceylon. Pt. ii.

The Papers were illustrated by drawings and photographs. Mr. H. L. Caldera, a visitor, expressed a hope that the Papers if not published by the Society, would even be published elsewhere as they were of such great general interest.

Mr. D. N. Wadia commented on the Geological significance of the presence of this small fish in Ceylon and Burma and its absence from India.

Dr. G. C. Mendis suggested that the Burma species might have come into existence independently of the Ceylon variety.

The Secretary stated that the Papers have been selected for publication in the next journal.

After Mr. Deraniyagala had replied to the questions put to him the President expressed appreciation of the excellent way in which the Director of Museums was utilising his enforced stay in Pelmadulla in the difficult conditions existing in that place to carry on scientific investigations in the caves and among the rocks of the District. He also drew attention to the Society's Library, which, thanks to the Minister for Agriculture, has been allowed temporary accommodation at Visaka Vidyalaya where a number of shelves had been set up and the books made available to Members. The Society will have to look for a permanent home for the future and Members would greatly help if they will promptly pay their subscriptions.

GENERAL MEETING, 4th NOVEMBER, 1943

Present:—The Patron, President, two Vice-Presidents and thirty members and a large number of visitors.

The Minutes of the last meeting were read and confirmed. His Excellency expressed his pleasure at seeing such a large gathering present.

The election of the following new members was announced:—

- | | |
|--|---------------------------------------|
| 1. Mr. A. Rajakarier | 2. Mr. N. D. A. Silva Wimalakirti |
| 3. Mr. H. C. Wijesinghe | 4. Mr. C. Nagalingam |
| 5. Very Rev. Fr. Peter A. Pillai, O.M.I. | 6. Mr. L. Jayasundara |
| 7. Dr. W. Ivor Jennings | 8. Mr. W. D. Godsall |
| 9. Mr. E. Goonaratne | 10. Mr. H. E. Tennakoon |
| 11. Mr. P. Sri Skanda Rajah | 12. Hon. Mr. F. J. Soertsz |
| 13. Mr. A. R. T. Gibbon | 14. Rev. H. W. Spillett |
| 15. Mr. G. V. P. Samarasinghe | 16. Mr. W. D. Goonaratne |
| 17. Mr. W. H. Moore | 18. Mr. H. W. Amarasuriya, M.S.C. |
| 19. Mr. A. P. Jayasuriya, M.S.C. | 20. Mr. E. J. Rajaratnam |
| 21. Mr. A. C. Richards | 22. Mr. L. J. D. Fernando |
| 23. Mr. C. Sittampalam | 24. Mr. B. V. Sethukavaler |
| 25. Mr. A. M. A. Azeez | 26. Mr. D. A. A. Perera |
| 27. Mr. Tudor Ranasinghe | 28. Mr. A. Gardiner |
| 29. Mr. J. B. Jayasekera | 30. Rev. Fr. Sebastian Ignatius Pinto |
| 31. Mr. N. R. Ratnaike | 32. Mr. J. N. Arumugam |
| 33. Mr. E. G. Eastman | 34. Mr. J. F. Jansz |
| 35. Hon. Mr. Geo. E. de Silva | |

The Treasurer stated that since he assumed duties over Rs. 3,000 of subscriptions had been collected.

The Chairman introduced the Rt. Rev. Dr. Edmund Peiris, O.M.I., Bishop of Chilaw, who read his Paper, "Sinhalese Christian Literature of the XVII and XVIII Centuries." The Chairman commented on the Paper which had been listened to with much appreciation. He illustrated the influence of Bible translations on a country's language by drawing attention to what had taken place in England since the Latin version of the Bible was replaced by the Authorised and later by the Revised English Translations. On behalf of the Society he offered to the lecturer its hearty thanks.

ANNUAL REPORT

Read on 7th December, 1942

Your Council has the honour to submit their report, which in consequence of the greatly regretted delay in holding the Annual General Meeting, is framed to cover the period up to 31st October, 1942. At the last such Meeting, held on 31st March, 1941, the following elections to the Council took place:—

<i>President :</i>	The Hon'ble Sir D. B. Jayatilaka
<i>Treasurer :</i>	Dr. G. C. Mendis
<i>Secretary :</i>	Mr. K. Vaithianathan
<i>Ordinary Members :</i>	Hon'ble Mr. W. A. de Silva, Very Revd. Fr. S. G. Perera, Dr. R. L. Spittel, and Messrs. T. B. Russell, and E. Reimers.

On the subsequent resignation of Father Perera, Mr. F. A. Tisseverasinghe was co-opted in his place. The Council met eight times.

The Society lost eleven members by death; among them was one Honorary Member, Mrs. Rhys Davids, regarding whose distinction in the world of scholarship no words are needed from us. Among the rest should be specially mentioned Dr. S. C. Paul and Mr. W. A. de Silva, each of whom had served as Vice-President, and Rambukvelle Siddhartha Thera; all three had by contributing papers, and taking part in discussion materially advanced the aims for which the Society has been established. Herod Gunaratna, Mudaliyar, for many years a member of this Council, has also to be included. News has also been received of the death of Humphrey William Codrington in England; his contributions to the Numismatics, Epigraphy and History of the Island are distinguished by refined scholarship, and he will always be remembered in the Society as the editor of the "Diary of Mr. John D'Oyly" which it published.

Three new members—S. Subramaniam, S. F. de Silva, and C. L. Beling have been elected and four resigned. The number of members on 31st October, 1942 was two hundred and fifty-seven.

There have been five General Meetings at which the following papers were read:—

26th Feb. 1941	...	The Vanishing Veddahs, (Cine films) R. L. Spittel.
31st March	..	A Rebellion Against Narendra Sinha. The President.
13th June	..	Gaja Bahu I and his Times. Dr. S. C. Paul.
25th August	..	Mandalagiri Vihara (lantern slides) Dr. S. Paranavitana.
30th Sept.	..	Recent discoveries in Indian Archaeology (lantern slides), Rao Bahadur K. N. Dikshit, Director-General of Archaeology, India.

Two numbers of the Journal, forming parts of Vol. XXXV, were issued, containing the following:—

Number 93:—

1. Sinhalese Embassies to Arakan. Sir D. B. Jayatilaka.
2. Some Aspects of the Asiatic Elephant in Zoology and Ethnography. Part II. P. E. P. Deraniyagala.
3. Tamil Householdiers' Terrace, Anuradhapura. S. Paranavitana.
4. Some Botanical Fossils from Ceylon. P. E. P. Deraniyagala.

Number 94:—

1. Some Mediaeval Representations of Sinhala Wrestlers and Gladiators, Part II. P. E. P. Deraniyagala.
2. The Beira Lake of Colombo—its fluctuations and relation to recent changes of the sea level. D. N. Wadia.
3. Proceedings.

Exchanges have been received from :—

The Smithsonian Institute, Washington ; the American Oriental Society, Connecticut ; The American Philological Society, Baltimore ; The Dutch Burgher Union of Ceylon ; The Royal Asiatic Society of Great Britain and Ireland ; l'École Française de Extrême-Orient, Hanoi ; The Asiatic Society of Bengal, Calcutta ; The Behar and Orissa Research Society, Patna ; The Asiatic Society of Bombay ; The Mythic Society, Bangalore ; The Indian Historical Quarterly, Calcutta ; The Burma Research Institute, Burma ; The Institute of Historical Research, London ; The School of Oriental Studies, London ; The Royal Society of New South Wales, Sydney ; The Anthropological Society, Bombay ; The Oriental Institute, Baroda ; The Government Epigraphist for India.

The Council gratefully acknowledges donations received from the following :—

The Director-General of Archaeology, India ; The University of Mysore, Bangalore ; The University of Calcutta ; The Government of Panjab ; The Ceylon Government ; The Director, Colombo Museum ; The Archaeological Commissioner, Colombo ; The Registrar-General and the Director of Commercial Intelligence, Colombo ; The Director of Medical & Sanitary Services ; The Deccan Research Institute, Poona ; and the Minister of Communications and Works, Colombo.

The Future

The new Museums Ordinance which came into operation contains the following provisions :—

" All books and documents which may have been transferred to the Colombo Museum by the Ceylon Branch of the Royal Asiatic Society under the provisions of the Museums Ordinance (Chapter 143) and are at the prescribed date or preserved at the Colombo Museum shall be returned to the Ceylon Branch of the Society.

The Director is hereby required, upon request made in that behalf by the Honorary Secretary for the time being of the Ceylon Branch of the Society, to deliver all such books and documents into the custody of the Honorary Secretary ; and all books and documents so delivered shall be deemed to have been duly returned to the Ceylon Branch of the Society.

(2) In any case where any book or document is not returned to the Ceylon Branch of the Royal Asiatic Society before the expiry of a period of three months from the prescribed date by reason of the failure of the Honorary Secretary of the Ceylon Branch of the Society to remove such book or document from the Colombo Museum or to take such book or document into his custody, neither the Director nor the Government shall be liable to or in respect of any claim made by the Society or by any other person, in respect of the loss or destruction of such book or document.

(3) Nothing in section 3 (2) or in paragraphs (b), (c) and (d) of section 7 of this Ordinance shall apply in the case of any book or document which is required by subsection (1) of this section to be returned to the Ceylon Branch of the Royal Asiatic Society."

As a consequence the connection of the Society with the Colombo Museum which has existed since 1873 is now to a large extent brought to a close and the Society has to face the question of a future home. In consequence of the evacuation of the Museum in March, 1942, the Society's Library and the Office were removed to 5th Lane, Kollupitiya, where temporary accommodation was kindly provided by the Home Minister at his office. It is now being arranged at the Visakha Vidyalaya in Vajira Road through the good offices of Mr. C. L. Wickremasinghe, c.c.s., Land Commissioner. The Government has also made a grant of Rs. 960 to meet the costs of removal and the provision of shelves.

Certain associated activities remain to be noticed. The responsibility for the *Sinhalese Etymological Dictionary* has since November, 1941 been transferred to the University authorities. The accumulated funds and stocks are being transferred to Government. From a report kindly supplied by the *Editor, Sinhalese Dictionary*, the following is extracted :—

The sixth part of the Sinhalese-English Dictionary was issued during this period.

The work of the seventh part of the Sinhalese-English Dictionary was begun in June, 1941, but it was not continued during the latter part of this period, because it was decided that all attention should for the present be concentrated upon the Sinhalese-Sinhalese Dictionary, making the latter overtake the former in the process of publication.

The fifth part of the Sinhalese-Sinhalese Dictionary was issued in December, 1941

The editorial work of the sixth and seventh parts of the Sinhalese-Sinhalese Dictionary was completed within this period. They are now awaiting publication. Professor Geiger's Sinhalese Etymology, consisting of xii+196 pages, was issued in November, 1941.

The Secretary of the *Historical Manuscripts Commission* reports that a decision was reached not to curtail its activities during the war. On the death of Rambukvelle Siddhartha Thero, another Bhikku, Amunugama Vipassi Thero, was appointed a member, and two meetings were held. The examination of documents registered under the Ordinance of 1866 is being continued by Dr. Paranavitana, and some Tamil olas from the Registrar General's Office were scrutinised by Father S. Gnanaprakasara, O.M.I. Dr. Nell has undertaken to prepare a narrative about the brigand Sardiël from the records found by Professor Pakeman at the Kegalla Kachcheri. The copies of MSS. kept for reference at the Museum Reading Room have now been taken charge of by the Archivist; they include various Hevakam vattoru and sittu, the Kadaimpota of Siyane Korale, and a Hi Lekam mitiya. Some documents from the collection of Sir Alexander Johnston, received from the Colonial Office and referred to the Commission by His Excellency the Governor, were reported on by Mr. E. W. Perera, and have been entrusted to the Government Archivist. They will be known as "The Christie section of the Johnston Papers".

The important summary supplied by the Archaeological Commissioner is printed in full.

SUMMARY OF ARCHAEOLOGICAL WORK IN 1941

Circumstances which prevailed during the year were not conducive to a vigorous policy of archaeological activities. Nevertheless, the department can lay claim to considerable achievement in 1941, both in excavation and conservation work.

The maintenance of the archaeological reserves at Anuradhapura, Mihintale, Sigiriya, Polonnaruwa and other historical sites was continued as in previous years and a beginning was made in improving the amenities of the ancient monuments by planting flowering and ornamental trees in their vicinity.

At Anuradhapura, the excavation of the site of the Pācīna-tissapabbata Vihāra, mentioned in the summary for the last year, was continued. The outer-gateway of the monastery, bordering the present high road to Trincomalee, was exposed to view and a broad avenue leading from this gateway and ending with a flight of stone steps facing the entrance to the raised quadrangle, was brought to light. The remains of two parallel brick walls which enclosed the avenue were also unearthed.

The conservation of the remains brought to light on this site last year was taken in hand. What remained of the retaining wall of the quadrangle on which are located the principal shrines of the monastery was conserved. In order to prevent the edges of the quadrangle from being washed down it was necessary to rebuild, with a broken face, the upper part of this retaining wall which had completely disappeared. Great care was taken to preserve the few traces remaining of the elephant figures which impart a considerable archaeological interest to this retaining wall.

The restoration of the beautiful stone bath (referred to as Pokuna C in Bell's Annual Report for 1901, p. 8), undertaken last year, was completed in 1941. The restoration of the adjoining bath (Pokuna B) and the connected stone chamber was also taken in hand and, at the time of writing, considerable progress has been made in the completion of this work. The stone-lined under-ground channel through which the water was let out from the main bath was excavated and rebuilt so that the rain water does not at present stagnate in the bath making it a breeding place of mosquitoes. It is intended to continue the work of conservation of the connected ruins and when the whole group is properly dealt with and the grounds appropriately laid out, this site would be one of the most attractive in Anuradhapura.

At Mihintale, the restoration of the flight of steps leading to the "Bhojana-sālāva" terrace was completed. The remains of two gateways in the vicinity of the Kaludiya-pokuna were conserved.

At Sigiriya, the conservation of the remains of the stūpa in the Mahānāga-pabbata Vihāra (now known as Rāmakalē) was taken in hand and considerable progress had been made at the end of the year. The city wall to the west of the rock was completely cleared of the jungle, so that the visitor can now walk along the whole length of the lofty ramparts, impressive even in their dilapidated condition, and see the broad moat still holding water in places.

The standing image of the Buddha (popularly called that of Ānanda) at Gal-vihara was for some years in danger due to a crack which had developed across the neck. The crack was noticed as far back as 1930 and at that time various measures were considered to prevent the crack from expanding and thus making the head of the image to fall down. It was then agreed that the best method of dealing with the threatened danger without disfiguring the image was to pin the head to the torso by means of a stainless steel bar, the upper part of which is to be bent and fixed to the rock behind the image. A stainless steel bar of the required size and shape was also imported in 1930 from England. But in order to insert the steel bar it was necessary to bore a hole $1\frac{3}{4}$ in. in diameter and $3\frac{1}{2}$ ft. in depth from the crown of the head and through the neck to the chest. It was suggested that the boring of this hole involved the risk of damaging the image and the work was then allowed to stand by. In the meantime the crack gradually extended and in 1941, there remained only a few inches for it to appear at the back of the image. With the approval of the Minister, this difficult work was undertaken by the department last year and brought to a successful completion under the personal supervision of my chief draughtsman. Thus this well-known image is out of danger for a long time to come.

The main entrance on the eastern side of the group of shrines, of which Lankātilaka is the centre, has been cleared of the debris in which it was covered. A few feet to the south of this entrance and lying outside the outer prakara of Lankātilaka group is a small stūpa built on a square plinth. This monument is aligned due east of the Lankātilaka and its position indicates that it was a shrine of some consequence. The stūpa and the plinth on which it stands were cleared of the debris in which they were buried but nothing was discovered in the course of the excavation that would have helped us in determining the identity of the monument.

The most important work undertaken by the department during the year has been the excavation and conservation of the Vatadāgē at Madirigiriya, the best preserved of this class of shrine to be seen anywhere in the island. A detailed account of the work carried out here in 1941 has been included in a paper read before a general meeting of the Society, last August.

The conservation of the ruined Portuguese church at Chankanai in the Jaffna District was carried out on behalf of this department by the P.W.D.

A number of monuments in private ownership were declared as protected under Section 18 of the Antiquities Ordinance. They include the Mahasaya at Mihintalē, the Avukana Vihāra and the Ambakke Dēvāle.

RECEIPTS AND PAYMENTS ACCOUNT FOR THE YEAR
ENDED DECEMBER, 1941.

RECEIPTS

To Balance as at 1-1-41	...	...	Rs.	3,295.50
.. Government Grant—				
Sinhalese Dictionary Fund	...	...	..	13,125.00
.. Sales of Publications	...	...	..	128.00
.. Sale of Reprints	...	...	..	11.50
.. Annual Subscriptions—				
Year 1937	...	Rs.	21.00	
" 1939	...	..	31.50	
" 1940	...	..	179.00	
" 1941	...	..	514.25	
" 1942	...	..	21.00	766.75
.. Life-Membership Fee and Entrance Fees	...	..	..	71.00
.. Interest—				
Ceylon Savings Bank (Fixed Deposit)	...	Rs.	37.50	
Ceylon Savings Bank (Security)	...	..	6.30	43.80
				Rs. 17,441.64

PAYMENTS

By Sinhalese Dictionary Fund (as <i>per contra</i>)	...	...	Rs.	13,125.00
.. Salaries—Clerk	...	Rs.	762.50	
Peon	...	..	100.50	1,163.00
.. Postage	...	..	..	45.41
.. Printing and Stationery	...	..	..	866.26
.. Travelling	...	..	..	27.53
.. Sunday Allowances—Clerk	...	Rs.	57.00	
Peon	...	..	14.25	71.25
.. Hire of Epidiascope	...	..	..	15.00
.. Telephone Charges	...	..	..	11.70
.. Advance to Peon	...	..	..	15.00
.. Overtime to Clerks and Peons	...	..	..	22.25
.. Bank Charges	...	..	..	3.08
.. Miscellaneous Expenses	...	..	..	171.45
.. Balance as at 31-12-41—				
Imperial Bank of India (Current Account)	Rs.	387.11		
Ceylon Savings Bank (Fixed Deposit)	..	1,288.10		
Ceylon Savings Bank (Security Deposit)	..	220.45		
Petty Cash in Hand	..	11.30		
Postage in Hand	..	3.75	1,910.71	
				Rs. 17,441.64

Audited and found correct.

(Signed) TERENCE PERERA & Co.,
Certified Public Accountants,
Auditors.

Colombo, 5th December, 1942.

**RECEIPTS AND PAYMENTS ACCOUNT FROM THE 1st
JANUARY, 1942 TO 31st OCTOBER, 1942**

To Balance on 31-12-41	...	Rs.		1,910.71
To Government Grant	...			1,460.00
To Sales of Publications	...			54.34
To Life Membership and Entrance Fees	...			72.50
To Annual Subscriptions	...			987.50

Rs. 4,485.95

By Salaries—Clerk	...	Rs.	715.00	
Peon	...	..	283.34	Rs. 998.34
.. Postage and Stationery	...		...	149.63
.. Loans—Clerk	...	Rs.	60.00	
Peon	...	..	20.00	80.00
.. Library Shifting	...		...	242.32
.. Gratuity to Peon	...		...	150.00
.. Travelling, Telephone and other Expenses	...		...	21.00
.. Balance as at 31-10-42	---			
Imperial Bank of India	...	Rs.	1,320.48	
Ceylon Savings Bank (Fixed Deposit)	...	..	1,288.10	
Ceylon Savings Bank (Security Deposit)	...		220.45	
Postage in Hand	...		8.07	Rs. 2,843.70

Rs. 4,485.95

We have prepared the statement from the books and certify that this is true and correct. The statement does not take into account the expenses incurred but unpaid or income accrued but not received at 31st October, 1942.

(Signed) **TERENCE PERERA & Co.,**
Certified Public Accountants,
Registered Auditors.

RECEIPTS AND PAYMENTS ACCOUNT FOR THE YEAR
ENDED 31st DECEMBER, 1941

Chalmers Oriental Trust Fund

To Balance on 31-12-40	...	...	Rs.	571.23
.. Ceylon Savings Bank Interest	...	...	"	16.95
			Rs.	588.18

By Balance—				
Ceylon Savings Bank	...	Rs.	584.80	
Cash in Hand	...	...	3.29	Rs. 588.18
				Rs. 588.18

Chinese Records Translations Fund

To Balance on 31-12-40	...	...	Rs.	2,498.60
.. Ceylon Savings Bank Interest—				
Folk Songs of the Sinhalese	...	Rs.	41.10	
Chinese Records Translations Fund	...	...	33.75	74.85
				Rs. 2,573.45

By Balance—				
Ceylon Savings Bank—				
Folk Songs of the Sinhalese	...	Rs.	1,411.54	
Chinese Records Translations Fund	...	...		1,161.91
				Rs. 2,573.45

Audited and found correct.

(Signed) **TERENCE PERERA & Co.,**
Certified Public Accountants,
Auditors.

Colombo, 5th December, 1942.

PUBLICATIONS RECEIVED

Indian Hist. Quarterly, xviii. 4; xix. 1, 2; Jr. Royal Empire Soc. xxiii. 6; xxiv. 1-4; Jr. Dept. of Letters, Calcutta University, xxxiii.; American Jr. of Philology lxiv. 3; Memoirs, Arch. Survey of India, 68, 69; Jr. Roy. Asiatic Soc. Gt. Britain and Ireland, Parts 1, 2 (1943); Jr. and Proc. Royal Soc. of New South Wales lxxxi. 3; Endeavour ii. 6; Dutch Burgher Union of Ceylon, xxxii. 4; xxxiii.; 1, 2; Theosophist, lxiv. 9; Bul. Institute of Hist. Research xix. 56; Bul. Deccan College Research Inst. iv. 2; Jr. Bihar and Orissa Research Soc. xxix. 1, 2; Maha Bodhi Soc. l. 11, 12; li. 1-8; Buddhism in England xvii. 5; The Middle Way, xviii. 1, 2; Quarterly Jr. Mythic Soc. xxxiii. 4; Univ. of Ceylon Review i. 1; Imp. Library Catal. l. ii; Trade Jr. of Ceylon Govt. viii. 6-9; D. B. Jayatilaka; Jataka Atuva Getapadaya (for review).

Members are requested to make the following alterations in their List of Members.

Transfer from Ordinary to Life Members:—

Deraniyagala, P. E. P., Colombo, elected 1925; Deraniyagala, J. F. P., Pasyala, elected 1930; De Saram (Mrs.) F. R., Pasyala, elected 1920—Life Members 1942; Nell, Andreas, Colombo, elected 1887; Wanasundara, D., c.c.s., J.P., Ratnapura, elected 1929; Kaunangara, E. W., O.B.E., c.c.s., Colombo, elected 1916; Abeysinghe, A. N. D. A., Negombo, elected 1931; Hancock, W. R., J.P., U.M., Kadugannawa, elected 1927; De Fonseka, J.P., Colombo, elected 1924; Jayasinghe, D. S., Minuwangoda, elected 1926; Mamujee, A., Bambalapitiya, elected 1927; Saravanamuttu, P., c.c.s., Colombo, elected 1928; De Mel, C. H., Nuwara Eliya, elected 1925; Rodrigo, J. L. C., Colombo, elected 1923; Sam J. C. Kadirgamar, Colombo, elected 1919; Fernando, J. S. A., Veyangoda, elected 1928—Life Members 1943.

New Life Members:—

Ranasinghe, Tudor, J.P., U.M., Katana, elected 1943—Life Member 1943.

Add. Perera, C. B. P., c.c.s., Vavuniya, elected 1939; Perera, M. Albert, Pannipitiya; Rajakarier, Angelo, B.A., Bambalapitiya; Wimalakirti, N. D. A. Silva, Bandarawela; Jennings, William Ivor, D. Litt., Vice-Chancellor, University of Ceylon; Very Revd. Fr. Peter of Alcantara Pillai, O.M.I., St. Joseph's College; Fernando, L. J. D., Dept. of Mineralogy, Colombo; Gibbon, Alexander Robert Turing, Carolina, Watawala; Godsall, Walter Douglas, c.c.s., Colombo; Goonaratne, E. c.c.s., Kurunegala; Tennekoon, Herbert Ernest, c.c.s., Homagama; Gunaratne, Walter Dandris, c.c.s., Colombo; Sri Skandā Rajah, P., Gampaha; Jayasundara, Layard, c.c.s., Batticaloa; De Silva, George E., Minister for Health, Kandy; Revd. Spillett, Hubert William, Colombo; Samarasinghe, George Victor Perera, c.c.s., Trincomalee; Moore, W. H., c.c.s., Colombo; Azeez, A. M. A., c.c.s., Colombo; Arumugam, Joseph Nalliah, c.c.s., Borella; Nagalingam, Chellappah, District Judge, Kandy; Jansz, James Frederick, Panadura; Wijesinghe, Harris Chandra, c.c.s., Dehiwela; Sittampalam, Cathiravelu, c.c.s., Mannar; Amatasuriya, Henry Woodward, M.S.C., Galle; Eastman, Edward George, Colombo; Sethukavaler, Benjamin Victor, c.c.s., Trincomalee; Soertsz Francis Joseph, Puisne Justice, Colombo; Jayasuriya, Alexander Perera, M.S.C., Horana; Rajaratnam, Eliyatamby James, c.c.s., Colombo; Perera, D. Arthur Albert, Nugegoda; Richards, Arthur Courtney, Colombo; Ratnaike, Nalin Rajendra, Bambalapitiya; Revd. Pinto, Sebastian Ignatius, M.A. (Oxon) B.D. (Rome), Aquinas Hall, Bambalapitiya; Jayasekera, John Bede, Mutwal; A. Gardiner, Abraham, Regal Theatre—elected 1943.

Delete. Willey, Arthur, D. Sc. (London), M.A. (Cantab), F.R.S.; De Silva, W. Arthur, J.P., M.S.C.; Batuwantudawe, Agnes; Blok, Solomon Cecil; Jayawardene, Dr. Chas. G.; Moonemale, Theodore Henry Edward, J.P., U.M.; Proctor, Robert Chelvadurai; Kumaranayagam, Rasanayagam, B.Sc., Hons. (Lond.), A.M.J.C.E., A.M.I.S.E.; Noel-Paton, R., Abayakoon, C.D.F.; Goonatilake, Dharmachandra, Coomarapatirana; Dhammananda, Rev. P.; Indananda Rev. Atabage; Jayawardene, Arthur Peter Abeysinghe; Jurrianse (Miss) Maria Wilhelmina; Kandiah, V.; Kandiah, Ponnambalam; Kehelgamuwa, P. B.; Perera, J. A. W.; Pieris, W.V.D.; Ranatunga, V. H.; Rodrigo, F. R.; Wijemanne, D. S.; Wijesinghe, D. L. S.; Dashwood, J. R.; De, J. C.; Deraniyagala, P. E. P.; Deraniyagala, J. F. P.; De Saram (Mrs.) F. R.

