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*The design of the Society is to institute and promote inquiries into the  
History, Religions, Languages, Literature, Arts, Sciences and  
Social Conditions of the present and former inhabitants  
of the Island of Ceylon, and connected cultures*

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## Professor Sir Ralph L. Turner

(Lecture delivered before the Branch on Thursday  
the 24th of January, 1952).

YOUR Excellency, ladies and gentlemen, it was with peculiar pleasure that I received an invitation to speak at a meeting of the Ceylon Branch of the Royal Asiatic Society, for it has given me an opportunity of expressing in person my deep appreciation of the honour which the Society recently conferred upon me in electing me into its honorary membership. It is an honour which I especially prize, for I feel that there are many ties which bind me to the Dominion of Ceylon. To begin with, the teacher who first initiated me into the study of Sanskrit and later of Pali was that fine classical scholar and orientalist, my old headmaster Dr. W. H. D. Rouse, translator of the Pali Jātakas, and now for fifty years I have pursued the study of Sanskrit and in particular of its development into the modern Indo-Aryan languages spoken by so many millions of people in India and Ceylon. I cannot claim any real knowledge of the languages of Ceylon, Sinhalese and Tamil, but I have in the course of my studies given some attention to the historical grammar of Sinhalese, and I should indeed be proud if I could think that I had at any time made some small contribution to the solution of the many problems connected with the history of this most interesting language. But there is another circumstance which makes me feel even more directly that I belong to Ceylon. It is that for 30 years I have been a member, and for 15 of those years the Director, of the School of Oriental Studies in the University of London. During this period very many students have come to the School, mainly as Advanced Students, at first from the University College, and more recently from the University of Ceylon. A considerable number of these have been personal students of my own, and it is a matter of great pride to me that among them were the late Professor of Sinhalese in the University of Ceylon, the greatly regretted Dr. Ratnasuriya, the present Professor Dr. Hettiaratchi, the Professor of Pali, Dr. Malalasekera, the Professor of Sanskrit, Dr. Wijesekera, the Professor of Tamil, Dr. Kanapathipillai, the Deputy Editor of the Sinhalese Dictionary, Dr. Wijeratne,



and last but not least one of the Joint Honorary Secretaries of the Society, Dr. Godakumbura. No time of my life has been happier than the hours I spent in discussions, which I only hope were as profitable to them as they certainly were to me.

I left the University of Benares in 1921 to go to London, and speaking in Benares a few weeks ago I said that after 30 years of exile in my native country I had returned to the land and the city of my adoption. I feel that I could with almost equal truth say that of my visit here, for though I have never been here before in body, I have in mind and the welcome of so many friends has indeed made me feel that Ceylon too is my home.

It is no wonder that having such connections with your country, I should have been deeply sensible of the honour which your Society conferred upon me.

Nevertheless it is an honour which was offered not so much to me individually, as to the institution of which I happen as I have said to be the Head, the School of Oriental and African Studies in the University of London, in recognition, as I venture to hope, of the great part it is playing now, and of the still greater part it will play in the future, in interpreting to my countrymen the great cultures of Asia, its history, its laws, its religions, and all its languages and literatures, both of the past and of the present day. Nor is that its only contribution to studies which are of mutual interest to you in Ceylon and to us in London, but the School, by attracting to itself in increasing numbers students and scholars from every part of the world, has become in a very real sense a meeting-place of Eastern and Western scholarship with all the fructifying results which arise from the interaction of differing modes of thought. Let me quote but one instance. Members of the Department of Phonetics and Linguistics, deeply interested, under the guidance of Professor J. R. Firth, in the phonological analysis of an immense range of modern forms of speech and in the formulation of a philosophy of language, find that their present-day problems are illumined by the speculations of the Sanskrit grammarians and particularly of that great monistic linguist Bhartrhari.

This consideration emboldens me to ask your indulgence while for a few minutes I expose some of the difficulties to be overcome and problems to be solved, if oriental studies are to play their full and proper part in the academic organisation of an English



university. I believe moreover that problems of a not dissimilar nature may have to be faced in those of your institutions here which are devoted to oriental learning and research. If so, exchange of experience may be of mutual profit.

The School of Oriental Studies was established during the First World War as an integral part of the University of London. Within its sphere of studies were included the languages and literatures, the history, laws, religions and philosophies of all the countries and peoples of Asia and Africa, both past and present. I may remark in passing that the first occupants of the four University Chairs then tenable at this School—Sanskrit, Persian, Arabic and Oriental History—were, like its first Director, Sir Denison Ross, and others to follow them all men who had taught and worked in Indian Universities. The first representative of Ceylon on the Governing Body of the School was the late Principal of University College, Major Marrs. The inter-war years were a period of steady growth, but though in many respects its development exceeded the expectation of its founders, in one it fell short. Although students came from abroad in increasing numbers, mainly for postgraduate study and research, especially from this country and India (at one time we had as many as 100 students from India and Ceylon in a single year), we failed in the main to attract the English undergraduate to our studies. Happy as those years were for me personally, surrounded as I was by a band of Indian and Ceylonese research students, I would also have welcomed with pleasure some of my own countrymen.

Then came the Second World War, bringing in its train two circumstances of great significance for the future of oriental studies in Great Britain. Once again the fact of Indian divisions fighting side by side with our own stirred the imagination of my countrymen and awakened in their hearts a profound sense of gratitude and comradeship. Ceylon itself was a bastion in the defence of the Free World, and the onward sweep of the Japanese received its first decisive check from the gallant action fought by air-craft based on this island. At the same time immense numbers of our own men and women, a whole cross-section of the British people, served in Army, Navy, and Air Force for long years abroad, largely in Eastern lands and seas, and among them no fewer than 1,700 who before going abroad had attended courses of instruction at the School of Oriental Studies. These facts and the realisation of the



changing relations and growing interdependence between East and West moved the Foreign Secretary to accede to our representations and even during the stress of war to appoint a Commission, under the Chairmanship of Lord Scarbrough, to examine the facilities offered by universities in Great Britain for the study of Oriental, Slavonic, East European and African languages and culture and to formulate recommendations for their improvement.

The Commission's Report, which was published in 1947 and for the implementation of which Parliament has voted large sums of money, was indeed a New Charter for Oriental Studies in Great Britain. The central and essential feature of the Report was its insistence on the necessity of building up strong and co-ordinated academic departments in all universities undertaking either the initiation or the further development of one or another aspect of oriental learning; but it continued to lay upon the University of London in its School of Oriental and African Studies the duty of pursuing and developing its teaching and research over the whole range.

Nothing could more decisively refute the strange and erroneous opinion I have found current both here and in India that post-war England is no longer interested in the cultures of the East. The very reverse is the truth, and at no time has a greater or more serious interest been displayed by Government, by universities and by the public at large.

For as a result of the Scarbrough Report and of the interest and enthusiasm of so many of the young men returning from abroad after the War, the development of the School, the expansion of its staff and the increase in the number of serious university students, during the past five years has been nothing less than astonishing. Its academic posts alone, numbering less than 40 before the War, will by the end of the present session have been expanded to about 160, including 17 University Readerships and 21 University Chairs, and the budget of the School will have risen to about £250,000 a year. I think that I am justified in claiming that no such body of orientalist teachers has ever existed before in one university or in any one country. Many of them are young, but, if any of you were to visit us, as I hope you will, you would be delighted by the enthusiasm, vigour and devotion which inspire their work.



I come now to the problem to which I referred, and which I believe must be yours as well as ours. How can these studies be made to take their part in the normal course of university education? It is true that the School provides practical courses of instruction in a very wide range of languages, and indeed we have some pride in the fact that it is the only institution in the United Kingdom and perhaps in the whole world able to give such instruction in upwards of 100 Oriental and African languages, of which advantage is taken by large numbers of students from many walks of life not pursuing a regular university course. But the effectiveness of these courses is intimately bound up with the fact that the teachers are members of an academic body, all actively engaged in university teaching and research. For the University of London in adopting the term 'School' for several of its institutions, such as the School of Slavonic Studies, the School of Economics, the School of Tropical Medicine and so on, recalls the medieval use of the Latin word *schola* to denote a part of a university. The special problem which faces the pursuit of oriental studies in an English university to-day is not that such studies do not provide a liberal education nor that we are now lacking in teachers to instruct the students in the subjects they choose nor that it is beyond the grasp of the student to grapple with difficult oriental languages, so different in appearance and structure from his mother-tongue or from those which he has learnt at school. The special difficulty is that the student coming to the university from an English school has no previous acquaintance with the oriental subject he proposes to read for his university degree. In this he is in a very different position from the undergraduate who is to read the classical languages of Latin and Greek, or modern languages like French and German, or history, or mathematics or the natural sciences. He has no prior knowledge of his oriental subject, upon which his teachers can base a university course.

It is true that in the Oriental faculty of your university here this particular difficulty does not exist to the same degree in respect of the classical languages of India and Ceylon, in particular of Sanskrit and Pali. But as soon as first degree courses are extended to other Asian languages, as extended they must be, you will be face to face with the same difficulty as ourselves. Inevitably one day Chinese must be included among the subjects of study in the Faculty of Oriental Learning. The central position occupied by



Ceylon with regard to South and South-East Asia ensures that studies in Ceylon will be extended to many other Asian languages and cultures outside its own boundaries, for into what part of Asia has the influence of India not penetrated, into what Asian languages have Sanskrit or Pali books not been translated, or what Asian country has not been subject to the benign influence of the great religion first preached in the Deer Park at Sārnāth by its Founder, Gautama Buddha. Tibetan, Chinese, Japanese, the languages of Burma, Siam, Indo-China and Indonesia must all come within the purview of a Faculty of Oriental Learning and of Indological studies pursued in Ceylon, to say nothing of the ancient Iranian, Tocharian, Turkic and Mongolian languages of Central and Northern Asia, into all of which Buddhist scriptures were translated.

You may say, that I am imposing too great a burden upon your Faculty of Oriental Learning. But I am often conscious of the fact that while we in the West have concerned ourselves far too narrowly with western culture and western history, universities in India and perhaps also here have on their part neglected too much the study of the culture and history of your Asian neighbours. In the future these studies must form a part of university curricula not only in India but also in Ceylon.

I come then to the problem which will be common to us both in London and here—an undergraduate course in a language and literature which the student must tackle from 'scratch', but which must be designed to lead to a First Degree. Now the preparation for a First Degree whether in an oriental subject or in any other entails the metamorphosis of the student from the state of the undergraduate, or rather the schoolboy, to the state of a graduate—the intellectual counterpart of the emergence of the butterfly from its chrysalis—and the time in which this metamorphosis is expected to be realised is normally the space of three years. Wherein then consists this metamorphosis which a university makes it its work to achieve, and which it is prepared, after suitable examination, to certify as having taken place. As everybody will agree, this change is as complex as it is remarkable, but of its many aspects one is particularly obvious because it is linked with the newly-fledged graduate's ability to proceed to a higher degree, and this implies his capacity, with some guidance from his teachers, to conduct independent research.



It has been the experience of some of my colleagues at the School of Oriental Studies that the task of bringing the student who starts from scratch to the point where he can begin to conduct research is possible of achievement within a period of three years. But a number of them are anxiously asking the question whether the need for keeping to this time limit does not force them and the student to ignore aspects which should form an integral part of any university education.

For I want to make this point : although up to the present the great majority of students who take an Honours degree in an oriental subject at an English university do it with the intention if possible of devoting themselves to an academic life and so to study and research, nevertheless our oriental studies will not have their full and proper impact upon the intellectual life of the country until, for the man or woman who after graduation intends to earn his livelihood outside the academic cloister, a university degree course in an oriental subject is considered as liberal an education as a course in any other of the ' Humanities '. As orientalists, then, we must aim at imparting, through the medium of our subject, the benefit of a liberal education in no less degree than if the student had chosen one of the more frequently trodden paths.

The concept of ' liberal education ' is one of the basic ideas of a university education. The word ' university ' evokes the idea of catholicity within the *universitas litterarum* or *Viśvavidyālaya*, in other words, the idea of a uniform alignment of all studies, no matter how diversified they may be. Up to a point this ideal is still upheld in eastern and western universities alike although it may be said to have been completely fulfilled only during the Middle Ages when the field of knowledge was much more limited. In the present day when the frontiers of knowledge have been pushed so much further out in all directions and when the mastery of a single branch may demand a life-time of application, the unity which still entitles our universities to their name lies in their attitude or way of approach to the acquisition of knowledge rather than in the medieval idea of bringing the whole range of human knowledge within the orbit of a single mind. This common attitude or outlook can perhaps be most easily deduced by comparing the way of learning at school with the way of learning at a university. At school, if I may for the sake of illustration over-simplify the matter,



a statement is to be taken as absolutely true and as such is something that has to be learnt and assimilated. In the university, if I may again generalize to an even greater degree, no statement whatever may be taken as absolutely true. It should always be seen as made by a given person at a given time and as such conditioned by the personality, background, training, environment, learning, insight, vision and so on of this given person. If we regard this distinction as the most important element of university education, the metamorphosis of the undergraduate student into the graduate is complete when through rigid discipline and under the guidance of his teachers he accomplishes this change of outlook which is implied in substituting the idea of relative truth for that of absolute truth. If despite the fact that the undergraduate studying an oriental language in an English university must give much of his time and energy to the assimilation of elementary facts about which there can be no diversity of opinion, his teacher nevertheless succeeds in performing this metamorphosis, then the student will have received a liberal education. For he will have acquired that detachment of outlook which is the great benefit to be derived from an academic study and which is more important than ever in this troubled period of transition and changing values.

But it is just this dual approach to their subject which involves some of our teachers in difficulty when introducing the young undergraduate to his oriental language. On the one hand they must call upon the student to absorb a very great amount of fresh material, as if it were the truth, the whole truth and nothing but the truth, and on the other hand they must train him to bring a critical mind to bear on this very same material and to view it in the light of the relative truth of which I have just spoken. No single solution to the problem can be offered and the approaches chosen to deal with the difficulty may vary from subject to subject. But in quoting what a Professor of Chinese, with much experience of this problem, has said of the approach he and his colleagues use, I have chosen an illustration which may be of interest to a Faculty of Oriental Learning here.

‘Three methods of approach,’ he says, ‘enable us to keep before even the beginner the university attitude, as opposed to the school attitude, towards learning.’



'First we encourage him to compare aspects of his studies with similar aspects "nearer home", that is in his own country or in countries with which he is more familiar than those of the east.

'Secondly we lay emphasis on the history of scholarship in our subject, by introducing the student to the history of problems and to the solutions offered by scholars at different periods and by showing them how certain discoveries of new material have solved or at least thrown light on problems that scholars in previous centuries have tackled without success.

'Thirdly we introduce the student as soon as possible to the technique of research, for by this we safeguard ourselves against overloading his memory with detail which he can find for himself, when needed, if he has been taught where and how to look for it'.

These three approaches, exemplified from the practice of teachers of Chinese, have one thing in common. They place constantly before the student's eyes the inseparable unity of western and eastern efforts in the common search for truth, whether by direct comparison, or by tracing the history of a problem or by surveying in a bibliography the efforts brought to bear on a branch of learning as a whole.

It is this integration of eastern and western scholarship that we must strive to attain, whether in London or in Ceylon. Only a short while ago, in 1946, the orientalists of Great Britain celebrated at Oxford the bicentenary of the birth of one of the greatest of our oriental scholars, Sir William Jones. As all know, it was in India and from Indian scholars that this great man acquired his knowledge, and he was the first effectively to direct the attention of British and indeed European scholars to the riches of Indian literature. Who does not know the famous lines that Goethe wrote on reading Jones' translation of Śakuntalā

Will ich die Blüthe des Frühlings, die Früchte des späteren  
Jahres

Will ich was reizt und entzückt, willst du was sättigt und  
nährt

Will ich den Himmel, die Erde mit einem Namen begreifen,  
Nenn' ich Sakontala mir, und so ist alles gesagt.\*

'The beauty of earth and sky, of plants and flowers and fruits, the beauty of all Nature is comprised in thy name, O Śakuntalā'.

\*Goethe : Sakontala.



The bicentenary of Sir William Jones has coincided in time with this great revival of Oriental and Indian studies in Great Britain and the present generation of scholars are proud to think that their contribution to studies which were brought to their country from India by that great scholar should in its turn have taken root in India and here also side by side with the ancient learning of India and Ceylon itself. What can be more inspiring than to see Eastern and British scholars working side by side on the same subjects and deriving the greatest possible benefit from the mutual exchange of ideas in their common search for truth. For in the words of Bhavabhūti :

Ye nāma ke cid iha naḥ prathayanty avajñāṃ,  
jānanti te kim api, tān prati naiṣa yatnaḥ :  
utpatsyate mama tu ko 'pi samānadharmā  
kālo hy ayaṃ niravadhir vipulā ca pṛthvī.\*

Somewhere a fellow-worker will appear: for time is limitless and earth is wide.

When a few weeks ago the Vice-Chancellors from every country of the Commonwealth stood at the Samādhi Stone in Delhi, offering their tribute to the memory of Mahātmā Gāndhī, there came into my mind those lines of scripture, which the Mahātmā commended as a prayer in all places of education :

Asato mā sad gamaya ;  
tamaso mā jyotir gamaya ;  
mr̥tyor māmṛtaṃ gamaya.†

From that which is not lead me to that which is ; from darkness lead me unto light, from mortality to immortality.

The prayer is I believe not inappropriate to a Society such as ours

\*Mālatīmādhava : I, 8.

†Bṛhadāraṇyaka Upaniṣad 1. 3. 30. 31, 32.



## Folk Songs and Music

(LECTURE BY PROFESSOR S. N. RATANJANKAR, B.A., D.Mus.  
delivered before the Branch on Friday the 13th of June, 1952)

Your Excellency, Ladies and Gentlemen,

THIS is indeed a happy occasion for me. I find myself this evening in the midst of musicians, music listeners, poets, artistes, art critics and the elite of this city of Colombo. Great will be my satisfaction if I find myself to be of some little service to this learned assembly.

I am here to place before you a few thoughts on Folk Music. The title of my lecture is 'The place of folk songs in the development of Music'. The subject is very wide and will fill volumes. It can hardly be covered in a lecture if we were to consider it in its full scope. I can only offer a few remarks on some important topics concerned with the subject which will be sufficient for us to draw a broad outline thereof.

The folk songs of a people are an invaluable and unforgettable chapter in their history. Like the ancient manuscripts, specimens of pottery and other archaeological relics of an ancient civilization preserved in a museum, the folk songs, if genuine and preserved intact in their correct form, go a long way in representing to us the religious, social, economic and cultural life, the customs and manners, the thoughts and emotions, nay, the very basic principles which protected, preserved and maintained the worldly existence, of a people. The study of the folk lore of a people is therefore important enough for all students of History, but it is all the more important for a student of Music. All Music, may it be religious, classical, popular, theatrical or festive, owes its origin to the folk lore. The folk songs are songs with poetic import chanted in simple cadences of music by the common people. The tillers of the land, labourers, craftsmen, carters, boatmen, hunters gather together in the evening after a full day of strenuous work and amuse themselves with their rural music, the Rasiyas, Goths, Birha, Tulsidas', Choupayis, to the beat of the Dholak or Davula as it is called here, the famous rural drum. The housewives and the marriageable young girls of the village always entertain their guests with their rural music at domestic festivals. All these, besides lullabies,



nursery songs, ballads, are songs coming under the category of folk music. The makers of these songs and the minstrels who sing them are not professional musical composers or musicians as such. The songs come out spontaneously as little poetic utterances of some inspired rustic and are sung in a kind of chant which is limited in its range and simple in its form. It is the type of music which is natural to the folk who create it and is therefore effortless. The points that go to make folk music so interesting are (i) its simplicity of form, (ii) its reference to the every day life of the countryman, (iii) its poetic content and (iv) its regular and simple rhythm. Folk music is not affected. There is no conscious attempt at showing off. And yet it does make its effect even though it be sung by an indifferent voice. The musical setting is of course limited. There is much repetition of identical cadences all over the song. Folk songs are not music in its pure form. They are a sweet combination of word of language, rhythm and musical tones. Music itself is a pleasing composition of tones. It is the art of arranging these tones and expressing them by voice or on an instrument so as to make an effect, i.e. in other words, to touch and awaken the music in the listener. This art itself owes its origin to folk songs. Every nation, every region that has a distinct language and a distinct culture of its own has a rich treasure of its own particular folk songs. This fact is most prominently noticeable in India. Indians are a nation of diverse sects of peoples each speaking its own language, having its own particular manner of living, its own social customs, and yet all united together under a common faith in spiritualism, a firm faith in a life after death, in their efforts to secure happiness in which, they are indifferent, so to say, towards the pleasures of worldly existence. Hindusthanis, Bengalis, Biharis, Orhias, Punjabis, Rajputs, Kashmiris, Nepalis, Kumaunis, Assamese, Gujrathis, Mahrattis, Andhras, Tamilians, Malabarais are every one of them a distinct tribe having its own traditional culture and its own language, its own folk lore, its own social life. There is no end to the wealth of folk lore of India. In fact it would not be far wrong to say that what we call classical music of India is just a very small part of the music of that country. Classical music is a learned art cultivated with a special concentration and effort towards certain aspects of music and, as such, patronised by Royalty. This art has gone on changing and progressing through the ages. This music, I mean the Classical Music, or, to put it more correctly, the



Ragadari Music, is prevalent in the towns and cities. But in the interior, in the villages, the rustic has, throughout these past ages, sung and played and is still singing and playing his rural airs in almost the same form as did his forefathers. I have referred here to India just for one instance of a condition common all over the world. No study of the music of any country is complete without a critical investigation of its folk lore.

Let us for a moment stretch our imagination and try to look into the remote past. Of course it is not possible to give historical evidence for the observations I propose to put before you. We can only take a rational view of what could have happened regarding the creation of music. The prime fact about music is that it is, like religion, language, art, man-made. It is a creation of man. May be it came out spontaneously without a conscious effort. But all the same music is human. Looking into the remote past we find that the very first attempt at musical expression has everywhere been on the background of religion. Noticing the regularity and punctuality with which light and darkness and the seasonal changes in the climate follow each other, and this cycle of changes and counter changes going on ceaselessly year after year, looking at the sky-scraping heights of mountains, the bottomless depths of valleys, the ceaseless flow of waters of the rivers, the endless extent of the sea, and last, but not the least, death, man seems to have been inspired with the idea of some power behind these wonders over which he had no control, and to which he had therefore to submit and adapt himself. This power he called Parabrahma, Paramātmā, Deus, Zeus, Juhova, God, Allah, Khuda, etc. He looked upon this power as his master Who, though remaining incognito Himself, was looked up to by man for protection and guidance so that he may live happily, free from danger and in peace with his fellow beings. It is instinctive for us to cry for help when in distress and danger, and, on the other hand, to express our grateful joy for any kind of bliss. We are grateful for the sunlight and express our gratitude in prayers. We are afraid of the darkness of the night and pray again for protection.

The call to the power behind these natural phenomena, be it Paramātmā, God or Khuda, was in a prolonged vowel sound. The Paramātmā, the Father in Heaven, incognito for ever, was, by instinct, supposed to be at a distance and the call to Him, the invocation, must needs be in comparatively highpitched, prolonged



and repeated accents. The Hindus know this first invocation to God Almighty by the syllable ' ŌṂ '. ' In the beginning was the Word, and the Word was with God, and the Word *was* God '. The Hindus consider the Word of God as God Himself and worship it. And it is in such prime invocations to God Almighty that music has its origin.

There is a peculiar gong which vibrates with a powerful sound filling the whole atmosphere, with that single tone. It is not struck as other gongs. Instead of that a stick is rubbed against and around its edge as a result of which a sound growing louder and louder gradually comes out of it and resounds with great strength filling, as I have just now pointed out, the whole atmosphere round about. I forget now its name. It is probably a Japanese gong. It is found in Buddhist temples. I have not come across it anywhere in Ceylon so far. This sound would represent what we in India understand by the syllable ' ŌṂ '.

Our ancient musicologists refer to four types of chantings, namely, *ārcika*, *gāthika*, *sāmika*, and *svarāntarita*. These terms refer to chanting respectively in one tone, in two tones, in three tones and in four tones or a full tetrachord. The most interesting thing about these chants is that they are still in vogue today. The use of these chantings in simple and musical intonations and in simple rhythmic measures was that they helped in memorising the subject matter. There were no books in the ancient days. All knowledge was to be memorised. God's name was to be memorised by the help of these simple intonations and punctuations. Even today our children chant their lessons which they have to learn by heart in two or three toned vocal transitions and simple measures of time duration.

Let me now give a few instances of these chantings.

The *bījākṣara*, the fundamental syllable of ŌṂ, is itself repeated in one single tone ; for instance (Demonstrate) ŌṂ, ŌṂ, ŌṂ.

Then, certain expressions in humble submission to God are also recited in single tones ; for instance (Dem.) *oṃ tat sat* ; *cṃ brahmaṇe namaḥ* ; *oṃ namo bhagavate vāsudevāya*. That alone exists ; I bow down to the Universal Soul ; I bow to Vāsudeva. *oṃ śāntiḥ*, *śāntiḥ*, *śāntiḥ*. May there be peace, peace for ever.



In another invocation man pleads for deliverance from evil, something parallel to the famous prayer 'Lead kindly light'. (Dem.) *asato mā sadgamaya, tamaso mā jyotirgamaya, mr̥tyormāmṛtaṁ gamaya*. 'From untruth lead me to the Truth, From darkness, Oh, lead me to bright light, From death lead me to the eternal').

All these incantations were in one single tone.

I shall now demonstrate a verse in two-toned voice modulations.

Man dedicates all his actions, all his words and all his thoughts to the Deity, saying :—

*kāyena vācā manasendriyairvā budhyātmanā vā prakṛtisvabhā-  
vāt*

*karomi yadyat sakalam parasmai nārāyaṇāyeti samarpaye tat.*

In chanting this I shall be moving my voice between two degrees of pitch. Each line of this verse contains eleven syllables four of which are short and the rest are long. I shall raise the voice to the higher pitch on the 2nd, 3rd, 4th, 8th, 9th and 10th syllables in every line. The 1st, 5th, 6th, 7th and 11th syllables will be on the lower pitch. For instance (Dem. ....).

I will now recite another verse in the same metre. This is a Stotra, a verse in praise of Shri Ramachandra, the celebrated king of Ajodhya, who is looked upon by the Hindus as an incarnation of Lord Vishnu. The verse runs like this—

*lokābhirāmam raṇarangadhīram  
rājīva netram raghuvaṁśanātham  
kāruṇyarūpam karuṇākaram tam  
Śrī Rāmacandram śaraṇam prapadye*

I shall now recite it (Dem. ....).

Let us now turn to the next class of chantings, namely that done in three degrees of pitch. The three-toned chanting is very common. All kinds of religious chantings, recitations of verses, even memorisations of lessons are done mostly in the three toned modulations of the voice. Let us take a few instances. The learned lectures of the ancient sages explaining to their pupils some topics dealt with in the Vedas are known as 'Upanishads'. In one of the Upanishads known as the 'ISHAVASYA UPANISHAD' which explains how God Almighty pervades the whole Universe, that there is nothing in the world in which God does not dwell, this verse occurs—

*om̐ pūrṇamadah pūrṇamidam pūrṇāt pūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate*



meaning thereby 'That is complete, this too is complete ;

A complete thing has evolved out of the  
other complete thing ; and yet

Even taking a complete thing out of the  
complete, what remains is also complete'.

This verse when chanted moves over three degrees of pitch. Let  
me demonstrate it (Dem. ....).

There is a Vedic Mantra which is very common. There is no  
Pooja which is complete without the recitation of this Mantra.  
This Mantra is also chanted in three toned modulations. It is a  
prayer to God for His blessings and grace. I shall recite it now—

*yajñena yajñamayajanta devās-  
tāni dharmāṇi prathamāṇyāsan  
tehanākam mahimānaḥ sacanta  
yatra pūrve sādhyāḥ santi devāḥ. Hariḥ Oṃ*

In musical terms of today these three intonations are the  
Komal *ni* of the Mandra Saptak, Shadja of the Madhya Saptak  
and Komal Rishabh of the Madhya Saptak. These three Svaras  
occurring one after another turn by turn, and chanted by sonorous  
voices create a solemn atmosphere. The murmur is sweet enough  
to attract the mind of the listener and get it focussed as it were on  
the subject matter, especially by the musical effect of the words  
which carry these intonations.

I would like to draw your attention here, ladies and gentlemen,  
to the way of chanting the Pirits here. As soon as I heard these  
Pirits for the first time, they struck me as the equivalents, prototypes  
of the Vedic incantations. Unfortunately I have not been able to  
learn any Pirits by heart. I would have very much liked to recite  
them here and compare them with the Vedic incantations of the  
Hindus. The Pirits too seem to move up and down on the three  
svaras I have just now referred to.

The three toned recitation is very common even among  
children in India. When they memorise a given lesson they repeat  
it in such intonations as I have demonstrated a few minutes ago.  
For instance—(Dem. *a i u ṇ; r l k; e o ṇ g; ai au c; ha ya va ra ṭ;  
laṇ; vrddhirādaic; adeṇḡṇaḥ; iko ḡṇa vrddhiḥ.*



The priests of the Hindus have to learn by heart a whole book of instructions on the way how certain religious rites are to be performed and they go on reciting these verses of instruction to the host who performs the rites as per the instructions. These verses are also sung in three intonations. These books have now been printed, but the priests still recite them by memory. These books are called Pothis. All such Pothis are normally read or recited in the three toned voice modulations such as I have been demonstrating.

All these chantings that we have discussed so far are chantings only. There is no suggestion of music in them. It is in the four-toned recitals, chantings in a full tetrachord, that we get a glimpse of music for the first time. Along with the *svarāntarita* or four-toned chants some sort of systematisation of the pauses, punctuations, and accents occurring in the chants is felt. The four-toned chant is quite common in recitations of poems. Now in the four-toned chant we have, for the first time, a choice to add the fourth either below or above the little phrase of three tones we have discussed earlier. Thus the chanting may be either within Komal Rishabh of the Madhya Saptak, Shadja of the Madhya Saptak, Komal Nishad of the Mandra Saptak and Shuddha Dhaivata of the Mandra Saptak, for instance, (Dem. re, sa, ni, dha) or within Shuddha Ga, Komal Rishabha and Shadja of the Madhya Saptak and Komal Nishad of the Mandra Saptak, i.e. (Dem. ga, re, sa, ni). I shall now demonstrate both the kinds of the four-toned recitations.

The poetic metre known as *anustubh* in Sanskrit literature is sung in the four toned modulations.

Explaining the production of a musical tone by the human voice and the etymology of the word *nāda* our musicologists say—

sa re, re, sa, ni sa, re, sa, ni sa, ni dha ni sa ni re sa  
 na kā raṁ prā na nā mā naṁ da kā raṁ a na laṁ vi duh  
 sa, re, re, sa, ni sa, re, sa, ni sā ni dha ni sa, ni re sa  
 te na prā nā gni saṁ yo gāṁ nā da i tya bhi dhi yate

meaning thereby that the letter *na* occurring in the word *nāda* stands for the breath and the letter *da* stands for fire or motive energy in the body. Thus by the co-operation of the breath and energy in the human body a tone is produced. This verse is in the *anustubh* metre which I mentioned a few minutes ago. I shall now chant it once more in the four toned modulations. (Dem. . .).



In this recitation the fourth note added is below, i.e. *dha* of the Mandra Saptak.

I shall now quote a verse, a very popular one, a verse which in fact is recited by every orthodox Hindu in the evening twilight. This verse is in the 2nd type of the four toned chant, i.e. the one with the Shuddha Ga of the Madhya Saptak added at the top. This verse is in praise of Lord Vishnu. It runs like this (Dem. . .)

*śāntākāraṃ bhujagaśayanam padmanābham sureśam  
viśvādhāraṃ gagana-saḍṛśam meghavarṇam śubhāṅgam,  
Lakṣmi kāntam subhaganayanam yogavidhyānagamyam  
vande Viṣṇum bhavabhayaḥaram sarvalokaikanātham*

These two tetrachords namely those of *dha* *ni* *sa* *re* and *ni* *sa* *re* *ga* together form a line of notes which occur prominently in the folk music of India. The intonations are at times shifted unconsciously a little up or down by the rustic minstrels. Let me now give you a few instances of these primitive attempts at musical expression and extempore improvisation (Dem. *sa*, *re* *ma*, *ga* *re*, *ga*, *re*, *re* *ga* *re* *sa*).

The addition of the fourth below and the fourth above give us a scale of five notes, namely *dha*, *ni*, *sa*, *re*, *ga*.

The Sanskrit poetic metres are often recited within the range of these five notes. I shall illustrate a few.

There is a metre known in Indian prosody as *Śārdūlavikriḍitaṃ* which means a tiger's pranks. This metre appears to be quite common in the Maṅgala-Aṣṭakas of Ceylon. As those of Ceylon, the Maṅgala-Aṣṭakas of India are also verses of benediction recited at a wedding to express good wishes to the newly married couple, and these verses are mostly in this very metre. I shall now recite a verse in this metre. This one is not a wedding benediction however. This verse describes Lord Vishnu as the unfathomable Power behind all creation. 'The Gods themselves, namely, *Brahmā* the Creator, *Varuṇa* the Lord of the Waters, *Indra* the God of the Clouds, *Rudra*, i.e. *Śiva* and *Marut* the God of the Winds, sing His praises, the chanters of the *Sāman* celebrate His name in the Vedic Hymns and the *yogins*, the sages are able to get a glimpse of Him only when they practise Yoga and are in concentrated communion with Him, Him Whose full form and nature not even the Gods have been able to understand; the Lord, I bow down to'. I shall now recite this verse (Dem.).



*yam Brahmā Varuṇendra-Rudra-Marutastunvanti divyaistavaiḥ,  
vedaiḥ sāṅgaṇṇakramopaniṣadair-gāyantiyam sāmagaḥ  
dhyānāvasthita tadgatena manasā paśyānti yam yogino  
yasyāntam na viduḥ surāḥ suragaṇā devāya tasmai namaḥ*

This is also a prayer which is sung by the Hindus every evening.

A number of other metres are also sung within the range of these five notes.

This little scale of five notes is very common in the folk lore of India. Mendicants, wandering minstrels often sing their songs in this scale to the tune either of the Ektari, a crude type of lute which has only one string on it. The string is tuned to a high pitch and the minstrel strikes it with his indicative finger in quick succession and sings on this pitch as his basis. He has not got to go much high above. The range of the scale is limited. There is another instrument which these minstrels use. This is like the instrument of the Veddas but a more refined one. It is called Chikara, probably in imitation of the sound produced on it. This is of course played by the bow. This instrument has got two or sometimes three strings on it. The subject matter of the song is some mythological story from Rāmāyaṇa, Mahābhārata or Bhāgavata, all epics on mythological subjects. Songs depicting some interesting incident in the life of Lord Krishna are quite common. I shall now demonstrate a few lines of these. These songs are of course in the Provincial languages, or in Hindi, the Lingua Franca of India. (Dem.

(i) *ari jasodā mahariyā chhoro Tihāro*

(ii) *ālā vanamālī rātrīn satyabhāmeche mandiri*

(iii) *Harichībhaginī mhaṇe subhadrā . . . . .*).

The latter two are in Marathi. One of them refers to the visit of Lord Krishna to the House of Satyabhama, His wife. The other refers to an appeal by Subhadrā, sister of Lord Krishna to Rukmiṇī, Lord Krishna's another wife, asking her to persuade Balarāma, the elder brother and the Head of the family, through Lord Krishna, to find out Arjuna, the famous Hero of the Mahābhārata Epic on whom she has set her heart and get her married to him. The four notes namely *ni sa re ga* raised each to its fifth and tacked on to the original four notes give us the complete scale of what we understand today by the name Bairava. Let me illustrate it. (Dem. *ni sa re ga* and *ni sa re ga*). The latter will be called *ma pa dha* (Komal) and *ni*. Thus we get these notes sung successively as *ni sa re ga ma pa dha ni*.



Dropping the starting note and adding the Octave of the second we get the *bairava* scale. This scale appears to have been in vogue long back in the ancient days. It was then known not as *bairava* but *gaurī*. In the *Dākṣiṇātya* or what is known here as the Tamilian system of music this scale is called the *Māyāmālavagoula* and every new student of music in South India is initiated into music by this scale. Thus the word *Gaurī* slightly changed into *gaura*, *gaṛḍa*, and *gaṛḍa* has been still retained. In Hindustani Music *Gaurī* is a Rāga, a classical melody of the *Bairava* scale which is more or less akin to the tune of the folk songs I have demonstrated a few minutes ago. I shall now sing a classical song in this Rāga. (Dem.).

*Mohebāta chalata chhedata hai behāri;*

*Lājaki māri ina gopīyana men, sudhi budhi gayi*

*Mori sārī; dekho sakhi ye, nithura śyāma nen uchaka kānkari māri.*

I have pointed out here before that in the course of the rendering the actual intonations are likely to be shifted slightly above or below. The note which is most exposed to such shifts is the note Rishabha which is at a large interval below its higher neighbour. Thus this note acquires a pitch about a quarter tone above in the rustic airs and a full semitone in the more refined types of melodies. Let me now illustrate these shifts (Dem. ....). When raised a full semitone above, all the rest being retained in their places, the new tetrachord now gives us roughly the lower tetrachord of the C. Major Scale, the *śankarābharanamel* of the *Dākṣiṇātya*, Tamilian, system or the *Bilāvalathāṭa* of the Hindustani system. Thus by the same process of raising the tetrachord to its fifth or *saṁvādī* as we did in the case of the other original tetrachord we get the full C. Major Scale. To illustrate (Dem. *ni̇, sa, re, ga* and the same raised to the fifth *ni̇ sa re ga*). The latter tetrachord will now be called *ma pa dha ni̇*. Dropping the starting note below and adding the octave of the *Sa* we come to the *bilāvala* or C. Major Scale. Let me now sing it once more. (Dem. *sa, re, ga, ma, pa, dha, ni̇, śa*). This scale is very common in the folk songs of Northern India. The Ghazal Qouwalis of the Muslims which have supplied the basis for a lot of the modern Sinhalese song are in this scale. The Komal Ni of the *mandra saṁtaka* is, by the by, duly retained in these songs. The general outline of these songs is like this (Dem. *ga ma, pa dha ni̇ śa, dha ni̇ ga, ma re sa, sa re ni̇, sa ga re ga, ma*, etc.). The folk songs of Rajputana the Mand and Mevada are also in this scale. A good



part of the Gujrathi Folk lore is in this scale. To give a few examples (Dem. *vāgē vr̥ndāvanamān vānsalīre*). This very scale, in fact the Mand and Mevada themselves with the *Ri* and *Dha* modified slightly and brought down by a quarter tone, become the most popular folk tune of the Punjab called Asa. (Dem. *sa re ma pa dha pa dha sa ni dha*). There is a poetic metre called *lalitachanda*, in Gujrath which is very common. It is the same as the *kāmadāvṛtta* of the Sanskrit prosody. Gujrathi verses in this metre are sung in the *bilāvala* scale. For instance *sa, sa sa—rema, ga, ma pa, maga, re ga re sa, re ga, re, ga re, sa,*

*Karaṇa rāja tūn kyān gayo hare*

*Nagara chorine sīda ne gayo.*

Some how or other this little tune seems to have come into common vogue in this country and a good many modern compositions are heard in this tune.

Then again there is a folk tune of this island which seems to have been in vogue since the long past. I have heard it in the Karatta-kavi, Sivupada and others of the Sivupada category. I do not remember now the exact cadences. But it is roughly like this *dha sa, re ga ma pa, pa ma pa ma, ga re, ga ma ga, sa re ga re sa re ga re sa, ni sa rega, re ga ma ga re*. This tune is also common in the folk songs of India. Classically treated it becomes the Rāga called *kukūbha* of the Hindustani system of music.

There are a number of Rāgas in the *bilāval* scale such as Mānd, Mevādā, Pahādi, Deshkār, Kukubha, Lachchhāsākh, Sarpardā, Alhaiyā Bilāval, all considered as classical tunes, which owe their origin to the folk song. Durgā is a form of Pahādi itself on a different key. It is a very common folk tune of the Himalayan tribes. I had occasion once to spend a few weeks in the Himalayan State of Sundar Nagar near Kashmir. I collected a few songs of the villagers of the State. Most of these songs were in Pahādi or Durgā. Let me illustrate the general outline of these folk songs. (Dem. ....). Durga is Pahādi itself on the scale of Pa( ....). These Himalayan people have also a dance called Deota Dance which is like the Spirit Dance of this Island.

There is a tendency in the folk music of India to suppress the Ga while going up the lower tetrachord. Thus the combination *sa, ri, ma, ga, re, sa, ni, sa, re ma pa ma, ga, re, sa* occurs quite often.



There is another set of tones which appears to have been in use since very ancient times. This is what we know today as the *sāranga* Rāga. It is not possible to say when and how this scale came to be so much popular and so commonly in vogue. This scale had other names in the ancient times. But side by side with the chromatic intervals of the Vedic chants this scale too seems to have influenced the songs of the ancient times. The scale sounds like this: (Dem. *ni̇ sa re ma, re, sa ni̇*). The notes *sa re ma* raised to the fourth above complete the present *sāranga*. To demonstrate *sa re ma* and *sa re ma* on the fourth above give us *sa re ma pa ni̇* which is the full scale of *sāranga*. Let us now see how this scale has influenced our folk music. There is a lullaby in which the infant Rāma is lulled to sleep by his mother. It sounds like this: (Dem. *bālā jōn jon re, kulabhuṣaṇā daśarathanandanā, nidrākaribālā*). This lullaby is in Marathi and it is the Maharashtri mothers who sing this to lull their babies to sleep. Quite a large number of folk songs of India are sung in this scale. It is a melody common all over India in the folk lore. It is also treated as a highly classical tune. A good many Garbas of the Gujrath are sung in this tune.

The scale of *sāranga* appears to have been the basis of a number of folk tunes. Slight modifications in this scale give a variety of melodies such as *soraṭha*, *mallāra*, *kānhḍā*, *sāvana*. A little use of the note Dha in the *avaroha* gives the *soraṭha*. *Soraṭha* is very common in Gujrath.

The word *mallāra* was the name of a class of folk songs, seasonal songs, prevalent in North India. These songs were sung usually in the rainy season. The name of the song seems later on to have been given to the tune in which the *mallāras* were sung. *Mallāra* appears to be a modification of *sāranga*. In *mallāra* also a little use of Dha is allowed. The *mallāra* is today a classical Rāga and there are a number of varieties of *mallāra*. In some of the folk songs called by the name of *mallāra* a little use of the Komal Ga is also made. Let me illustrate it with a few Alaps. (Dem.....).

The introduction of Komal Ga and Shuddha Dha in the scale gives us the scale of *kāphī* or *śrīrāgamela* as it was called in the Tamilian system. The modern name of this scale in the Tamilian system is *kharaharapriyā*. This is a very prominent scale in Indian music and is the source of a good many tunes classical and folk; *kāphī*, *pīlu*, *barvā*, *dhanāsī*, *mallāra*, some *kānhadās* and *sindurā*,



all of which have their prototypes in folk music are some of the very popular Rāgas of the classical music of India. A few of these are prevalent in their crude form in the folk music of this island also. In the modern Sinhalese songs all these have come in, in some form or the other. I have had recently occasion to hear, during the auditions, the genuine folk music of this country. This folk music is absolutely pure from any mixture either of Western music or of the modern Bengali music, film music or the Ghazal Qouwali of the Muslims of India. And I cannot resist the conclusion that this folk music is exactly like the rural music of India. This music and its traditions are very old. They have probably come into this country along with the first migrators from India 2,000 years ago. These people were not Tamilians. They were from the North-Eastern part of India, most probably Orissa. Except perhaps the Kandyan Dance all the rest of the music and dance of this island appear to be North-Indian or say East-Indian. Even in the Kandyan Dance which is a local adaptation of South Indian dances there is some influence of the Manipuri Dance of Assam. May be in Jaffna and the northern districts we may come across folk songs of the TAMILIAN style. I have not had occasion to visit that part of the country nor have I so far heard any folk music having a TAMILIAN touch in it.

To turn back to the Rāgas and folk tunes of the Sarang scale. I shall sing some of these and leave it to you to see whether any of these correspond with the folk tunes of Ceylon, genuine folk tunes, and not the modern Oriental music of India which is nowadays being called the Deshi Sangeet of Sinhala Dweep. I am not going to sing these melodies in the polished classical style. I shall sing them in a simple style of an amateur. (Dem.

*Raghupati rāghava rājārāma, patita pāvana sītārāma*, etc. Sindha Kaphi)

*Govindagiridhārī gopālakṛṣṇa-harī* (Pilu)

(a) *Rāmakṛṣṇa bolare rāmakṛṣṇa bolare pyāre, pāpatāpa duḥkadvandva ādhīnvyādhi bhavajanjāla chinamen-hare sāre* (Dhanashri).

(b) *rāmabāṇavāgyāre-hoyate jāṇe; dhruwane vāgyā prahlādane vāgyā tharī beṭha thikāṇe*

*bitiyāko byāhalāgyo jiyāmam more kānlo lāgīraho lāgīraho*  
(Sarang Dadra).



The Marahtas and the Rajputs have each a special type of Ballads which are called Powadas and Alha, respectively.

The Kandyan dancers sing a tune in this scale with a touch of Komal Dha in the Avaroha. This tune is in the Deepchandi time measure, i.e. 3 + 4. I shall try to sing it *pa pa pa; pa—dha pa; ma pa ma; ga re re sa; sa re re; re ga ma-; re ga re; sa- sa-*.

This passage raised to the fifth degree gives us the complete Kaphi scale with an additional note namely Komal Dha. For instance.—*re re re; re-ga re; sa re sa; ni dha dha pa; pa dha dha; dha ni sa-; dha ni dha; pa- pa-*. These notes tacked on to the original passage give us this scale—*sa re ga ma pa dha ni sa, sa ni dha pa dha pa ma ga re sa*. The range of the folk songs proper is very limited. They do not go much beyond a tetrachord, i.e. four or five notes. But the intervals coming into use in them when repeated on a higher pitch give rise to a number of modes. In music whether classical or folk the musical intervals which form a tetrachord are not more than three. In Western music as well as Indian music these three intervals form the modes. They are roughly equivalent. In India they are called *dviśrutika*, i.e. two Shrutied, *triśrutika* (three Shrutied) and *catuḥśrutika* four Shrutied, *dhvanyāntara*. Shruti is roughly a quarter tone. Thus the smallest interval that can be called a *sva-rāntara* not the *svarāntarita* of the four types of chants that we had discussed, but the *svarāntara* referring to the musical interval between two Svaras. The smallest of such a *svarāntara* is the one of two quarter tones, the medium musical interval is the one covering three quarter tones and the largest musical interval covers four quarter tones. In Western music we have equivalents roughly of these respectively namely Semitone, Minor tone and Major tone. If we take the C. Major scale of the Western music which is roughly an equivalent of the Hindusthani *bilawal* or the Tamilian *śamka-rābharāṇa*, the interval between *ga* and *ma* (E and F) is a Semitone, that between *ri* and *ga* (D and E) is a Minor tone and the interval between *sa* and *ri* (C and D) is a Major tone. All the modes, which are called Melas, or Thatas in the Granthas and which were the *mūrchanā* of the ancient system of music of India are formed with the permutations and combinations of these three intervals as regards their sequence. All these together, arranged one after another in a certain order, form a tetrachord or what we call



*pūrvāṅga*. A tetrachord repeated with the last note to start with or the fifth or dominant of the basic note forms a mode. Let me illustrate (Dem. *sa re ga ma + sa re ga ma (ma padha ni)* and *saregama + saregama (padha ni sa)*). The latter part, the repeated tetrachord on the higher pitch is called *uttarāṅga*. In folk music only one tetrachord is employed, while in the more refined types of songs a full scale comes into use.

It is not necessary that the order of the musical intervals in the *pūrvāṅga* must be the same as in the *uttarāṅga*, the higher tetrachord. For instance if the *pūrvāṅga* tetrachord consists of Major tone + Semitone + Minor tone, the higher tetrachord may be the same as the *pūrvāṅga* one or it may have a different order, e.g. it may have Semi tone + Major tone + Minor tone. In the former case, i.e. when the second tetrachord has the same order of musical intervals as the first we get the Kaphi scale. It sounds like this: *saregama pa dha ni sa* while in the second case, i.e. when the Uttaranga tetrachord has Semi tone + Major tone + Minor tone we get what we call the *āsāvarīthāṭa*. This Thāṭa sounds like this: *sa, re, ga, ma, pa, dha, ni sa*. Both these scales are obtainable from the opening musical chantings of the Kandyen dance.

I shall now demonstrate a few more Indian folk tunes which have developed into Rāgas of the classical style. This little tune which I am going to demonstrate has come into classical music as Bihari. (Dem. *dhānvavibhokarūṇā*, etc.) This tune of course comes under light classical music. The songs sung in this Rāga are of the light type. No Khayals or Dhrupads are sung in it.

Another tune which is very common in the folk songs of India is what we know by the name of Kallyan or Yaman. A little touch of Komal Ma is included in the folk songs in this tune. Let me illustrate it. (Dem. *kān, manīn dharatī adhī dayālā utarā-pailathadī*). It is from this folk tune that the Classical Rāga Yaman has come out.

The next tune is Jaijaivanti in its undeveloped form. To illustrate :

*ga re ga re sa, ni sa re ga ma, gama*  
*Go — ku li chi gou la na hi —*  
*ga re ga re sa, — dha ni sa ni sa, —*  
*Ve — nu ni na — di — ra ma li —*



A lullaby is sung in a tune which sounds like a part of Pilu. It is sung like this : *nija nija bālā re*, etc.

The next tune is a crude form of Jhinjhoti. (Dem. *ḍha, ḍha sa, sa re*, etc).

*ḍha ḍha sa sare maga re sa ma, ma mā mā ga mā ga sa sa re*  
*vā yu ke jhakore khāta chali chhotili mori naiyā*

We have quite a large number of such folk songs each having its own peculiar tune and its distinct form of rhythm.

If we look into the early history of European music we find almost the same steps of progress of music as in the East. Music there seems to have begun with David's psalms, the later developments of Church Hymns and the folk songs. We find the four toned tetrachord, the progressions of the fifth which we call *ṣaḍ-japancambhāva* or *saṃvāda* and the evolutions of the Greek modes, namely the Ionian, Phrygian, Lydian, Aeolian, Dorian, etc. These modes are the same as our *mūrcchanās*. The three musical intervals namely the Semi tone, Minor tone and Major tone gave rise to the modes by changes in their order of sequence and carrying them up to the fifth or to the fourth. Principles of harmony came into prominence about five centuries ago. Harmony, i.e. playing together a number of tones simultaneously is now the very basis and distinguishing feature of Western Music. But in the folk songs of Southern Europe, Spain, Portugal and Italy we still hear melody in its pure form. We can name some of our Rāgas such as Bhopali, Bhairavi, Mand, Khamaj in them. Why, the other day I happened to hear some music which is called Kaffrinha here. It is a relic, they say, of the tunes sung and played in Portugal and called probably by the same name and introduced by the early Portuguese settlers in Ceylon. This music is distinctly melodic and much of it sounds like oriental music. Last year at the Madras Music Academy's conference an English lady gave a demonstrative lecture on the folk music of Europe. I was pleasantly surprised to hear Indian tunes like Bhopali, Bhairavi, Bilawal in the songs that she sang. There was no 'accompaniment' as they call it, with her music. She herself played on a string instrument and sang. Classical European Music today is based on harmony and orchestration. The principles of harmony introduced into European Music have made it necessary for the Westerners to manufacture various instruments tuned to a standard pitch and standard keys. There are no such instruments in our



countries and it is a great problem before our musicians as to what sort of groups of instruments we should use for the new type of music which is fast coming into vogue. We call it Orchestra. But I wonder if this is the correct name for the groups of instruments and the music we play on them. Our first problem is the type of music which we have to compose so that it will be distinct from the Western harmony. This music will then suggest to us what types of instruments we may need or what improvements we may have to make in those that are in use now. Except the Sarod, Shahnai, Algoja which is like the Horana, Sarangi and violin and the drums all our instruments are meant for chamber solo performances. We may have to reintroduce some of the ancient instruments that have gone out of vogue now or invent new types of instruments to suit the group music that is now coming into vogue.

Now a word about Deshi Sangeet. The qualification of Deshi is used by our ancient and modern musicologists with reference to the music of the people. Our Granthakāras say:—

*deśe deśe janānām yadṛcya hṛdayaranjakam*

*gānam ca vādanam nr̥ṛtyam taddeśītyuccyate budhaiḥ*

meaning thereby that 'music vocal and instrumental and dance which develop in different regions according to the taste of the listeners of those places are Deshi'. Thus in music too the problem of voting and election is always before us. It seems the Ghazals and Qouwalis, the Gujrati theatrical music, Late Dr. Tagore's songs and the Hindusthani Film songs have impressed a lot of listeners of the towns of this island. At least one comes to such a conclusion when one hears the popular modern compositions. The Westernised melodies also appear to be quite popular. This music may be called DESHI because the common listener likes it. But it is not the music of Lanka. The proper DESHI SANGEET of Lanka is in its villages. The Vannams, Aṣṭakas, the Sivupadas, the Stotras, the Pirits are the proper DESHI SANGEET of Lanka. They are still retained in their traditional forms. But much refined music can be built upon the basis of these. I have already pointed out one or two instances which supply the basis for full grown melodies that can be treated and composed on artistic lines. These folk songs, as they are in their present forms, have more emphasis laid in them on the Tala. An analysis of the syllables produced on the several drums and the relative time measures of these syllables will



provide a valuable and scientific basis for fresh creation and a system of music will evolve out of this material of which we may well be proud. The people of this land have this music and the rhythm in their blood ; and, possessing a genuine love for music, good quality of voice and fairly good ear for music as they do, there is no reason why Lanka will not have a national art of music of her own. I will not be surprised if by a critical research our scholars are able to prove in the near future that India, Ceylon, Malaya, Java and the other islands in the South and even Australia were contemporaries in a common pre-Aryan civilization the glimpses of the remnants of which we still come across in the arts and cultures of these South Asian regions.

In India classical music has evolved out of the religious and temporal folk songs as we have just now seen. Dhrupad and Hori which are supposed to be songs of the most pure style of classical music of Hindustan are adaptations of the temple music employed at the morning and evening services in the temples. In the Tamilian system of music the Keertanams are like the Dhrupads of the North. They are also songs based on the temple music. The difference between the temple music and the Dhrupads, Horis and Keertanams is that while the object of the former is purely devotional the latter are adapted and modified so as to create a musical effect. Dhrupad and Hori are sung in Choutal and Dhamar respectively. There are a number of other Talas of the Dhrupad style such as Brahma, Rudra, Lakshmi. All these Talas are played on Mrudangam which is known here as Maddala.

The Khayal is a class of songs introduced by the Muslim artistes. The Khayal is a sweet combination between the pure classical music of the Dhrupad and the folk music. The song itself may be a composition of some old master. But the musicians are at liberty to elaborate it extempore according to their ability and inspiration within the limits of the Rāga concerned and the general outline of the composition. Khayals are sung in Tritala, Ektala, Jhoomra, Ada Choutala which are played on the Tabla. Two types of Khayals are sung, one Druta and the other Vilambita.

The third style of singing which is quite popular in India is the Thumri style. Thumri is an amorous song. The word sense is quite important. The Thumri singer has to sing in conformity with the delicacy of the word sense. He is not expected to be violent or



jerky in his vocal modulations when singing a Thumri. Thumri is properly a woman's song and a little feminine affectation in the voice production would not be out of place. Thumris are also of two types; slow and medium. The medium Thumris are sung in Tritala, Dadra. The slow Thumris are sung in a form of Tritala which is known as the Punjabi Theka and in Deepchandi. Thumri is definitely a folk song refined in the classical style. Under the class of Thumri all other light types of songs come in. These are Kajri, Chaiti, Sawan, Jhoola, Baramsa, Bhajans or devotional songs of the light style are a class by themselves. There is another type of song known as Tappa which was introduced by the great musician by name Ghulam Nabi, or Shouri Miyan by his pen-name. This song was composed, it is said, by Shouri Miyan on the lines of the songs of the camel drivers of the Punjab and Sindh. The Tappas are all in the Punjabi Language.

The Ghazals of the Urdu Language seem to have caught the minds of our modern music-minded poets. Ghazals properly are poems, lyrics. They do catch the listener's imagination on account of their sweet and often convincing words. But the art of music is not meant to be exhibited in them. Like all other folk songs repetition of the same cadences of music is quite inevitable in them. Our modern poets of India are producing Ghazals in the provincial Indian languages. They do not call them Ghazals however. They give these songs a more dignified name, and that is Bhava-Geet, Sentimental Music. You can hear these so-called Bhava-Geets any evening at their appointed hour if you switch on to India. The All India Radio calls these songs either Halke Phulke Ganay or Apki Pasand. Halke Phulke Ganay means feather weight songs and Apki Pasand means as per your liking.

The principal two forms of rhythm namely the common time measure and the triplets are most common in the folk music. The common time measure progresses in twos or fours while the triplets progress by threes. But the poetic metres of India which seem to have been prevalent in the religious music of this country also have brought into vogue a number of odd time systems, e.g. 2 + 3, 3 + 4 in the folk songs of India and Ceylon. The Vannams as I see them are technically various kinds of time systems set to music. Every Vannam must begin with its Tanams which fix the form of the rhythmic pace. The words of the Vannams follow afterwards in the same time system as the Tanams. The musical setting of



Vannams appears to be immaterial. One and the same musician if asked to repeat a Vannam will sing it no doubt in the same time system, but the musical setting may shift to a different key. In fact these Vannams are Tala-Vannams and not Tana-Vannams or Rāga-Vannams. In the Dakshinatya system or the Tamilian system of music both kinds of Varnams namely Tala Varnams as well as Tana Varnams are available. The explanation of the word Vannam as given by the artistes is not correct, I think. Varnam or Varna in the technical language of music means a form, an idea, a pattern, and the word Vannam would fit this sense better than in the sense of 'Description'. If we take the latter sense there should not be more than one single composition for each Vannam, because Vannam, according to this sense, would describe the gait of an animal or the nature of the thing after which it is named, e.g. Gajagā Vannam would describe the gait of the elephant and would of course proceed in that gait, Turaṅgā Vannam would describe the horse's trot. A good poet may write a volume of ideas on the gait of an animal. But all these ideas may be brought into a single Vannam of great length. But in the other sense one and the same Vannam may have various subject matters. Any set of poetic lines written on the pattern of a particular Vannam will be called by the name of that Vannam. But it may or may not contain the description of the gait of that Vannam.

These Vannams, the Kavis, the Aṣṭakas, Stotras, Shringaras are important specimens of the musical traditions of Ceylon and must not be allowed to fade away in the oblivion. We can yet build upon them an independent system of music.

JAYA LANKA

13th June, 1952.

Colombo.



## Statue at Potgul-vehera, Polonnaruwa

(Summary of a lecture delivered by Dr. S. PARANAVITANA before the Ceylon Branch of the Royal Asiatic Society, on Friday, 2nd May, 1952).

THE colossal figure, carved in high relief on a boulder near the southern end of the embankment of the Tōpāvāva and to the north of the twelfth century *vihāra* now called Potgul-vehera is one of the most remarkable sculpture found in Ceylon. A few yards to the north-east of the statue is a mound marking the site of an old *stūpa* of moderate dimensions and just in front of the statue is the ruined base of a small structure. The Potgul-vehera is a modern name and there is no reason to believe that there was a library. A Pali inscription found on the site records that it was originally founded by Parākramabāhu I and that a *maṇḍapa* was built there at the behest of Chandavatī, one of his queens. Unfortunately, the record does not give the old name of the establishment. It, however, formed a self-contained group of buildings enclosed within an outer *prākāra*, with the main entrance on the east. The boulder on which the statue is carved is quite outside the 'Potgul-vehera' and the statue, most likely, had no connection with that establishment.

Popularly, and perhaps following an old tradition, the statue is taken to represent Parākramabāhu I. Bell, however, doubted this, mainly on the ground that the figure 'possesses no single trait of that divinity which doth hedge a king'. He was inclined to take it as 'a rock-hewn portrait of a revered religious teacher from the Indian continent', perhaps Kapila for whom Parākramabāhu is said to have raised a building of the type called *giṇṇjakāvasatha*, in Pali. From the context in which this Kapila is referred to in the chronicle, he appears to have been a Buddhist ascetic and the Potgul-vehera statue is clearly not a representation of that type.

It has also been suggested that the statue is a representation of Agastya, the sage whose greatest achievement was the drinking of the oceans. But the Potgul-vehera statue lacks the iconographical characters which are essential in a figure of Agastya. Moreover, Agastya must be pot-bellied; the Potgul-vehera statue can hardly be called that.

The object held in the two hands is generally taken to be a book, but a book when shown in Indian images, for instance in those of



Brahmā, Sarasvatī, or Mañjuśrī, is not shown in the manner of the object held in the hands of the Potgul-vehera statue.

It is now proposed that the object, which is the key to the identification of the statue, is not a book but a yoke. The word for 'yoke' in Sanskrit and Pali is *dhura* and it has assumed the secondary meanings 'burden', 'responsibility' and 'office'. In Sinhalese today, the word is used in the last sense but in Sanskrit it hardly ever is used with that meaning. In the imagery of Indian poets, the burden of state or of ensuring equal justice to all, which kings have to bear, is often called a 'yoke' (*dhura*). For instance Dasaratha when he wished to give up his sovereignty to his son Rama says 'I am tired, having borne the heavy yoke of justice of the world'. Krishna asks Yudhisthira to 'bear always the yoke of justice'. The same symbolic language is found in Kālidāsa as well as Aśvaghoṣa. The *Daḷadāsivita* has *rājya-dhura* a word which is also found in Sanskrit poetry. It is thus clear that in ancient days the king's responsibility to maintain the stability of the state to ensure even justice to all was figuratively conceived as 'upholding the yoke of state' or 'yoke of justice'. If the object held in the hands of the Potgul-vehera image is taken to be a yoke, there is thus little doubt that it represents a king, in his capacity of the upholder of even justice.

A small copper statuette, found at Paṇḍuvas-nuvara, identified as Parākramapura, holds a rope or a string in the same manner as the Potgul-vehera statue holds the yoke. In the figurative language of poetry, the king's office may also be referred to as the thread of state, i.e. that which binds its various elements together into a coherent unit, in other words, the constitution of the kingdom. The *Mahābhārata* has to phrase *rājya-tantra*, i.e. the thread of state, *tantra* meaning thread. In the *Nikāya-saṃgraha*, Parākramabāhu I, when he instituted the high offices of state is said to have done so having reflected thus: 'I shall maintain the constitution of the kingdom (literally, the thread of state, *rājya-sūtra*) so that there may not arise the condition of having too many leaders, in the Island of Śrī Laṅkā'. The Paṇḍuvas-nuvara statuette may thus be taken as a representation of a king as the up-holder of the constitution.

The Potgul-vehera statue has the same treatment of drapery as the Gal-vihara images which we are certain date from the time of Parākramabāhu I. It may, therefore, be reasonable to take as



a work of the twelfth century. On these grounds, the Potgul-vehera statue is taken to be a representation of a king dating from the twelfth century.

Bell has recorded that the *dāgāba* in front of the statue was a *sohana*, i.e. a dagaba shaped cinerary tomb. It seems likely that a king was cremated on the spot and a monument erected over his ashes, just as the Dakkhina-thūpa was built over the ashes of Duṭṭhagāmaṇi. A statue of the king was also carved on the boulder close by. As a parallel may be quoted the instance of Vijayabāhu IV building a *vihāra* at the site where his uncle Bhuvanekabāhu was cremated at Kurunāgala and the setting-up of a statue of the dead prince in a shrine there.

**COMMENTS :** Mr. A. P. GOMES said

‘In several pictures shown on the screen, the Image had behind its left shoulder something like a Quiver full of arrows. A few years ago I heard that it was indeed a Quiver full of arrows. If that is so, what is held in the hands of the Image may well be a Bow of some sort. In my opinion this Image represents a Victorious Warrior King rather than one who carried out his royal duties gently as symbolised by the yoke. According to the *Cūlavamsa*, Vijayabāhu released from misery those whom Parakkamabāhu had thrown into prison and tortured with stripes or with fetters. He also restored the villages and the fields confiscated by Parakkama. Commenting on these lines from *Cūlavamsa*, Geiger states that these show Parakkamabāhu in a curious light; Parakkama was a severe if not cruel ruler. This does not support the Yoke Theory. It was said that the small Image discovered at Parakkamapura had in its hands a string or thread, implying the king’s gentle behaviour. To me it appears to be a thick rope, and not a string, symbolising the ropes used by the King to bring his enemies bound, to his feet. (See Geiger : *Cūlavamsa*, Translation, Vol. II, p. 125).’



# Texts of the Brāhmī Inscriptions in the Ruhuna National Park

By C. W. NICHOLAS

## (1) SITULPAVUVA VIHĀRA

THE Ruhuna National Park in Māgam Pattu, Hambantota District, is 52 square miles in extent. Once populated—it has 40 breached, ancient tanks within it—it is now a National Reserve for Wild Life. It is rich in archaeological remains.

The ruins at Situlpavuva, situated within the Park, are about 16 miles north-east of Tissamahārāma (ancient Mahāgāma).<sup>1</sup> A cart-road, motorable in dry weather, leads to the site from Yōdakaṇḍiya.

Situlpavuva is identified by inscriptions *in situ*, in which it is named Citalapavata Vihāra, with the Cittalapabbata Vihāra of the Chronicles and Commentaries.<sup>2</sup> Kākavaṇṇa Tissa, ruler of Rohaṇa early in the 2nd century B.C., is credited with its foundation, and 12,000 bhikkhus are said to have resided there.<sup>3</sup> Many references are made to it in the Pāli Commentaries: it was one of the most celebrated Vihāras of ancient times and its monks were renowned for their piety and learning.<sup>4</sup> Duṭṭhagāmaṇi's paladin, Phussadeva, hailed from the village Gaviṭa,<sup>5</sup> near Cittalapabbata. One of the cetiyas at the Vihāra enshrined the relics of a Sāmaṇera who became an Arahant and it was called Tissattheracetiya.<sup>6</sup> A meditation

1. See note 2 to M. (Geiger's Mahāvamsa) 22. 23.

2. The original name has been preserved in its present form, Situlpavuva; through 2,100 years. In Ruhuna, which was seldom subjected to foreign invasion or occupation, many ancient place-names have survived: not so in Pihiti.

3. M. 22. 23, 24. 9. The number is doubtless an exaggeration, but it is stated in the Commentaries that the Vihāra was exceedingly crowded. Adik. (*Early History of Buddhism in Ceylon*, by E. W. Adikaram) 118.

4. Adik. 117-119.

5. Kapitṭhagāma, M.T. (Mahāvamsa Tīkā) 34. 457; Gavita, E. M. (Extended Mahāvamsa) 22. 133; Godigamuva, Thūpavamsa, 29; Gaviḍa, E.Z. (Epigraphia Zeylanica) IV, 217.

6. Adik. 118.



hall existing in the 1st century was known as the Nīṅkaṇṇa—Padhānaghara.<sup>7</sup> Vasabha built ten thūpas in Cittalapabbata (Cittalakūṭa) Vihāra.<sup>8</sup> The inscriptions on the site record rich endowments of land in the 1st century and the building of a cetiya by Mahallaka Nāga.<sup>9</sup> Dappula, ruler of Rohaṇa, granted the village of Gonnaṇiṭṭhi to the Vihāra.<sup>10</sup> Kuravakagalla, where an action was fought between the troops of Parakkamabāhu I and those of the rebel Queen Sugalā, is very probably identical with Koravakgala, one of the hills in the Situlpavuva entourage.<sup>11</sup>

Dr. S. Paranavitana describes the main features of the ruins at Situlpavuva as follows<sup>12</sup>:—... “it appears that Situlpavu Vihāra, in ancient days, had the reputation of being the abode of Buddhist recluses of very advanced spiritual attainments. The site which has now been given over to the Buddhists for restoration, is situated 16 miles to the north-east of Tissamahārāma. The principal shrines of the Monastery were located near a rock on the summit of which is a stūpa now known as Maha Situlpavu Dāgāba, the restoration of which has now been commenced.<sup>13</sup> Flights of steps built on the rock lead to the maḷuva of this dāgāba from the south and the north. The terrace on the top of the rock on which the dāgāba is built has been retained by walls constructed of large blocks of stone. The hillside has been terraced on the south where there are remains of different types of monastic buildings. On the eastern slope of this hill is a large cave which, in ancient times, had been used as a piḷimagē. The Buddha image inside this cave has now been restored and new walls have replaced the old ones. The rock roof of this cave was once covered with paintings which, judging by a few fragments still preserved, seem to have been of considerable artistic merit. Unfortunately, what now remains of these paintings is too fragmentary to be of any use. On terraces close to this cave temple are remains of two shrines, only the stone pillars of which

7. Adik. 66.

8. M. 35. 81.

9. Inscriptions Nos. (63), (64) and (66).

10. M. 45. 59. The name appears to be preserved in Gōnagala, about three miles to the south.

11. M. 75. 137.

12. A.S.C., A.R. (Archaeological Survey of Ceylon, Annual Report) 1934, 20.

13. Not yet completed.



are now visible above ground. At one of these shrines have been found two Bodhisattva statues: one of these is headless, but the other is very well preserved and is one of the most remarkable pieces of sculpture so far found in the Island. Several fragments of the torso of a Buddha, carved in marble and reminiscent of the Amarāvātī school of sculpture, have also been found at the same place. Going further east, and passing an ancient pond, one arrives at the hill on the top of which is the Kuḍā Situlpavu Dāgāba. On the slopes of this hill are scattered boulders of different sizes and various fantastic shapes, among which are numberless caves with drip-ledges cut on their brows to prevent rain water from flowing inside. To the west of the Maha Situlpavu Dāgāba there is a hill now known as Koravakgala which in olden times was undoubtedly a part of Cittalapabbata Vihāra. On the summit as well as on the slopes of this hill, too, are numerous caves containing Brāhmī inscriptions. The whole site of the Monastery, including Kuḍā Situlpavu and Koravakgala, is very extensive, it being over a mile from one end to the other. Under the drip-ledges of the caves and on the rocks near the Maha Situlpavu Dāgāba are numerous inscriptions—46 epigraphs have in all been discovered and copied from this site”.

Further exploration of the area by the writer, assisted by some of his staff in the Ruhuna National Park, has revealed that the hill named Dekundaravāvakanda<sup>14</sup> (one mile south of Maha Situlpavu) and a smaller hill to south of it, as well as some rock outcrops off the Kaṭagamuva cart-track, were also once part of the Cittalapabbata Vihāra. Its extent, therefore, was roughly 2 miles from north to south and  $1\frac{1}{2}$  miles from east to west. The total number of drip-ledged caves is in the region of 100 to 125, the largest number being on and around Koravakgala. The most spacious cave is the Pilimagē cave below the east face of Maha Situlpavu: it is about 115 feet long and 20 feet deep. Several caves retain fragments of plaster which was once painted over: traces of colour are still visible. Some caves preserve portions of their old brick walls. The largest thūpa was that on the summit of Maha Situlpavu: several smaller thūpas once stood below the summit of this rock, to north and south of the main thūpa, and three may be

14. This name appears on the one-inch map (Kataragama sheet) but is not known locally and is not in use: the hill is nameless. This hill and the smaller one to south were explored for the first time in 1951. The smaller hill contains many more drip-ledged caves than the larger.



the thūpas constructed by Vasabha. Kuḍā Situlpavuva, which is a higher rock than Maha Situlpavuva, is also crowned by a thūpa, but no remains of thūpas were found on Koravakgala, Dekundaravāvakanda and the other rock outcrops. Ruins of stone-pillared buildings and stone images were not seen except around Maha Situlpavuva. Beautiful vistās of the surrounding country are presented from the higher hills. Pilgrims are now visiting Situlpavuva Vihāra in increasing numbers, not only during Vesak and Poson, but throughout the dry season from May to September when the road is motorable. Most of them worship at Maha Situlpavuva only, though a few climb to the thūpa on Kuḍā Situlpavuva. The caves on Koravakgala, Dekundaravāvakanda and the remoter rocky hills remain the abodes of wild animals.

Transliterations only of the cave and rock inscriptions, 66 in number, are given below. They are rendered from carefully made eye-copies, some of which have, by the courtesy of the Archaeological Commissioner, been compared with the estampages in his Department.

### THE CAVE INSCRIPTIONS

#### (A) MAHA SITULPAVUVA AREA

- (1) 2nd B.C. BAMANA VACA (PU)TA . . . . . (LE)NE.<sup>15</sup>
- (2) 1st B.C. TIŚA TERAHA ŚA . . . . . (ŚA)GAŚA.
- (3) 1st B.C. ACARIYA PARASATISA LEṆE.
- (4) 2nd B.C. TA . . . HA LEṆE ŚAGAŚA.
- (5) 1st A.C. BATA VAHABA . . . PARUMAKA DATA . . KADATI.
- (6) 2nd B.C. Reads right to left, letters reversed. PARUMAKA TIŚARUYA TIŚAHA JAYA UPAŚIKA GURAYA LEṆE.
- (7) 2nd B.C. ŚAGAŚA PARUMA(MA)KA VIŚAPALOKA TIŚAHA JAYA UPAŚIKA ŚUMANAYA LEṆE.
- (8) 1st B.C. Inscribed over an earlier inscription, partly obliterating it. ŚIVANABUTIYA TERAHA ŚADIVIHARIYA ŚIVAHA LEṆE.
- (9) 1st B.C. NAGAŚENA TERAŚA LEṆE ŚAGAŚA.

#### (B) KUḌĀ SITULPAVUVA AREA

- (10) 1st B.C. PARUMAKA MAHATIŚA PUTA PARUMAKA AYIMARAHA LEṆE JAYA ŚADI ŚADAYA PARUMAKA ŚUPAṬAMA JITA PARUMAKA LUŚOṆAYA.<sup>16</sup>
- (11) 2nd B.C. BATA ŚUMANADATAŚA LEṆE.

15. *U.C.R. (University of Ceylon Review)*, VIII, No. 4, 261.

16. *U.C.R.*, VIII, No. 2, 123. Parumaka Luśoṇa was a woman; she was daughter of a Parumaka and wife of a Parumaka.



- (12) 2nd B.C. PARUMAKA VELU PUTA PARUMAKA MITAŚA L(E)NA.
- (13) 2nd B.C. UTARA TERAHA LEÑE MANORAMA UTARA TERAHA.
- (14) 2nd B.C. IŚIRAKITA TERAHA ŚADIVIHARIYA BATA BAGINIYA TIŚA TERAHA.
- (15) 1st A.C. RAKITA TERAHA MATAYA UPASIKA LAYA LEÑE CATUDISIKA SAGHAYE NIYATE.
- (16) 2nd B.C. BATA KUJAKATIŚAHA LEÑE ŚAGAŚA (LAPANA) LEÑE.
- (17) 2nd B.C. GAPATI YAŚOPALA PUTA ŚONAŚA LEÑE ŚAGAŚA DINE.
- (18) 2nd B.C. GAPATI YAŚOPALA JITA UTIYA ATAGUTAŚA JAYA LEÑE.<sup>17</sup>
- (19) 2nd B.C. UPAŚAKA ŚUMANASĀ LEÑE UPAŚIKA TIŚIHAYA LEÑE.
- (20) 1st B.C. PAŚANADARIYAGAMAŚI GANAKA TIŚA PUTA GANAKA TIŚAHA LEÑE.<sup>18</sup>

## (C) KORAVAKGALA AREA

- (21) B.C. 161-137. DEVANAPIYA RAJA ABAYAŚA ŚENAPATI PARUMAKA M(I)TAŚA LENA AGATA ANAGATA CATUDIŚA ŚAGAŚA.<sup>19</sup>
- (22) 2nd B.C. BATA ŚIVAHA LEÑE ŚAGAŚA.
- (23) 2nd B.C. BATA D(E)VATIŚAHA LEÑE ŚAGAŚA.
- (24) 2nd B.C. Some letters upside down. PUŚADEVA TERAŚA MANAPADAŚANA.
- (25) 2nd B.C. Reads right to left, letters reversed. PARUMAKA MITA PUTA BAḌAKARIKA DATAHA.<sup>20</sup>
- (26) 2nd B.C. GAPATI AVIRADA PUTA PARUMAKA DEVAHA LEÑE.<sup>21</sup>
- (27) 1st B.C. GAMIKA SIVA PUTA GAMIKA KABOJAHA JITAYA UPASIKA SAMANAYA LEÑE GAMIKA KHABOJAHA CA SAVA SATASA YEŚA MAGE PATI.

17. From Numbers (17) and (18) we derive the information that the householder Yaśopala had a son, Śona, and a daughter, Uti: the latter was married to Ataguta.

18. *U.C.R.*, VIII, No. 2, 126.

19. Paranavitana has proposed the identification of Devanapiya Raja Abaya with Duṭṭhagāmaṇi Abhaya and Śenapati Parumaka Mita with the famous paladin, Nandimitta, *A.S.C.A.R.* 1934, para 71 (ii). See also *U.C.R.*, VII, No. 4, 242 and VIII, No. 2, 116.

20. *U.C.R.*, VIII, No. 2, 125. P. Mita is probably identical with P. Mita of No. (12).

21. *U.C.R.*, VIII, No. 2, 121.



- (28) 1st B.C. GAMIKA KABOJAHA LEÑE.  
 (29) 1st B.C. GAMIKA ŚIVA PUTA GAMIKA KABOJAHA LEÑE.  
 (30) 1st B.C. PUTHANA GHAMIKA SIVAHA CA GHAMIKHA  
 SUMANAHA CHA GHAMIKHA SADONAHA CHA LEÑE  
 SAVA SATHANA YESA MAGHA PATI.<sup>22</sup>  
 (31) 2nd B.C. PARUMAKA NAGA PUTA PARUMAKA MILAKA  
 PUŚAHA LEÑE ŚAGAŚA.  
 (32) 1st B.C. . . MADA (GA)MIKA JA . KALAŚA . . . . . LEÑE  
 ŚAGAŚA.  
 (33) 1st B.C. BATA ŚIVAGUTAHA.  
 (34) 1st B.C. VAḌAKA ŚONAŚA LEÑE ŚAGAŚA.<sup>23</sup>  
 (35) 1st B.C. ŚUMANA (TE)RA ŚADIVI(HARI)YA TIŚA.  
 (36) 2nd B.C. BATA TIŚA . . . . .  
 (37) 2nd B.C. BATA CITAGUTAHA LEÑE ŚAGAŚA DINE.  
 (38) 2nd B.C. BATA TIŚABUTIYA LEÑE ŚAGAŚA.  
 (39) 1st B.C. GUTAŚA LEÑE AGATA ANAGATA CATUDIŚA  
 ŚAGAŚA.  
 (40) 1st B.C. GUTAHA MAHA LEÑE AGATA ANAGATA CATUDIŚA  
 ŚAGAŚA.  
 (41) 2nd B.C. PARUMAKA DEVA PU(TA PA)RUMAKA TIŚAŚA  
 LEÑE ŚAGAŚA.<sup>24</sup>  
 (42) B.C. 77-63. PITA MAHARAJAHA BAḌAKARIKA PARUMAKA  
 ŚUMANA PUTA PARUMAKA CEMAŚA LEÑE RAJA TIŚAHA  
 RAJIYAŚI NIYATE AGATA ANAGATA CATUDIŚA  
 ŚAGAŚA.<sup>25</sup>  
 (43) 1st B.C. PARUMAKA CEMA PUTA PARUMAKA PUŚADE-  
 VAŚA LEÑE AGATA CATUDIŚA ŚAGAŚA LEÑE.<sup>26</sup>  
 (44) 1st B.C. IDARAKITA TERAHA ŚADIVAŚARIYA ŚUMANA-  
 GUTAŚA ŚITAGUHA.  
 (45) 2nd B.C. TOṬAGAMIYA GAPATI OJAKA TIŚA PUTA UP-  
 ŚAKA NAṬA TIŚAŚA DANE ŚAGAŚA PADITITE.<sup>27</sup>

22. Numbers (27) to (30) supply the information that there were three brothers, the Village Headmen named Siva, Sumana and Sadona : Siva's son was the Village Headman Kaboja and the latter's daughter was Samana.

23. Vaḍaka means a carpenter. See also No. (58).

24. From Numbers (26) and (41) the genealogy Gapati Avirada—P. Deva—P. Tiśa can be derived.

25. Paranavitana has identified Pita Maharaja with Vaṭṭagāmaṇi Abhaya and Raja Tiśa with Mahācūḷi Mahātissa, *A.S.C.A.R.* 1934, para 71 (ii). See also *U.C.R.*, VIII, No. 2, 122.

26. The son of P. Śumana, the Treasurer of Vaṭṭagāmaṇi Abhaya, was P. Cema who lived in the reign of Mahācūḷi Mahātissa : P. Cema's son was P. Puśadeva who appears again in No. (61).

27. Toṭagamiya connotes a ford across the Mānik Ganga which is only 2½ miles distant at the ford now called Varahāṇa.



(46) 1st B.C. GAHAPATI BARATA UTARA MARUMAKANAKAŚA  
ŚIRIKALA ŚIRI LENE NAMA ŚAGAŚA.

(47) 2nd B.C. GAMIKA MITAPALA PUTA GAMIKA ANUḌIYA  
LENE.

(D) DEKUNDARAVĀVAKANDA AREA

(48) 1st B.C. BATA DINAHA ŚAGAŚA.

(49) 1st B.C. BATA DINAHA LENE.

(50) 1st B.C. PARUMAKA VANAKAGAMIYA CALAHA LENE.

(51) 1st B.C. MEKAṆADATA PUTAŚA DEVAŚA LENE.

(52) 1st B.C. ŚAGAŚA ŚUMANASUTAŚA CA ŚUMANADEVAŚA  
CA LI(NE).

(53) 1st B.C. DATA TERAŚA LENE.

(54) B.C. 77-63. Summit cave. PARUMAKA VELUŚUMANASĀ  
PUTA PARUMAKA VELUŚU PUTA PARUMAKA PUŚA-  
DEVAŚA LENE DEVANAPIYAŚA RAJA TIŚAŚA AYAKAŚA  
LENE DEVAKUHARANE LENE ŚAGAŚA.<sup>28</sup>

(55) 1st B.C. Reads right to left, letters reversed. PARUMAKA  
PUŚADEVAHA PUTA PARUMAKA ABAYAHA LENE.

(56) 1st B.C. PARUMAKA PUŚADEVA JITA AYA PUŚADEVAHA  
JAYA ABI ANURIDIYA LENE.<sup>29</sup>

(57) 1st B.C. BAMANA MUKUṬA AŚAMAŚA LENE.

(58) 1st B.C. BATA VAŚAHA VAḌAKA ŚUVATIYA LENE.

(59) 1st B.C. KAŚAKAŚA CA VAṆICA ŚIVAŚA LENE.

(60) 1st B.C. PARUMAKA CEMA PUTA PARUMAKA PUŚA-  
DEVAHA LENEYE.

(61) 1st B.C. GAMIKA UTARA PUTA GAMIKA PUŚADEVAHA  
LENE MANAPADAŚANE ŚAGAŚA.<sup>30</sup>

28. Devanapiya Raja Tiśa is most probably Mahācūḷi Mahātissa, who is called Raja Tiśa in No. (42) : he was a son of Khallāṭanāga and grandson of Saddhā Tissa. P. Veluśumana may well be Duṭṭhagāmaṇi's paladin of that name : this inscription is by his grandson about 65 years after Duṭṭhagāmaṇi's death.

29. From Numbers (54) to (56) we learn that P. Veluśumana had a son, P. Velu, and a grandson, P. Puśadeva. P. Puśadeva had a son, P. Abaya, and a daughter, Anuridi. Anuridi married the Prince (Aya) Puśadeva and received the title of Princess (Abi).

30. (a) For named caves, see Numbers (13), (16), (24), (40), (44), (46), (54) and (61).

(b) The donors, individual and joint, of the 61 inscribed caves may be classified according to rank or occupation, as follows :—teacher (acariya), 1 ; monks (tera and bata), 20 ; princess (abi), 1 ; senāpati, 1 ; chieftain (parumaka), 13 ; treasurer (baḍakārika), 1 ; village headmen (gamika), 7 ; parumaka's wife, 2 ; parumaka's daughter, 1 ; gamika's daughter, 1 ; accountant (gaṇaka), 1 ; householder (gapati), 1 ; gapati's son, 3 ; gapati's daughter, 1 ; monk's mother, 1 ; Brāhmaṇas (Bamana), 2 ; merchant (vaṇica), 1 ; carpenter (vaḍaka), 2 ; and others, 5.



## THE ROCK INSCRIPTIONS

The rock inscriptions reproduced below occur on either side of the foot of the flight of steps which ascends Maha Situlpavuva on the south. Numbers (63) and (64) are within a framed rectangle cut in the rock.

- (62) 1st A.C. Fragmentary. SIDDHAM . . . . . (MA)HARAJAHA . .  
MAHA . . (U)VARAJA TISAYAHA JITA GA . . . (U)VARAJA-  
HA JI(TA) . . . . . NAKA RAMINI . . MAHARAJA . . . .  
ATA . . . . .
- (63) 1st A.C. Fragmentary. SIDDHAM DEVANAPIYA TISA  
MAHARAJA(HA MARUMA)NAKA KANAVA . . (TI)SA  
(MAHARA)JA(HA) MARU(MANAKA) . . MA . . . . . MAHA-  
RAJA . . . . . KATA . . . . . KUBARA KADEHA CA . . .  
. . . . . HI . . . . . Symbol . . .  
MANAGA DO HASA KA . . . . . 3 symbols . . . BA ME VAHA  
. . . SA AVANAKE DA(KA BAKA LABANA)KA 2 symbols  
. . . . . HI DA . . SAGA ASANAKE DAKA BAKA . . . . .  
BU . . . . . KAHA . . KARANAKA DAKA BAKA LABANAKA  
. . . MAHA . . RAHA KE(TA) EKA HASAHI DAKA BA(KA).  
RIBA . . . . . ASANAKE. EKA . . . . . NAKA DAKE DO . .  
. . . . . SA KARANA(KA DAKA) BAKA LABANA(KE  
BU)MI . . (E)KA HASA KARANAKA (DA)KA BAKA LABA-  
(NAKE) . . . 2 symbols . DA(KA) BAKA LABANAKE . . .  
VA DAKA (BA)KA LABANAKA BUMI . . . . . (LABANA)KA  
BUMI 2 symbols VALAKAHA LAKATA . . . . .
- (64) 1st A.C. . . . MA KETA . . VAHAYA KARA(NA)KA DAKA  
BAKA . LAKABAHA 4 symbols. VILADAKA AVAJANAKE  
MAJIMAGAMA ASANAKE EKA HASAHI DAKA BAKA  
LA(BA)NAKE (BUMI) 5 symbols KAVARASAKA AVAJA-  
NAKE KANIKE(RAPALI A)SANAKE EKA HASAHI DAKA  
BAKA LABANAKE BUMI 2 symbols . . . (GA)MAHI CUĻA-  
PULAHA KULA KETAHI EKA HASAHI DAKA BAKA  
LABANAKE BUMI 2 symbols KANIKERAPALI ASANAKA  
MAHAHALAHA(GAMA) KETAHI EKA HASAHI DAKA  
BAKA LABANAKE 3 symbols KIBABADI ASANAKA VI-  
LAKE . . DI KETA CA DO HASAHI DA(KA) BAKA LABA-  
NAKE BUMI 4 symbols . . HASA KARANAKA DHAKA BAKA  
LA(BANA)KE BUMI 8 symbols . . BADI VILADAKE NIKA-  
RANA DO HA(SAHI) DAKA BAKA LABANAKE SIVA-  
NAKARAKA ASANAKA BUMI 2 symbols SIVA . . . HA  
MEVA EKA HASAHI DAKA BAKA LABANAKE BUMI  
2 symbols . . . RA RAJAHA . NA BUMI SAVA PITIKE BUMI  
9 symbols.<sup>31</sup>

31. (a) The place-names mentioned are Viladaka, a locality in which was Majimagama; Kavarasaka, in which was Kanikerapali, near which was Mahahalagagama; kibabadi; and Siva-nakara.

(b) The Karisa symbol precedes the other symbols which represent numerically the number of karisas of land granted to the Vihāra.



- (65) 114-136 A.C. Inscription of King Gajabāhuka Gāmaṇi.<sup>32</sup> SIDDHAM MAHARAJA VAHABAYAHA PUTA TISA MAHARAJA PUTA MAHARAJA GAMINI ABAYE DUBALAYA-HATIGAMAHA AKUJU-MAHAGAMAHA<sup>33</sup> MAHA VINICAHĪ LABANAKA VAṬITI DIVASA DO KAHAVANA GAṆIYA EKA DIVASA DO KAHAVANA BAGINI CITALAPAVATA VIHARAHI BIKU SAGAHATAYA BESAJA VAṬA KOṬU DIṆI Symbol.
- (66) 167-186 A.C. Inscription of King Kaniṭṭha Tissa.<sup>34</sup> SIDDHAM NAKA MAHARAJA PUTA BATIYA TISA MAHARAJA MALI TISA MAHARAJA AṬA SATAKA TISA KAHAVANA DARIYA CITALAPAVATA ATINI SIMAYA DAKINITISA AVIYA VAVI AKADA KOṬU KANAVAYA NAKA MAHARAJEHA CETAHĪ CETA MUDAVETIYATA CA PAHOTAKARA DORAHĪ TUMAHA AKADA KOṬU KARITA KOJARA HALATAYI CA DASA PIHATATAYI CA JINAPATI SATIRIYA (KAMA KA)RANAKA KOṬU DIṆI DAKAPATI SAKALA SAMATA DIṆI.

On a boulder about fifty yards east of the Piḷimagē cave at Maha Situlpavuva are incised some inscriptions of the 6th or 7th century. These are not reproduced as the eye-copies are imperfect. Two of the inscriptions record deposits of kahavaṇas and the others appear to deal with liberation from slavery (vaharala). No inscriptions later than these have been discovered at the Situlpavuva ruins.

The Commentaries give the names of several of the more famous monks of early times. Those of Cittalapabbata Vihāra were Cittagutta, Cūlanāga, Cūlasumma, Mahānāga, Tissa, Padhāniya Tissa and Visākha.<sup>35</sup> The cave inscriptions name fifteen Theras in addition to eleven who are styled Bata. Tissa thera of the Commentaries may be one of the three theras of that name mentioned in the inscriptions, and Cittagutta thera of the Commentaries may be identical with Bata Citaguta of Inscription No. (37): the others are not recognisable in the inscriptions.

## (2) MAGULMAHĀVIHĀRA

The ruins now known as Magulmahāvihāra, whose ancient name is as yet undiscovered, are situated on the road to Situlpavuva and are about six miles from Yōdakaṇḍiya and three miles from Palaṭupāṇa.

32. *A.S.C.A.R.*, 1934, para 71 (vi).

33. *E.Z.* III, 216.

34. *A.I.C.* 16; *J.R.A.S.(C.B.)*, 8. 24; *E.Z.* IV, 127.

35. *Adik.* 118, 119.



These ruins once constituted an ancient monastery of appreciable size spread over two adjacent rock-groups which rise to 225 feet on the west and 337 feet on the east. In the defile between them runs the present road to Situlpavuva. The eastern and larger group, above the rock water-hole called Paḍikema, has, on its sloping, upper western face an artificial arrangement of boulders and stone blocks, now much displaced, forming three sides of a rectangle, the fourth side being formed by the natural row of summit boulders beneath which were constructed, in pre-Christian times, several caves. This structure has the appearance of a fortification and these hills were probably the fortress called Paluṭṭhagiri where two important actions were fought in the 11th century. The first of these took place in 1017 after the capture of Mahinda IV by the Coḷas. The minister, Buddha, and a court official named Kitti continued the struggle against the invaders. 'At a place called Paluṭṭhagiri they took up fortified positions, carried on war for six months and killed a great number of Daṃiḷas. The Coḷas who had survived the slaughter in this fight, seized with fear, fled and took up their abode as before at Pulatthinagara'<sup>36</sup> (Polonnaruva). The second battle was fought in 1041. Vijayabāhu I 'put up an entrenchment for the conquest of the Coḷas on the Paluṭṭha mountain and took up his abode there. The Coḷa army surrounded the rocks on all sides and a terrible fight between the two armies took place. The King's soldiers annihilated the Daṃiḷa army'.<sup>37</sup> The Chronicle makes it clear that in both instances the position taken up by the Sinhalese forces was essentially defensive, where they could withstand siege and trap their enemies, as well as make offensive forays. Hocart has proposed the identification of Paluṭṭhagiri with Palaṭupāṇa,<sup>38</sup> and in the identity of the two names he is doubtless right. The nearest rocky hills to Palaṭupāṇa of any considerable height or extent which could have served as a fortress, with water-supplies and cave shelters for a large body of men, are those at Magulmahāvihāra.

36. M. 55. 28, 29.

37. M. 58, 18 to 20.

38. A.S.C.A.R. 1928, 17. Palaṭupāṇa proper is the Lēvāya of that name. The headquarters of the staff of the Ruhuna National Park, two miles further east, is officially known as Palaṭupāṇa and is so marked on the maps, but its local name is Goḍēkalapuva. Magulmahāvihāra is  $2\frac{1}{2}$  miles from Goḍēkalapuva.



Both the eastern and western rock-groups, separated by a pass about 100 yards wide, contain several drip-ledged caves, those on the east being at much higher levels. Each group had a thūpa. That on the west, 20 to 30 feet above ground level, was the principal thūpa. Several of its bricks bear Brāhmī letters (mason's marks) of the 1st century B.C. and to this period may be assigned its original construction. The eastern thūpa, at a considerably higher level and invisible from the western side, is much ruined. There are several pokuṇas and a few flights of rock-cut steps. Remains of stone-pillared buildings occur only in the vicinity of the western thūpa. No rock inscriptions have as yet been discovered. There are eleven cave inscriptions :—

- (1) 1st B.C. GAMIKA YASOPALA PUTE GAMIKA MALI GAMIKA MALI PUTA GAMIKA TIŠAHA LEṆE.
- (2) 1st B.C. UPAŚAKA DATAHA LEṆE.<sup>39</sup>
- (3) 1st B.C. . . . . ŚA PUTA VEJA TIŠAHA LEṆE.<sup>40</sup>
- (4) 1st B.C. Reads right to left, some letters reversed, others upside down. PARUMAKA TIŠAHA PUTA (PA)RUMAKA NAGAŚA PUTA NAGAŚA.
- (5) 1st B.C. BATA VEŚAHA CA BATA PUŚAHA CA UPAŚIKA ŚOṆAYA CA LEṆE UPAŚIKA ŚOṆAYA LEṆE.
- (6) 1st B.C. GAPATI GAṆAKAŚA VEMARUKANA ŚIVAŚA LEṆE ŚAGA(ŚA)<sup>41</sup>
- (7) 1st B.C. Reads right to left, letters reversed. CUḍADATAHA LEṆE ŚAGAŚA.
- (8) 1st B.C. UPAŚAKA NADAHA LEṆE ŚAGAŚA.
- (9) 1st B.C. VAŚA TERAHA ŚADIVIHARIYA DAMAGUTA TERAHA LEṆE.
- (10) 1st B.C. ŚAGAŚA BATA ŚUMANĀŚA . . . . . MAHAŚA NAMA . . . . .
- (11) 1st B.C. PARUMAKA AYIMARA PUTA PARUMAKA CUḍITIŚA PUTA PARUMAKA CUḍITIŚAHA LEṆE AGATA ANAGATA.<sup>42</sup>

### (3) SĪLAVAKANDA

Silavakanda is the name given to a series of rock-groups about one mile north-east of Magulmahāvihāra. The highest point is 354 feet high. The caves are not close together but are spaced fairly far apart and some of them are of large size. There are

39. *C.J.S.* II, 26.

40. *Ibid.*

41. *U.C.R.* VIII, No. 2, 126.

42. See Situlpavuva No. (10) for P. Ayimara.



scanty remains of a thūpa and some rock-cut steps. Two of the caves bear inscriptions :—

- (1) 2<sup>nd</sup> B.C. UPAŚAKA VELAŚA LEÑE UPAŚIKA TIŚAYA  
LEÑE GAMANI ABAYAŚA RAJAŚI ŚAGAŚA DINE.<sup>43</sup>
- (2) 2<sup>nd</sup> B.C. GAṆAKA RAKIYA UPAŚIKA TIŚAYA AGHATA  
ANAGATA ŚAGAŚA.

#### (4) GŌNAGALA AND PIMBURAMALGALA

Gōnagala and Pimburalmalgala are joined by a smaller, boulder-strewn hill. The ruins on them may be regarded, in view of their proximity, as belonging to one and the same ancient monastery. Pimburalmalgala is 329 feet high and Gōnagala about 250 feet.

The ascent of Gōnagala from all sides is steep, sometimes precipitous, and over bare rock. Crowning the summit once stood a thūpa which still exhibits its maḷuya, steps and dome. A few small buildings stood below the thūpa. There are drip-ledged caves low down as well as near the summit of the hill. The village of Gonnaviṭṭhi was granted to Cittalapabbata Vihāra<sup>44</sup> : this name may be preserved in modern Gōnagala.

Pimburalmalgala has a large, summit area of flat, bare rock. Two thūpas once stood there but they are now completely ruined and only the outlines remain. The caves are on the lower, jungle-clad slopes of the rock. Just below the summit is a large pokuṇa. From the summits of both Gōnagala and Pimburalmalgala very spacious and beautiful views are obtained of the surrounding country. No rock inscriptions have yet come to light : there are nine cave inscriptions :—

- (1) 2<sup>nd</sup> B.C. ŚAYUTAKA BAṆAKA TIŚA TERAHA ŚADIVIHA-  
RIYA ŚAYUTAKA BAṆAKA CUḌITIŚAHA MANAPADAŚA-  
NE AGATA ANAGATA CATUDIŚA ŚAGAŚA DINE.
- (2) 1<sup>st</sup> B.C. BATA ŚONAHHA LEÑE CATUDIŚA SAGASA DINE.
- (3) 2<sup>nd</sup> B.C. MAḌUKAŚALIYA PUGIYANA LEÑE ŚAGAŚA.<sup>45</sup>
- (4) 2<sup>nd</sup> B.C. PARUMAKA NADIKA PUTA PARUMAKA PUŚA-  
DEVAHA LEÑE.
- (5) 2<sup>nd</sup> B.C. UPAŚIKA TIŚAYA LEÑE PAṬIBANAKUṬE ŚAGAŚA.
- (6) 2<sup>nd</sup> B.C. PUṆA TERAHA ŚADIVIHARIYA BATA ŚAGARA-  
KITAHA LEÑENI ŚAGAŚA.

43. *A.S.C.A.R.* 1935, 10 ; *U.C.R.* VII, 238, note 4. The King is very probably Dutthagāmaṇi Abhaya.

44. *M.* 45. 59.

45. Maḍukaśali (P. Maṇḍukasāli) was a locality in this vicinity and the donation is by its Village Corporation.



- (7) 2nd B.C. PARUMAKA ABAYAHA PUTA PARUMAKA HADANAKA AGATA ANAGATA CATUDIŚA ŚAGAŚA LEÑE DINI.
- (8) 2nd B.C. CUDIBUDARAKITA TERAHA ATEVAŚIKA BATA TIŚAHA (LEÑE).
- (9) 2nd B.C. Reads right to left and letters reversed. PARUMAKA ŚATAHA BATA KAŚABAŚA LEÑE.

### (5) ĀKĀSA CETIYA

Ākāsacetiya is first mentioned as existing in the time of Kākavaṇṇa Tissa, early in the 2nd century B.C.<sup>46</sup> The next reference to it is in connection with Vaṭṭagāmaṇi Abhaya's exile in Rohaṇa: here a sordid incident occurred which caused a temporary estrangement between the King and his ministers.<sup>47</sup>

Dr. S. Paranavitana's brief description of Ākāsacetiya is as follows<sup>48</sup>:— 'About two miles to the south-east of Situlpavuva is the site called Ākāsacetiya, connected with legends of Duṭṭhagāmaṇi which state that in his previous birth as a decrepit old sāmanera he acquired a store of religious merit by constructing flights of steps for ascending to the courtyard of the dāgāba at this place. The chief feature of interest at the site is a precipitous rock with almost perpendicular sides, somewhat like the Sīgiriya rock in appearance, on the top of which are to be seen the remains of a brick thūpa. The sides of the rock are so high and steep that it is now impossible to ascend to the top without the aid of very long ladders, and, as the time at our disposal did not permit the construction of such ladders, we had to come away without examining the ruins on the summit. Mr. J. W. Robertson, a former Superintendent of Surveys, is said to have scaled this rock and to have found, on the summit, the remains of a few structures, a cave, and two or three inscriptions. There are but scanty remains in the area below the main rock. On a smaller rock there are the remains of a stūpa: and under boulders at the base of the main rock are two caves, one of which contains a pre-Christian inscription'.

There is no reason to doubt that Ākāsacetiya of today is identical with Ākāsacetiya of the Chronicles. Like Situlpavuva, the original name has been preserved for nearly 2,200 years. The summit is about 500 feet above the ground level and 526 feet above sea level. There are no traces of the ancient stairway to the summit,

46. M. 22, 25 to 41.

47. M. 33, 67 to 72.

48. A.S.C.A.R. 1934, para 76.



though the usual, fanciful belief prevails of the existence of a passage in the bowels of the rock. That there was a stairway in pre-Christian times, probably a wooden one for the greater part, is evident from the accounts in the Chronicles and from the visible remains of the brick thūpa on the top. Since Mr. Robertson climbed it 62 years ago, nobody has made or attempted to make the ascent. Robertson's eye-copies of the inscriptions which he found there are, unfortunately, very imperfect<sup>49</sup>: they appear to belong to the 1st or 2nd century.

The Portuguese and Dutch called the rock 'Elephant Rock' and it was a landmark for their mariners rounding the south-east coast of Ceylon.

The cave inscription near the foot is of the 2nd century B.C. and reads:—

GAPATI ŚIVAŚA LEṆE ŚAGAŚA.

The Chronicles and Commentaries mention a Vihāra close to both Ākāśacetiya and Cittalapabbata named variously Koṭapabbata, Koṭipabbata, Koṭapavu, Koṭagala and Koṭadora.<sup>50</sup> The ruins of this Vihāra have not yet been located, but they must lie within the National Park. Near Koṭapabbata was the village Kittigāma, also called Kätigama.<sup>51</sup>

## (6) MODERAGALA

Moderagala is a prominent, pointed rock 228 feet high, visible from certain points on the Yāla-Kaṭagamuva Road. Around it are four or five other high rocks and numerous boulders and outcrops. One of these higher rocks is surmounted by a much ruined thūpa. At the lower levels are about a dozen drip-ledged caves, three of which bear inscriptions:—

(1) Fragmentary . . . . . ŚAGA(ŚA).

(2) 2nd B.C. BATAKAṆA ŚUGAŚUMAHA ŚUDAŚAṆA LEṆE ŚAGAŚA.

(3) 2nd B.C. GAMIKA KAṆA PUTA GAMIKA ŚADANAŚA LEṆANI ŚAGAŚA DINANI.

49. I have had the opportunity of seeing them by courtesy of the Archaeological Commissioner.

50. M. 22, 25, 23. 55, 23. 61; Puj. 29; Raj. 57; Thv. 134; Dhv. 30; Adik. 70, 119, note 6.

51. M. 23, 55 to 63; Thv. 134.



Moderagala may be the Accha or Acchagalla or Valasgalu Vihāra<sup>52</sup> mentioned in the Chronicles as being close to Ākāsacetiya and founded in very early Buddhist times.

The exploration of the Ruhuna National Park for ruins and inscriptions has not yet been completed. Even among the staff, the tendency is to keep clear of caves and not to probe them, because they are often the lairs of dangerous beasts. At least four more unnamed hills and rock-groups remain to be inspected.

52. M. 33. 67 ; M.Ṭ. 302 ; Dhv. 83.

53. Subsequent to this article going to Press, Ākāsa Cetiya has been twice scaled by Game Guard, M. K. P. Karunaratne of the Staff of the Ruhuna National Park. He performed this intrepid feat unaccompanied and without adventitious aid. His account of what he found on the summit has been sent to the Archaeological Commissioner.



## Kaḍadora Grant

An Ola leaf manuscript from the Kaḍadora vihāra in the  
Central Province

Edited and translated by  
C. E. GODAKUMBURA

**K**AḌADORA vihāra is situated in the village by that name, which is included in the Headman's division of Mākempēvasama in Gannāvē-kōraḷē of Uḍahēvāhāṭa in the District of Nuvaraeliya in the Central Province. (One inch per mile map reference. Sheet L. 10/4).

There are hardly any vestiges of old buildings at the place. The present *vihāragē*, *dāgāba*, library, etc. are of modern date, but the *dāgāba* is said to be constructed over an old one, and the whole establishment is founded on the old site. Hence it claims to be a Rajamahavihāraya, a monastery founded by Royalty.

The manuscript, the text and translation of which are published below, was placed at the disposal of the present writer by the chief incumbent of the Kaḍadora vihāra, Dharmakīrti Śrī Piyaratana Saddhānanda Thera, the Second High Priest of Uḍahēvāhāṭa and Valapanē, belonging to the Asgiriya chapter of the Siamese society of monks. The document consists of three leaves of ola 41 inches by 21 inches. The first two leaves are written on both sides, and the last on one side only. There are eight lines to a page on the first four pages and four lines on the last, making a total of thirty-six lines. The leaves taper at the edges, and there is a margin of three inches on the left and a margin of one inch on the right.

The document mentions the death of King Vimaladharmasūrya II (1687-1707), and, therefore, it should be dated sometime after this event. The donor of the grant, the Elder Guṇālaṅkāra Dharmakīrti Buvanekabā, says that he carried out the repairs of the Kaḍadora vihāra after the demise of Vimaladharmasūrya, but we do not know how long after the king's death the grant was made.

The manuscript edited here appear to be an original since the text of the grant is in a different writing when compared with the signatures of the donor, the above-mentioned Buvanekabā-thera, and the two witnesses, Vijēsēkara Mudiyaṇsē and Rājapakṣa Vijēratna Mudiyaṇsē. If it were a copy, the text and signatures should



have been in the same hand. The nature of the document, its language and subject matter too testify to its genuineness.

The language of the grant is that generally adopted in legal documents of the period. This differs from the language of the prose writings such as the *Sārārthasaṅgrahava* as here more contemporary words and phrases are used, while the language of the prose works tends to follow the older classics of the 12th and 13th centuries. Although the sentences employed in the grant are long and the phrases used involved, there is no difficulty in understanding their significance. It is only in translating to a foreign tongue that one encounters difficulties.

The following points in orthography are noted. There is no uniformity in using compound consonants and *akṣaras* with the *virāma* sign. No rules are observed in the use of ඤ (*ṇa*) න (*na*) and ල (*la*) ල (*la*), except that generally a *ṇa* follows a *ra* even when the *ra* is in a previous word. Compare, for example: අස්ඨිරිවිහාරෙ ඤායක පදවියක් (2, 14). Unexplainable is the use of the cerebral and dentals in—මහනගර—(2, 10). As in other manuscripts of the period ඉ with the *virāma* sign is used for ඉ (*ī*) and ශ (*śa*) for ස (*sā*).

The grant contains important material relating to religious intercourse between Ceylon and Arakan in the seventeenth and eighteenth centuries. It is interesting to compare the facts contained here with the accounts in such historical works as the *Narēndra-caritāvalōkana-pradīpikāva* and the *Sulurājāvaliya*. The names of foreign theras are differently spelt in the various accounts.

Documents like the present grant give us a fair insight into the state of the Buddhist church during the last centuries of Sinhalese royalty. The *bhikkhus* were openly violating the injunctions as laid down in the *suttas*. They did not consider it improper to serve the king. Compare the statement at 4, 28: අස්ඨිරි විහාරෙ ගනනායක පදවියට අසිති ගම්බිම් හැර මාගේ කාය වැයමෙන් මහවාසලට පක්ෂපාතව දුගාන ශ්‍රී සන්තස් පිට ලබාගත් ගම්බිම් නම්: with the spirit of the *Sāmaññaphalasutta* of the *Dīghanikaya*. (*Dīgha*: ii, 54; P.T.S. ed. Vol. I, 1890, pp. 66-67). When a *bhikkhu*'s property was gifted, what he earned himself was given to his relatives. What belonged to his office did not go to them. We find here the practice of ඥාතිශ්‍රීපරම්පරාව (pupillary succession among relatives) in full operation.



## Text

1. (1) සභාසභාග්‍රී උත්තම ප්‍රවර්තර ශ්‍රීමත් ශ්‍රී උතුම් ලක්දිවුතලෙහි මනුශ්‍යවාසකොට ප්‍රථමයෙන් රජපෑමිනි විජයරාජ ආදිකොට උපතිසසය පාඩුවාසය අහාරජය පාඩුකාහයය මොටසිවය යන සයරජුන් ඇවෑමෙහි සත්වැනිව රජපෑමිණි දෙවෙනිපැනිස්ස නරග්‍රෙණියානො දසරාජධම්මයෙන් ජනරජනයකරවදුරණ කලට අප මහාගෞතමසමයක්සම්බුද්ධසම්මාසමාප්තතමයා ණත්වහන්සේ පිරිනිවි දෙසියසතිස්වන අවුරුදු පොසොන්මස මැදිපොහොදි(2)න මුලේනැකතින් ශාරිපුත්‍රමොද්ගලයායනාකියා ගත සොසිලයාදී<sup>1</sup> ගුනගනාගයෙන් සොහොමානවු<sup>2</sup> විසුඬිදෙව ඉරිබිමක් මිහිදුමහස්ථවිරයන්වහනෙන් පැලඵ්ප්නුවර සිට සිරිලක මිහින්තලාවට වැඩ මනිකානනාවගේ සාධුතාද නැමති ගජ්ජනා කරවා ශාසනප්‍රතිස්ථාවු නැත් පටන් දක්ෂිණාශ්‍රිමාබොධිත්වහනෙන් ඇතුළුව බොහෝ ධාතුත්වහනෙන්ලාත් වැඩමොවා සොලොස් මසථානයක් හා පාරිභොගිකධාතු පිහිටි අපමන උදෙසිකධාතුවෙන් ප්‍රතිමභිතව පොත්ගුලක් සංඝාරාමයක් සදිශ්‍යවූ ශ්‍රී ලංකා(3)විපයෙහි ශාසනානතරධානය දක්වා දිව්‍යබ්‍රහ්මනාගසුප්‍රීතසිඬිවිදුධරාදීන්ට ඵෙගලොකිකපාරලොකිකසකලාභිවුඬිවභිනයකෙරෙමින් පසුවා දහසක් මුළුලෙහි බුඩානුභාවයෙන් පවත්නා සි[රි]ලක<sup>3</sup> රජ පෑමිනි දෙවෙනිපැනිස්සනරෙණියානන් පටන් සතලොස්රජුන් ඇවෑමෙහි වලගංඅහානන්වූ භූලොකපුරජරයානන්වහන්සේ සිරිලකරජ පෑමිනි<sup>4</sup> දෙමල වියවුල් හරවා ගිරිනම් නිවටකු විසු තිස්සකාරාමයක් විදමා තමා අභයනාමය හා ඔහුගේ ගිරිනාමය<sup>5</sup> එකෙකොට අභයගිරි නම් විහාරයක් කරවා පුච්චොපකාරිවූ තිස්ස නම්(4) මහතෙරකුත්වහනෙන් පිලිගැන්විය<sup>6</sup> නැවත දඹුළු විහාරයද සෝමනම් එක්කියසතලිස්ජයං මහාවෙහෙරක්ද පස්මහා විහාරයක් [ද] කරවා බොහෝ සියගනන් ගලෙලන්වල කඨාර කොටවමින් අනිකුදු බොහෝ ශාසනොපාකාරිවූ මේ රජසමයෙහි බුදුන් පිරිනිවි සාරසියළුකුන්සාලිස්අවුරුදුනවමස්දසදවසක් ගියකලට මෙහි පිටකත්‍රපාලිධම්මය පොත්පත් නැතිව සින්නි ලා ධරා උපාලිස්ථවිරයන් ප්‍රධානකොට සතිස්මහස්ථවිරපරමපරාවෙන් ශ්‍රීමුඛපාලිවසයෙන්<sup>6</sup> පැවත ආවාටු ත්‍රිපිටකපාලිධම්මය එක්තරා ජනපදධිකයක්හුගේ<sup>7</sup>(5)ආරක්ෂාවෙන්පත්සියයක්රහනන්වහන්සේ

The chief incumbent of the Kaḍadora Vihāra placed at the disposal of the writer a paper ms. of the grant too. Variant readings from this ms. are denoted by B, while variants from the ola ms. are shown by A.

1. B. සොසිලාදි.      2. “සොහොමාන” ඵයසුතුහි.      3. B. සිරික.
4. A. ‘න’ කපා ‘න’ ලියා තිබේ.      B. පෑමිනි.      5. A. සිරිනාමය
6. B. වජයෙන්.      7. B. ජනාබිපතියක්.



මාතලනම් දනවුවෙහි අළුලෙන වැඩහිදු පොත් සහායකාකොට  
ලියවා දනවුසැරිසරණකල්හි කසාගල් පළිතාසන්නයෙහිවූ ගිරිගුහා  
යෙහි වැඩහිදු ධ්‍යානභාවනාවෙන් යෙදී දහසක්නසින් ප්‍රතිමභිතවූ  
සතරමහසතරඵලයෙහි පිහිටා බොහොතැන් අධිගමයලත් බව  
වලංගුභූතම් මහාරාජොත්තමයානන්ට ශලකලතැනේදී උදරතර  
මහත්කරුණාධ්‍යාසයෙන් සපතවිධරත්නය පහලවූ චක්‍රවතීති  
රජක්හු මෙන් සිවුරගසෙනහ පිරිවරා අමරගණානුබඩදෙවෙනු  
ලිලායෙ(6)න් ඒ ස්ථානයට වැඩමවා බුඩානතරයක් මුළුලෙහි  
වනානතරගතව තිබුනු කොටා එලිපහලිකර එගිරිලෙන<sup>1</sup> කසාර  
කොටවා එහි මහත් විහාරයක් හා සෛලමයවූ<sup>2</sup> තුන්මහල්පායක්  
කරවමින් එහි අස පුෂ්පාරාමඵලාරාමයෙන් බොහෝ පිරිවෙන්  
කරවා දහසක්දෙනාවහන්සේ වැඩඉඩ සලස්වා ඔවුන්වහන්සේලාට  
සිවුපසය පිනිස පරිවාරජනයන් සහිතවූ බොහෝ ග්‍රාමකෙෂ්ත්‍රාදිය  
තනා පූජාකොට බුදුරුවන් ධමුරුවන්<sup>3</sup> දහසක්සඟුරුවන්ගෙන්  
ප්‍රතිමභිතවූ එතිවන්දුටු ස්ථානයෙහි ගුහානුභාවමනිතාව මතු  
පන්(7)දහසක් පවතිනාලෙසට ගුහාලංකාරධම්මකීර්තිපාපිරුවනැසි  
නම් ව්‍යවස්ථාකරවා එ සැදු කෙත්වන් මිනිහා හතා ගම්බිම් ධම්මිෂ්ට  
රජුන්කලට පවතුමින් අධමම්වාදිවූ<sup>4</sup> මිථ්‍යාදින්<sup>5</sup> පැමිනිකලට  
නැසීමෙන් කාලාතික්‍රමනාවසානයෙහි මෙකී සියළුදේම පිරිහී පලමු  
පැවති නමත් නැතුව ලබුනලය යන නම පමනක් පවතිනා ප්‍රසථා  
වට බඩදොර යන මෙම විහාරය කරවූ එක්දසස්සාරසියපනස්පස්  
අවුරුද්දක් අතික්‍රාන්තවූ කලට..... මහවැලිගං අස ගම්පල  
ගංගාශ්‍රීපුරනම් රාජධා(8)තියෙහි රජපැමිනි පස්වැනිභුවනෙකබාහු  
මහාරාජොත්තමයානන්වහන්සේ පසලොස්වන්තට අප බුදුන්  
පිරිනිවී එකාදහස්නවසියඑකුන්තිස් [අවුරුද්දක්] අතික්‍රාන්ත  
විය..... මේ රජහු බොහෝ කුසලධම්මයන් රැස්කොට බුදුන්ගේ  
ප්‍රතිපත්තිශාසනයද ඇතිකෙරෙමි යන කරුණාධ්‍යාසයෙන් පුළු  
කාලයෙහි සභාවනතරාජරාජමහාමාත්‍යාදීන්සිත් ආඥාචක්‍රය මුල්ව  
මහොත්සාහයෙන් බුදුසසුන් පවතියා කල කී නොයෙක් ශාසනො  
පාකාරයෙහි<sup>6</sup> ආදෘනතප්‍රව්‍රතීති<sup>7</sup> අසා 2. (9) ඒ ඒ ස්ථානයෙහි  
ස්වභිඤ්ඤිකව වසන සාසනාවතාරකුලපුත්‍රයන්ගේ<sup>8</sup> අනුප්පාර  
සවරූප අසා තදුපාය සවයනෙන්..... රක්ෂිතපොසිතසීලසබ්බාදි  
කේතකගුහනගුහානුභාවයෙන් දසදික්හි පතල තේජොකීර්තිශ්‍රී  
ඇති පලාබත්ගලවතවාසීපරමපරාවෙන් අසමිනිතාව පැවත ආ  
ධම්මකීර්තිමහාසථවිරයන් හා ගුහාලංකාර ධම්මකීර්තිපාපිරුවන්  
මහසථවිර පරමපරාවෙන් අසමිනිතාව පැවත ආ සෞසිලයාදී

1. B. ගිරිලෙන. 2. B. ශෙල. 3. B. දමුරුවන්. 4. B. වාදිහු.  
5. B. මිථ්‍යාදින්, (මිථ්‍යාදිෂ්ටින්.) 6. B. යෙන්, 7. 'ආදෘනත ප්‍රවාතනි' විශ්‍යතුයි.  
8. 'ශාසනාවතර' විශ්‍යතුයි.



ගුණගුණානුභාව(10)යන් දසදික්හි පතල ගුණාප්‍රකාශප්‍රකාශාලංකුත<sup>1</sup>  
 විසුඛබ්බිත් ප්‍රසිඛවු ලබුනල ධම්මඤ්ඤ මහසථවිරයන් හා යන මෙකි  
 ධම්මධර විනෝධර දෙදෙනාගේ උත්සාහයෙන් උභයවාසයෙහි  
 කාරකමහාසංඝයා රැස්කරවා සන්ඝමධ්‍යායන නින<sup>2</sup> කල්‍යානාධ්‍යාස  
 යෙන් යෙදී විචාරා නියමකොට රජබලය පෙරදැරිකිරීමෙන්  
 ලජ්ජන්වහන්සේට බලයදී අලජ්ජවු දුස්සිලගනනක් ශාසනයෙන්  
 පිටපත්කරවා<sup>3</sup> පතෙවාපතෙලපයෙන් විරහිතවු ව්‍යුසුයඝ්‍රීයන් මෙන්  
 දසදික්<sup>4</sup> බබුළු(11)වමින් ලංකාවේ ශාසනය නිමිලකොට වැඩවසන  
 කලට ලකසසුන් පිහිටි එකාදහස් අටසිය එකුන්පනස් අවුරුඬක්  
 අතික්‍රාන්තවිය. එකලට සිරිලක රජපැමිනි විජයරජආදිකොට  
 මෙදැනුරෙහි අභිසේකප්‍රාප්ත<sup>5</sup> දෙසියපනසක් රජුන් හා අභිසේක  
 ප්‍රාප්තොවු<sup>6</sup> බොහෝ රාජනිකයන් පසුව. ත්‍රිසිංහලාධිශවර  
 ප්‍රවරක්‍ෂත්‍රියවංශොත්භූතවු වික්‍රමබාහුනම් මහරජතෙම කටුපුළුලබද  
 සෙංඛඩනම් ශ්‍රීවඞ්නපුරය කරවා මහත්රාජඉර්ධන් වැඩවසනකලට  
 අපබුදුන් පිරිනිවි දෙදස(12)අසුපස් වෘතියෙහි බුදුන්ගේ ප්‍රතිපත්ති  
 ශාසනය ඇතිකෙරෙම යන කරුණාධ්‍යායයෙන් මහවැලිගම්උද  
 කෝකෙෂපසීමාවෙහිදී තුන්රජෙන් වැඩි පන්සියයක් පමණ  
 මහසංඝයා එහි වසවා සිවුපසදානයෙන් උපසථානකොට මිනිය  
 ධම්මකීර්තිමහසථවිරයන් ප්‍රධානකොට ඇති පනතිස්නමක්ගේ  
 උත්සාහයෙන් තුන්සියපනස්පස්නමක් උපසම්පන්නභාවයට  
 පමුනුවනසමයෙහි ලබුනල ධම්මඤ්ඤතෙරුන්වහන්සේගේ බැතා  
 වනතැනක්<sup>7</sup> මෙම වෙලාවෙම උපසම්පන්නවෙමින් ධම්මකීර්ති  
 මහසථවි(13)රයන්ගෙන් ත්‍රිපිටකධම්මය පුහුනුව මෙම ධම්මකීර්ති  
 තෙරුන්වහන්සේට<sup>8</sup> ඇතුලත්කම්ගෙසින් මෙම තෙරුන්වහන්  
 සේගේ කඩදොරවිහාරය අරත්තනවිහාරය අඵවිහාරය ඉඵපැන්  
 දෙතිසේවිහාරය කොටකේදෙතිසේවිහාරය යන මේ විහාරගම්  
 ප්‍රවෙනිශලසමට ලබා මහවාසලින් අස්කිරිවිහාර<sup>9</sup> ණායක<sup>10</sup>  
 පදවියන් ලැබී විනෝධරමාසින්බඩාරයයි යන නාමානිධානකින්  
 ප්‍රසිඛවු තෙරුන්තාන්සේගේ අසියංඞිගේ ප්‍රකාවන තැනකට  
 අකුරුලීම කීම බනදහම් පුහුනුකරවා සිවුරුපොරවමින් වික්‍රමබාහු  
 මහාරාජ(14)තතමයානන්ට අඞ්ඞයෙන් ධම්මයෙන් අනුශාසනා  
 කර පින්පුරවා කඩදොරවිහාරගම කොන්නවැරගොසින්<sup>11</sup> විහාරෙන්  
 නටබුන්ව තිබෙනවග මහදිවස්ඵලියට ශලකලතැනේදී උතුන්වු  
 පතිවුඛපනතින් එම විහාරෙ දියුනුකරවා එහි පුදම්ලකකමට බිජු  
 දො[ළ]සමුනක වපසරියන් ඊට අඩුත්තු මිනිහා හතා ගොඩමඩ  
 වල්විල් සියලුට සතරමාඉම් නියමකොට ශ්‍රිසන්තසකුන් ලබා

1. B. ගුණාප්‍රකාශාලංකුත

2. හින?

3. B. පටත්කරවා,

4. B. දසදික්.

5. B. අභිසේක,

6. B. අභිසේකප්‍රාප්ත.

7. B. කෙතෙක්.

8. B. මහසථවිරයන්වහන්සේට.

9. B. අස්කිරිවිහාරයේ

10. ණායක.



විහාරෙ පුද්ගලකකම් පවතී ගම භුක්තිවිද සිටලා<sup>1</sup> නොබෝ අවදියකින් සිටුරෙන් පහව ඇතිරියේ මහාගෙදර හෝලියබඩාර (15) රදලාගෙන්<sup>2</sup> නැකම්කර පසුවෙන අවසාවට ලත් මානවක කෙනෙකුත් මහනපුවිදි කරවා ජ්‍යෙෂ්ඨ අලංකාරනිසඬුවාකරණාදී බොහෝ ශාත්‍රයන් නිපුනව ත්‍රිපිටකධර්මය ප්‍රග්‍රහවෙමින් උපසම්පදාව කෝටියක්සංවරසිලයෙහි පිහිටා ආයතීගොත්‍ර<sup>3</sup> චිජානියාගත සෞපිලියාදිගුනගතාගයෙන් සමුපලක්ෂිතවූ ධර්මකීර්තිතෙරුන් වහන්සේ ජයවිරමහරාජොත්තමයානන්වහන්සේට පින්පුරවා විහාරගම කොත්තවැරගොසින්<sup>4</sup> තිබෙනව\* ශලකරමින් පලමුසේම ග්‍රිසන්තසක්ලබා විහාරෙ පුද (16) ඔලකකම් කරමින් ගම භුක්තිවිදසිටිනාතැනේදී මෙම තෙරුන්වහන්සේගේ මෙලනුවන්ට ජාතකවූ කෙනෙකුත් අකුරුබතදහම්ලිමකිම පුරුදුකරවා සිටින ප්‍රසාවට..... සිතාවක රාජසිංහමහාරාජොත්තමයානන්වහන්සේ මිත්‍රාදිජිවිසමයන්ගෙන බොහෝ සංඝයා සිටුරෙන්<sup>5</sup> පහකරවා පොත්පතූද නැතිකරමින් විහාරගම හේවානිල සමග තිබෙන වෙලාවට..... රත්නත්‍රයාධාරසකලගුන ගතාභරතවිභූ(17)සිතවූ..... උතුම්විමලධර්මසූරියමහාරාජොත්තමයානන්වහන්සේ ලංකාභිසේකප්‍රාප්තවූ කලට බුඩව්ඪියෙන් දෙදස එක්කියසතලිස්පස්වනුයෙහි ගිමහානපාතු<sup>6</sup> පක්ෂසදවසක් පිරුනු පසු වෙසග අවසනවකලත් සද්දවස පස්වරුභාගයෙ මහවැලිගහා උදකොසෙපසිමාවෙදී රක්ඛගුදෙසයෙන් වැඩිජ්‍යෙවිලාසකීර්තිතෙර සාමිත් උපධ්‍යායකොට නැව්වකකතෙරසාමිත් ආවායතීකොට ඇතිරෙකදසවගිනිසුසංඝයා උපසම්පන්නවනවෙලාවෙදී ලබුනල ධර්මකීර්තිතෙ(18)රුන්වහන්සේගේ මෙලනුවන්ට ජාතකවූ තැන මහනපුවිදිව සිටිය උපසම්පදාවෙමින් නියමවාරිත්‍රප්‍රතිපත්ති ධර්මයන් රක්ෂාකරමින් මහවාසලට පින්පුරවා විහාරගම කොත්තවැරගොසින් තිබෙනවග මහදිවස්ඵලියට ශලකලතැනේදී පසුඋනු මහාරාජධානිවලින් පසු පලමු ලබා නියා පැවත ආශ්‍රිතව..... භූමචලේස්වරවූ..... උතුම්විමලධර්මසූරියමහාරාජොත්තමයානන්වහන්සේගෙන් මෙම විහාරගමට ග්‍රිසන්තසක් ලබාගත විහාරෙ වැඩිදිවුනුකරවා ගමභුක්තිවිදසිටලා මෙම උන්වහන්සේගේ(19) මල්වුනුතැනක් මහනපුවිදිකරවා විහාරගම භාරකරදී මෙම තෙරුන්වහන්සේ සිටුරෙන් පහව වික්‍රමසේබරරාජපක්ෂමහාමුදලියා යන නම් පටබැඳ බෝගමුවේ මහාදිසාවගේ දුවනිකෙනෙකුට නැකංකරගණ පසුවෙනවෙලාවට ලැබගත් අතිජාතප්‍රත්‍යවූ වීරසූරි රාලට උඩුනුවර රමලකඅදිකාරමගේ මිනිබිරිවන කෙනෙක්

1. B. භුක්තිවිදිනාකලට. 2. B. බඩාරලාගෙන්. 3. 'ආර්ගගොත්‍ර' විශිෂ්ටතූති.

4. B. ගොසින්.

\*B. තිබෙනවග මහදිවස්ඵලියට

5. B. හිටුරෙන්.

6. 'සාතු' විශිෂ්ටතූති.

7. B. දිසුනු.



නැකංකර පසුවෙන වෙලාවට එම අයට ජාතකව<sup>1</sup> ගැනුපිරිමි සන්දෙනෙකු ලබා මෙම ගමට ප්‍රවේනිවූ මහසංඝයාගෙන් ලබානියා පැවත ආ සන්හස් තුඩපත් තල්පත් වීරසුරිරාලගෙන් ලබාගෙන විහාරෙට ප්‍රදම්ලකක(20)වූත් කරවා හිජ්දෙතුන්අමුනකවපසරියත් කලාවත්කොට වතුගෙවතු හා පොල්පුවක් හදා වවා ගමදිවුණු කලාවූ මෙම රාලට ජාතකකෙනෙකුත් දෙවාසභාගයෙන් සියයක් සිවුරු පොරවන වෙලාවෙහි [සිවු]රු පොරවා නැවත..... අනුග්‍රහ තෙජප්‍රනාපමානීතාචවංශාභිජාතභූමධිලෙඝවරවූ..... උතුම්..... රාජසිංහමහරාජොත්තමයානන්වහන්සේ රජ පැමිනි දසසත් වනෙනහිදී මෙම ලබුතල මහගනෙන්වහන්සේට අනුජයවූතැන මෙම මහරාජොත්තමයානන්වහන්සේට දකමින් සිවුරුපිළි ලැබගෙන වතරතනපාලමාසින්<sup>2</sup> මහතෙරපදවියට පැමින(21) අස්ගිරිවිහාරෙ තෙරුන්වහන්සේගෙන් මහනපැවිදිව දෙවමිත්‍ර උන්වහන්සේගෙන් බතදහම්පිලිමකිමශාසත්‍ර ඉගනගෙන..... තරලොකපුරඤ්ජරවූ..... රාජසිංහමහරාජොත්තමයානන්වහන්සේට අනුශාසනා දක්වා සිට පින්පුරවා සිටින අවස්ථාවට මෙම කඩදොරවිහාරය වැලගනේවිහාරය යන මෙකි විහාරගම් දෙක ප්‍රවේනිශලසමට ලබා අස්ගිරිවිහාරෙ පදවියට අඩුතතු අතිකුත් විහාරගමුත් ලබා තෙවිසිඅවුරුදුක් උතුන්වූ මහවාසලට දුගාන සිටලා..... සඵනරෙඤ්ජනිලොකෝපෙනවූ..... උතුම්..... රාජ (22)සිංහමහරාජොත්තමයානකවහන්සේගෙ කුමාරප්‍රාප්තවූ විමල ධම්මසුය්‍යීමහාරාජොත්තමයානන්වහන්සේටත් එසේම පක්‍ෂපාතව දුගාන සිටිනා ප්‍රසථාවට රතබභූදෙසයට විවරපරිස්කාර පන්සිය පනස්කට්ටලයක් සමග දහස්ගනන්වසුව ගමන්කරවා සන්නාන තෙරුන්වහන්සේ ලෝග්‍රාතෙරුන්වහන්සේ යන මෙකි දෙතම ප්‍රධානකොට ඇති තෙරුන්වහන්සේලා තිස්තුන්තමක් වැඩ මවා..... ශකව්‍යඵකවාදහස්සසියදසනවයට<sup>4</sup> පැමිනි ශ්‍රේෂ්ඨ චන්සරක්‍රමයෙන් බ්‍රහ්මාධිපති ඊසවර නම්වූ මෙ වජ්‍රියෙහි මිථුනරවි දොලො(23)ස්භාගවූ ඇසලමස පුරදියවක නම් තිපියලත් බ්‍රහස් පොතිඤ්ඤ රූවූ දොලොස්පැයවෙලාවට මහවැලිගහාවේ ගැටමේ තොටෙහි උදකොකෙස්පසීමාවෙහිදී සන්නානතෙරුන්වහන්සේ ආචාරිව<sup>5</sup> සංකීව්වතෙරුන්වහන්සේ \*පචලොහතෙරුන්වහන්සේ ගුණමේජ්ජතෙරුන්වහන්සේ උපාධ්‍යායව අකාපන්නතෙරුන් වහන්සේ ධම්මානඤ්ජතෙරුන්වහන්සේ හා සමග අතිකුදුතෙරුන් වහන්සේලාත් සභායව ලංකාසාමනෙරව පලමුසිටි තිස්තුන්නමක් සංඝයා උපසම්පදාවෙනවෙලාවෙදී..... හු(24)ලොකපුරඤ්ජරවූ..... විමලධම්මසුය්‍යීමහාරාජොත්තමයානන්වහන්සේ තුන් රජෙහි

1. B. ජාතකර. 2. A. පාමුල 'මු' කපා තිබේ. 3. 'තිලකෝපෙනවූ' විශිෂ්ටතය.  
4. B. දහනවයට. 5. B. ආචාරිව. A. \*පාලි 'ච' යන්න ලියා තිබේ.



සේනාව හා සමග මහත්පුරොත්සවයකින් මළකම්පුරාව සිඛවෙන අවස්ථාවේදී මහවාසලට දුග්ගාන සිටි ලබ්බනල ගනෙත්වහන්සේ උපසම්පදාව භූවනෙකබ්බානු<sup>1</sup>තෙරුන්වහන්සේයයි කියා රක්කභූවෙ තෙරුන්වහන්සේලා වදාරමින් උන්වහන්සේලා පාවිච්ඡිකල ශිෂ්ටාලංකාරයක් ලැබී ගංගවතීපුරෙ අකුරෙන් රක්කභූපුරෙ අකුරෙන් ලියාපු උපසම්පදාකරවන 4. (25) පොත් ගතකුත් සංඝයාට යුතු වූ බොහෝ පරිස්කාරන් ලබා උතුම් වූ මහවාසලින් අස්ගිරිවිහාරෙ ගණනායකත්වය හා මෙම විහාරයට අයිති මාපනා වතුර නවකොලගමුව අමුළගල බදුලු විහාර සමග මෙම විහාර ඇතුළුව නොයෙකුත් විහාරගම්වලට නායකපදවියන් ලැබී ත්‍රිභූවනනෙකභූතාලංකාරධර්මකීර්ති භූවනෙකමහතෙරුන්වහන්සේ යන නාමාභිධානයකින් යුක්ත වූ මේ නම් මම නියම වූ වාරිත්‍ර ප්‍රතිපත්තිධර්මයන් රක්ෂාකොට කෝටියක් සංවරසීලයෙහි පිහිටා මහා (26) රාජොත්තමයන්වහන්සේගෙන් අවසර ඇතුළු එකොලොස් අවුරුද්දක් වනතුරු අවුරුදුපතා වස් ඉටා නුලෙහි පටන් කපුයෙහි පත් ක්ෂේමකෝසෙය්‍යාදී අනගඝීවස්ත්‍රවලින් විවර හා අතිකුදු කඩිනඩානයට නියම වූ සියල්ලන් අධිකකොට ලැබී දෑස් දස් කම්කරුවන් අලි ඇතිනනම් හා අතිකුදු බොහෝ දුනොපකරණයෙන් සියලුන් සතුටුකර<sup>2</sup> දෙවාචරුරනසමයෙහි අතිකුදුන්වලට වැඩියෙන් උච්චතරව ලබා අභියෝගන්ධර්මයෙන් අනුශාසනාකොට දුග්ගානසිටලා ජන්මප්‍රවේනි වූ දයකගං අටක්(27) ඇති කඩදොරවිහාරේ නැටබුන්ව විහාරගමපගුත් කොත්තවැර ගොසින් තිබෙනවග මහදිවස්ථලියට ගලකලනැතේදි හේවාහැවේ රටකරණ අරාවේරාලට පසිඬ යවා කඩදොර විහාරෙ සෙසලමය තුන්මහල් ප්‍රතිම හා විහාරෙ නැටබුන්වන නිසා වැඩට දඬුකම්මාන්ත ගල්කම්මානකරන්ට උතුම් වූ අවසරලැබී වැඩකරණවේලාවට..... සළුගුනගනාහරණාවිභූසිත ශ්‍රීමත් ශ්‍රීඋතුම්..... විමලධර්ම සුයඝ්මහරාජොත්තමයානන්වහන්සේ සවගීගපරායනවූහෙයින් එවැඩෙට නියම වූ අයවැඩ නිමනො(28)කොර<sup>3</sup> අත්තිවියාසින් පසු ගුනාලංකාර ධර්මකීර්ති භූවනෙක<sup>4</sup>මහතෙරුන්වහන්[සේ]වන මම විසින් මෙම විහාරස්ථානවැඩිදිවුනුකර පුදම්ලකකන් සිරිත්ලෙස නොකඩකොට පවත්වාගත ගතලිස්තුන්අවුරුද්දක් අතික්‍රාන්ත වෙන අවස්ථාවේදී මාගේ මුනුබුරුවූ එකනායක සුමංගල ගනෙත්ට අස්ගිරිවිහාරෙ ගනනායකපදවියට අයිති ගම්බිම් හැර මාගේ කායවැයමෙන් මහවාසලට පක්ෂපාතව දුග්ගාන ශ්‍රීසන්හස්පිට ලබාගත් ගම්බිම්නම් ලබ්බනල වී තුනුමුනේ වපසරියන් ඊට අයිති වතුගෙවතුන් (29) මතුරට කොලේජ් පලේගම්පහට ඇතුලත් වූ

1. B. භූවනෙකබ්බානු.

2. A. කරව 'ව' කපා තිබේ.

3. B. කර.

4. B. භූවනෙක.



කඩදොරවිහාරස්ථානයන් ඊට අසිති විහාරෙ මුනෙතටුවපංගුව  
 බිජුතුනුමුනේ වපසරි[ය]න් පින්ආරාව බිජුදෙපැලේ වපසරියන්  
 නැකතිආරාවෙ බිජු යෙලමුනේ වපසරියන් ගල්කැටියේ බිජු  
 අමුනේ වපසරියන් ගොන්නගහආරාව[ය] බිජුදෙපැලේ වපසරියන්  
 කුරහන්සේරුවකපමන එම ගොන්නගහආරාවෙ වන්නන් බෝඅත්  
 ආරාව බිජු අමුනේ වපසරියන් එමවන්නන් කොහොලානේ බිජු  
 අමුනේ වපසරියන් ගොඩකුඹුර බිජුදෙපැලේ වපසරියන්(30)  
 මඩින්ආරාවෙ බිජු අමුනේ වපසරියන් හිරියල්ඔල බිජු තුංපැලේ  
 වපසරියන් විහාරෙවන්න කුරහන්බිජුදෙලහේ වපසරියන්  
 විහාරෙන්<sup>1</sup> උඩහ කුරහන් බිජු දෙලහේ<sup>2</sup> වපසරියන් කපුකොටුවෙ  
 බිජුපැලේ වපසරියන් මෙම කී ගම්බිම් වතුගෙවතු ගහ<sup>3</sup> පොත්පත්  
 ආදිවූ දෙයද සිවුරුපෙට්ටගං දෙකක්ද පිළිපෙට්ටිපහක්ද රමමාල  
 නවයක්ද රිදීමාල දෙලහක්ද රිදිවැඩකරපු පංහින් පහක්ද  
 යකඩ පංහින් අටක්ද යකඩපාත්‍රා දෙලහක්ද ධාතුන්වහන්සේලා  
 විසිතුන්තමක්ද (31) රංකිලෝටා දෙකක්ද කඩකැති එකසිය  
 තුනක්ද පේසලේංසු දහතුනක්ද රත්තකන්බිලිදෙකක්ද පභිකකං  
 එකොලහක්ද පාන්තවයක්ද ගල්බැඳිමාලදෙකක්ද වරාගං නැලි  
 යක්ද රිදිනවසියපහලොහක්ද යන මෙකී දේ සහ අවිඤ්ඤානක  
 සවිඤ්ඤානක මාලත් සියලුදේම මගේ මුහුබුරාවන එකතායක  
 සුමංගල ගනෙන්ට දෙමි දිත්මි<sup>4</sup> මෙමා කලාවූ පින්කම  
 තිරාඡිනොකර මම කලාවූ පරිද්දෙන්ම මෙම විහාරය වැඩිදිවුන  
 කරමින්<sup>5</sup> පුදම්ල(32)කකන් පවතා වාරිත්‍රවාරිත්‍රාදිය කෙරෙමින්  
 සිටිත්ට පුදපුය. එසේ නෙලැබුනේවිනම් මාගේ සහෝදරවූ  
 ගැනුපිරිමිපස්දෙනාගෙන් පැවතඑන පින් ඇති කෙනෙකුත් සිවුරු  
 පොරවා පලමු පැවති සිරිත්ලෙස දියනුකරනවාය<sup>6</sup> ඒ ඇර  
 මම මේ දුන්නාවූ සියලුම ඉහලොකපරලොක දෙකට වැඩදක්නා  
 කාරණාදැනගුක්තිවිදසිටලා මගේසහෝදරවූ විජයසේකරමුදියන්සේ  
 රාජපක්‍ෂවිජයරත්නමුදියන්සේ ධර්මකීර්තිදිවසේකරමුදියන්සේ  
 වෙ5.(33)ලලසේදිසාව ලැබිහිවින අමරසිංහජයරත්නතිලකමුදි  
 යන්සේ යන මෙකියන<sup>6</sup> අය මම නැති අවස්ථාවකදීමවිපියනොනන්<sup>7</sup>  
 ලත් ගම්බිත්ව<sup>8</sup> කියා විහාරෙට පුදම්ලකකමකුත් නැතුව ඔවු  
 නොවුන්ගෙන් කෙනෙක්[වත්] සිවුරුපොරවා විහාරෙ සිටිත්තෙන්  
 නැතුව ඒ සංඝයාට පැවතීමකුත් නැතුව බලහත්කාරයෙන් ගම  
 භුකතිවිඤ්ඤාන් දෙලොවින්ම අවැඩ දකිනවා ඇත<sup>9</sup> මේ ඇර  
 මා විසින් හද<sup>9</sup> දුන්ගටි ඇර මගේ ඇතුලත් කෙනෙක්වත් ලොවින්  
 රටින් කෙනෙක්වත් විපරතය(34)යකින්<sup>10</sup> බුදුන්සන්නකදේ

1. B. විහාරයෙන්. 2. B. දෙලහයේ. 3. B. සහ 4. B. දෙත්මි.  
 5. B. කරවමින්. 6. B. කී. 7. B. යෙන්. 8. B. බිම්ය. 9. B. සාද.  
 10. B. පරිහරණයකින්.



පැහැරගන්නාහුනම්<sup>1</sup> නිණ<sup>1</sup> වා යදි වා කඩං<sup>2</sup> යනාදී  
වදාලාමයෙන් බොහෝ කාලයක් මුළුලෙහි මහත් සෝරවු ප්‍රෙන  
දුකට පැමිනියාහු නම් වෙති<sup>3</sup> එසේවූ අකුසළත් නොසලකා  
ලොකසාසනයට පිහිටවූ මහ අනාඥ ශරියට ග්‍රිසන්හස් ලබා පැවත  
එන දේට පැමිනි අවුලක් ඇත්නම්<sup>4</sup>

සවසරි ප්‍රශස්තග්‍රිසනසකලශාසනග්‍රිහාරධාරිනග්‍රිලංකාවිප ප්‍රදී  
පායමානලෝකශාසනානුරක්‍ෂණයෙහි දක්‍ෂගුණා<sup>5</sup> නීතිමාගීනාහු  
වනීත(35)කමධ්‍යසථානිජාත<sup>4</sup> කීර්තිප්‍රබකසුඛසුය්‍යාචංශ්බොධසථා  
වනනදීපාදීපරාජමඛලිකරාජප්‍රදෙශරාජ අනතරභොගිකරාජ අනු  
සාසකරාජ යන මෙම<sup>7</sup> පවප්‍රකාරරාජරාජමහාමාත්‍යාදීන්ට ආයුරා  
රොග්‍යාදීසකලාභිවුර්ධිවසිතය සලසවාදීමට ලොකසංරක්‍ෂනයට  
නියුක්තදෙවියන්ට පින්දෙමින් ඒ පැමිණි අයුක්තිය සන්තිද්‍රවාගත  
යුක්තිය<sup>8</sup> මේවගට අත්සන්කලේ, ගුණාලංකාරධර්මකීර්ති,  
බ්‍රවතෙකබා තෙරුනනාන්සේ (36) මීට සාකකි<sup>9</sup> විජේසේකර  
මුදියන්තේ<sup>10</sup> රාජපක්‍ෂ විජේරත්නමුදියන්සේ<sup>11</sup>

1. A. B. හින.

2. B. ණුත්තෙතම.

3. 'ගුන' විග්‍රහය.

4. A. මධ්‍යසථානිජාත.

5. 'සුග්‍රී' විග්‍රහය.

6. 'දීප' විග්‍රහය.

7. B. මේ. 8. B. ගුණා.  
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### Translation

Hail ! Blessing. The Great Elder Mahinda, resplendent with good conduct and purity in the observance of the precepts handed down by Sāriputra and Maudagalyāyana and their lineage and endowed with virtue and psychic powers, came to Mihintalē in Śrī-laṅkā during the asterism of *mula* on the full moon day of Poson in the two hundred and thirty-seventh year after the *parinibbāna* of our omniscient Buddha, the noble Gautama. (This was) in the righteous reign of His Majesty Devānaṃpiyatissa who was the seventh king of this grand prosperous and lucky island of Laṅkā, who had ascended the throne after six kings, beginning from King Vijaya, who made this island a human habitation. Vijaya was the first King and he was followed by Upatissa, Paṇḍuvāsa, King Abhā, Paṇḍukābhaya and Moṭasīva. From the time the Buddhist faith was thus established this island became comparable to one library or one monastery because of the many relics of personal use and memorial relics including the right branch of the Bodhi-tree, which will remain here by the power of the Buddha, until the end of the dispensation for five thousand years increasing all benefits pertaining to this world and the next to Devas, Brahmans, Nāgas, Suparṇas, Siddhas, and Vidyādharas. At the demise of the seventeen kings beginning from Devānaṃpiyatissa, Valagam-abā, the Indra of this Domain, came to the throne of Laṅkā, dispelled the attacks of the Tamils, destroyed the abode of a heretic called Giri, built a *vihāra* called Abhayagiri, being a combination of his name Abhaya and the heretic's name Giri, and offered it to a great therā by name Tissa who had been of assistance to him earlier. He also built the *vihāra* at Daṃbulla, a great *dāgāba* hundred and forty cubits high called Soma, and five (other) *vihāras*. He had drip-ledges cut on many hundreds of rock caves, and served the religion in several other ways.

The Pali *dharma* of the three *piṭakas* had not been written in books here, but had come down by way of oral tradition handed down by the thirty-six elders who had Upāli as their chief and by those monks who followed them. In the reign of this king, that is, after four hundred and thirty-nine years from the *parinibbāna* of the Buddha, this Pali *dharma* consisting of the three *piṭakas* was recited and written down at Aluvihāra in the kingdom of Mātalē by five hundred *arahants* under the protection of a certain chieftain. Thereupon as these monks were journeying through the country,



they took shelter in the rock cavern of Kasāgala, devoted themselves to meditation, and having established themselves in the four paths and the consequent results consisting of a thousand methods, realised the higher attainments. When this message was brought to King Valagam-abā, he went thither accompanied by the fourfold army like unto Indra who followed by the hosts of devas, his mind full of the highest compassion like a ' wheel-bearing ' Universal Monarch to whom had appeared the seven jewels, and had that site cleared of what had grown there during the whole interim period of two Buddhas. He had drip-ledges cut in that rock, and built there a magnificent *vihāra* and a three-storeyed mansion.

In its vicinity he built many dwelling places together with gardens of flowers and fruits and gave them to a thousand *bhikkhus* for residence. For their fourfold requisites he established many villages and fields with retinues of men and offered these to them. In order that the greatness of the power and virtue of that place where they realised *nirvāna* and which was adorned with the gems of the Buddha, Dhamma and the Saṅgha may continue for five thousand years, he ordered the site to be named Guṇālaṅkāra-Dharmakīrti-pā-pirivena. These fields and gardens, men and lands, prospered during the reigns of righteous kings and were neglected in the times of unrighteous heathens. As time passed thus, all this was lost ; even the former name was no more and only the name of Labutala remained. When one thousand four hundred and fifty-five years had elapsed after the building of the *vihāra* called Khaṇḍadora, it was the fifteenth year of King Bhavanekabāhu V, who ascended the throne in the capital called Gaṅgāsrī at Gampola near the river Mahavāli, and it was again one thousand nine hundred and twenty-nine years after the *parinibbāna* of our Buddha. This King accumulated much merit and being full of compassion planned to establish the dispensation of the precepts of the Buddha. He also learnt the full history of the tremendous help given in former times to the religion by devout kings and their ministers, making use of their royal power. (And he) having heard of the misdeeds of the scions of noble families who had entered the Order and were living in sundry places without discipline, and looking for means to prevent this, he summoned the monks of the two chapters, using the good offices of two monks, one a Master of the Dharma and the other a Master of the Vinaya, the two being the Great Elder Dharmakīrti who belonged to the unbroken succession of the forest dwellers of



Palābatgala, far famed in every direction for his manifold virtues, particularly his preserving and cherishing of the body of precepts ; and the Great Elder Dhammajñāna of Labutala well known for his pure wisdom and adorned with the splendour of his virtues famous over the ten directions by the merit of the abundance of virtues such as good conduct, and who belonged to the unbroken succession of the Great Elder Guṇālaṅkāra-Dharmakīrti-pā-pirivan. (And the King) entered the midst of the Saṅgha with a mind full of compassion and amity, inquired into (the state of the order) and made his decision, invested the pious monks with due authority and expelled from the order a number of impure and sinful ones. He thus reigned after purifying the religion in Ceylon, and resplendent in the ten directions like the sun and moon free from the five kinds of defilements. Then one thousand eight hundred and forty-nine years had elapsed after the establishment of the Buddhist Order in Ceylon. Between this time and King Vijaya, the first King of Laṅkā, two hundred and fifty anointed kings and many uncrowned princes had ruled.

Thereupon, in the two thousand and eighty-fifth year after the *parinibbāna* of our Buddha His Majesty Vikramabāhu, a scion of the noble Kṣatriya family, Lord of the three-fold Laṅkā, built the Śrīvardhana-pura called Seṅkhaṇḍa, in Kaṭupulula, and while he ruled with great royal splendour, he being full of compassion decided to establish the dispensation of precepts of the Buddha. Thereupon he got the monks who came from the three kingdoms to reside at the holy place chosen near the Mahavāli river, served them with the four-fold requisites, and with the assistance of thirty-five monks who had the Great Elder Dharmakīrti as their chief got three hundred and fifty monks to enter into the higher Order. Among them a person who by relationship was a nephew of Dhammajñāna thera of Labutala, and who had learnt the *dharma* of the three *piṭakas* under the Great Elder Dharmakīrti. (This person) having won the confidence of this Dharmakīrti Thera received as an inheritance, Kaḍadora-vihāra, Aratta-vihāra, Alu-vihāra, Ilupādeniya-vihāra and Koṭakēdeniya-vihāra, and the lands appertaining to them, and he received at the hands of His Majesty the post of Abbot of the Asgiriya-vihāra. He trained a nephew (lit. one who stood in the place of a son) of the elder brother of this thera who was known as Māyin-baṇḍāra, the Master of the Vinaya, in writing and reading of letters and in the Dharma and the preaching of it, and got him to enter the Order. He thereupon advised His Majesty Vikramabāhu in politics and law, and having transferred some of his own merits



to him, he informed His Majesty that the lands which belonged to the Kaḍadora-vihāra were neglected, and the *vihāra* too was in a state of disrepair and with the royal command of His Majesty he re-established the *vihāra*. In order to carry on the rites and ceremonies in this *vihāra* he received a royal grant for twelve *amūṇas* sowing extent of land with the boundaries well defined, including men, beasts, highland and lowland, forests and lakes within it. He thus carried on the rites and ceremonies of the *vihāra*, and enjoyed the land. A short while later he gave up the robes and contracted a marriage with a lady from the family of a nobleman, Hōliya-baṇḍāra of Mahagedara in Ākiriya, lived there, had a son and him he ordained, and taught many arts such as metrics, prosody, philology and grammar; he had him trained in the *dharma* of the three *piṭakas*. This person then received the higher ordination preserving the million fold precepts, and being endowed with a body of good conduct such as purity which are characteristic of the nobles of the Āryan clan, was known as Dharmakīrti Thera. He transferred merit to His Majesty Jayavīra, and informed His Majesty that the *vihāra* lands were in a state of neglect, and as on the former occasion, obtained a royal grant and carrying on the rites and ceremonies of the *vihāra* he enjoyed the land. As he lived thus he taught a son of the uncle of the above said therā letters, sermons, the Dharma, both to read and write.

During this time when His Majesty Rājasimha of Sītāvaka had become an apostate, and banished from the Buddhist Order many a member of the Saṅgha, burnt books and destroyed them, and gave over the lands belonging to *vihāras* for the maintenance of his forces, His Noble Majesty Vimaladharmasūrya, adorned with the full complement of virtues, consisting of the power of three Gems, was crowned King of Laṅkā. Then in the afternoon of the Monday, namely the seventh day of the month of Vesak when a fortnight and six days had passed in the hot season of the two thousand one hundred and forty-fifth year after the Buddha, when the ten other classes of monks were being ordained at the holy place agreed on alongside the waters of the Mahavāligaṅga, with His Lordship the Elder, Chandavilāsa-kīrti who came from the Rakkhaṅga country as their Preceptor and His Lordship, the Elder Nandivakka as their teacher, the novice who was the son of the Elder Dharmakīrti of Labutala, who had remained a monk, obtained the higher ordination. He then observed the laws of proper conduct and transferred merits to the king, and informed His Royal Majesty that the *vihāra* lands



were in a state of neglect. Whereupon he received a royal grant for these lands from His Noble Majesty Vimaladharmasūrya, the Lord of the Earth, in the same manner in which it had been granted by their former Majesties. (Thus) he developed the *vihāra*, enjoyed the lands and having ordained a person who stood in the same relationship as a younger brother to this therā, handed over the *vihāra*-lands to him, and then gave up the robes, assumed the name and title of Vikramasekhara Rājapakṣa Mahamudaliyār and took as wife a daughter of the Mahadisāva of Bōgamuva. (From this marriage) he got a lucky son and called him Vīrasūrīrāla and he was married to a lady who in relationship was a granddaughter of Rammalaka-adikārama of Uḍunuvara ; and in time he had seven children, male and female. A person begotten of this nobleman obtained from the said Vīrasūrīrāla the royal grants and other deeds which had come down in succession to the great monks who were by right the owners of this village, carried out the rites and ceremonies pertaining to this *vihāra* and improved the village by preparing a sowing extent of two or three *amuṇas* of paddy, made gardens and house-gardens and (in these) planted coconut and arecanut trees and tended them, and at the time when a hundred from each of the two communities of monks were entering the order, himself took robes.

In the seventeenth year of His Noble Royal Majesty Rājasimha who was well born of the powerful, illustrious and glorious Solar Race this person who was begotten of this Holy man of Labutala was presented to His Majesty from whom he obtained cloth for robes and the office of Vanaratanapāla-Māhimi and this person who had entered the order under the (Chief) Thera of Asgiri-vihāra learnt the art of reciting and reading the sermons and the Dharma under the monk Devamitra. (Thereafter) when this therā had given counsel to His Majesty King Rājasimha who was like unto Indra among men, he obtained as an inheritance the lands appertaining to this Kaḍadora-vihāra and Vālaganē-vihāra, and in addition the *vihāra*-lands included in those belonging to the office of (the chief of) Asgiri-vihāra, and he served His Royal Majesty for twenty-three years. In the same manner he served His Majesty Vimaladharmasūrya, the son of the Noble King Rājasimha, who was like unto a *tilaka* ornament among all kings. During this time (King Vimaladharmasūrya) sent to the Rakkhaṅga country wealth worth thousands with five hundred and fifty sets of robes and the other requisites, and invited here



thirty-three Elders among whom the two chief ones were Santāna Thera and Loṅgra Thera. Then at the twelfth *pōya* on the night of the Thursday which was the fourth lunar day of the month of Āsaḷa, otherwise the twelfth day of the Solar month of Gemini, in the year called Īsvaraṇa of Brahmādhīpati according to the grouping into sixty years, which was the one thousand six hundred and nineteenth year according to the Śaka Era, when thirty-three monks who were novices in Laṅkā were being admitted into the higher order at the holy place agreed on by the sprinkling of water near the ford of the Mahavāli-gaṅga at Gāṭaṃbē, with the thera Santāna as their teacher, and with the Elders Saṃkicca, Pañcalobha, Guṇameju as preceptors, and with the assistance of the rest of the monks, and at this time when His Noble Majesty Vimaladharmasūrya, Indra among men, was carrying on the ceremonies connected with the higher ordination with great festivity and offerings together with the men of the three kingdoms, this Holy Person of Labutala who was in the service of the King also received the higher ordination and the Elders from Rakkhaṅga named him Thera Bhuvanekabāhu. (On this occasion) this thera received a head ornament which these theras used, seven copies of the Kamma-vācā written in the characters of Haṃsavatīpura and the characters of Rakkhaṅga country.

He also received many other articles used by monks. From His Noble Majesty he received the office of Chief Prelate of the Asgiri-vihāra, and Lordship over Māpanavatura, Navakolagamuva, Ambulugala and Badulla *vihāras* which belong to this (Asgiri)-vihāra, over these and many other *vihāra*-lands. I was at the time known by another title, the Venerable Mahāthera, Dharmakīrti Bhuvaneka, and was adorned with the ornaments, namely the various virtues, in the three worlds, and I observed all the precepts and rules of conduct that are ordained and established myself in the million restraining laws ; I went into retirement during the rainy season for eleven years with the approval of the king, and I received in abundance from His Majesty robes of cotton which had been spun from the threads onwards, and robes of valuable linen and silk and everything else needed for the offering of spun robes. (His Majesty) made offerings of many suitable gifts such as male and female slaves, workmen, male and female, pleasing everyone. When these gifts were being made, I received them in greater quantity than the others and I gave counsel to the king in Economy and Law and served him. Then when I informed His Royal Majesty



that the Kaḍadora-vihāra with its eight villages of adherents, which was his inheritance were in ruin and the *vihāra*-lands were neglected, Arāvē Rāla who was looking after the district of Hēvāhāṭa was summoned, and he was instructed by His Majesty to carry on the woodwork and stone-work of the Kaḍadora-vihāra as the three-storeyed image house built of stone there, was getting into a state of ruin. While this work was being carried on His Noble and Great Majesty Vimaladharmasūrya who shone with the ornaments of all the virtues passed away into Heaven. Then when those who were placed in charge of the work (at Kaḍadora) stopped that work without completing it, I, the Elder Dharmakīrti Bhuvaneka repaired this *vihāra* and continuously carried out its rites and ceremonies according to custom for forty-three years. At the end of this time I bequeathed to my grandson, the Holy One Ēkanāyaka Sumaṅgala all lands which I had received under royal grants for faithful bodily service to His Majesty, leaving aside the lands which appertain to the office of High Prelate of the Asgiri-vihāra. These gardens and household gardens are : Three *amuṇas* of sowing extent at Labutalē and gardens and household compounds which appertain to it ; the whole establishment of Kaḍadora-vihāra which is within the district of Pallēgampaha of Maturāṭa-Kōraḷe and all lands belonging to this *vihāra*, namely the sowing extent of three *amuṇas* being the *mutteṭṭu* share ; Pin-ārāva, a sowing extent of two *pālas* ; Nākatī-ārāva, a sowing extent of one and a half *amuṇas* ; Galkāṭiya, a sowing extent of one *amuṇa* ; Gonnagaha-ārāva, a sowing extent of two *pālas*, and the high land of the sowing extent of about one measure of *kurakkan* ; Boat-ārāva, a sowing extent of one *amuṇa* and the high land belonging to it ; Koholāna, a sowing extent of one *amuṇa* ; Godakuṃbura, a sowing extent of two *pālas* ; Maḍit-ārāva, a sowing extent of one *amuṇa* ; Hiriya-ola a sowing extent of three *pālas* ; the compound of the *vihāra*, a sowing extent of two *lāhas* of *kurakkan* ; the land above the *vihāra* a sowing extent of two *lāhas* of *kurakkan* ; at Kapu-koṭuva, a sowing extent of one *pāla*.

In addition to these lands I have given and bequeathed to my grandchild the Holy One Ēkanāyaka Sumaṅgala everything with life or without life, which I possess, to wit, books and parchments, and also two cases of robes, five boxes of cloth, nine chains of gold, twelve chains of silver, five writing styluses decorated in silver, eight metal styluses, twelve metal bowls, twenty-three sacred relics, two golden lime cases, one hundred and three knives, thirteen silk



kerchiefs, two blankets set with gold, eleven spittoons, nine lamps, two chains set with precious stones one *nāliya* of *varāgan* and nine hundred and fifteen pieces of silver.

It is meet that this meritorious action which I did should not be violated, but this *vihāra* should be developed in the same manner as I did, its rites and ceremonies should be observed. If that is not possible a meritorious person who is descended from my five brothers and sisters should don robes and improve (the *vihāra*) in accordance with former customs. Moreover, all these which I have given should be enjoyed knowing what would bring benefit in this world and the next, and if my brothers, namely, Vijayasēkara Mudiyaṇṣē, Dharmakīrti, Davuḍasekara Mudiyaṇṣē, Rājapakṣa Vijayaratna Mudiyaṇṣē, Amarasiṃha Jayaratna-tilaka Mudiyaṇṣē who holds the office of Disāva of Vellāssa were to consider at my demise, this estate to be what they inherited from their parents and would enjoy it forcibly without carrying on the rites of the *vihāra*, and should not even one of them get into robes and remain in the *vihāra*, and not even wait in attendance on the monks, they would reap disaster in both worlds. Further, except in the manner I have bequeathed, if any of my kinsmen, or any stranger, by wrongful methods were to plunder what belongs to the Buddha he will most certainly endure the terrible sorrows of *prētas* lasting for a very long period, according to the Dharma preached with the words, 'Grass, or Wood . . . ' etc. In the event of any calamity befalling the property obtained by royal grants according to the Noble Command which is beneficial to the world and religion, notwithstanding that it is declared sinful that injustice should be removed by transferring merits to the gods who are engaged in the protection of the world and the Religion so that they may increase every benefit such as long life and health of the five classes of rulers namely, kings, governors, provincial rulers, rulers of border lands, viceroys, and their royal ministers, who are comparable to lights in this island, faithful followers of the Buddha, belonging to the pure Solar dynasty, most glorious through their impartiality, followers of the path of virtue and law, clever in the protection of the world and the religion like unto lamps in this lucky Laṅkā which bears the wealth of the complete religion of the Master, blessed and famous.

Witness our hands whereof :—

Elder, Guṇālaṅkāra Dharmakīrti Buvanekabā.

Witnesses :—Vijēsekara Mudiyaṇṣē

Rājapakṣa Vijēratna Mudiyaṇṣē.



## Reviews

*Cāturvarṇya Śikṣā with Veda Dṛṣṭi and a Critical Introduction.*

By Mahāmahopādhyāya Pandit Durga Prasād Dvivedi.

[Edited 1927. Printed and published by K. D. Seth. Newul Kishore Press, Lucknow. Price not stated].

This is one of the important publications of K. D. Seth, Lucknow and a very interesting production of Pandit Durga Prasad Dvivedi. It is of great value to the students of Mīmāṃsā and Dharma Śāstra and hence a ready welcome should be accorded to the work of Pandit Dvivedi for the immense trouble he has taken to expound the fourfold varṇas and āśramas in a very critical manner.

The work is divided into four main parts or chapters each of which is again divided into various sections. The upodghāta comprises of eight sections. manusyatā, vīvekatā, kartavyatā, grantha-grantha prayojanatā, varṇā śramasūtrāṇi (containing four āhnikas, viz. ācāra, upāsanā, vyavahāra, and prāyaścitta) hṛdayodgāra, and the seventh and eighth being a catalogue of the verses found in the text and commentary.

The second chapter (cāturvarṇya śikṣā) with seven sections explains the duties of the four castes in 160 verses. In the third chapter (āśrama-śikṣā) the author presents the four āśramas which form the ne plus ultra of ancient Indian Society. The last four verses form the conclusion of the text with the usual benediction.

The Saptapūraṇī is the conclusive essay which again is divided into seven sections dealing with sacrificial, matrimonial ritualistic and similar other materials. The sixth section includes an interesting sketch of the geography of ancient India with a map of India on page 391. The last section is an attempt of the author to analyse the spiritual self logically and philosophically.

To be brief, this magnificent work is the outcome of the author who is a versatile savant of Sanskrit learning. He is a master of Vyākaraṇa, Mīmāṃsā and Nyāya and has a thorough knowledge of entire Sanskrit literature. Hence he has in this text very successfully summarised the different view points contained in the Vedas and Dharma Śāstras. His verses are noted for their simplicity which generally is characteristic of the style adopted by the authors of Smṛti texts. It is with utmost ease that he handles the metre. His prose is reasonably simple. However he renders his exposition obscure by incorrect long slipshod references and digressions. Still the multifarious quotations, innumerable as they are, taken profusely from various texts both vedic and classical show the author's mastery of the subject: still they are not free from the charge that they seem sometimes artificial and superfluous.



It seems to me that the commentary supersedes the text: for the author never meant it to be a word-to-word paraphrase of the text like that of Malinātha, the commentator par excellence. But, 'Veda-drṣṭi' throws a flood of light on the additional information concerning the text. To accomplish this he gives a niagra of quotations from various writers, among whom are Lord Kṛṣṇa, Manu, Yājñavalkya, Sankara, Rāmānuja, Pāṇini; Patañjali, Kumārila-bhaṭṭa, Vālmīki, Vyāsa, Kālidāsa, Māgha, Bhāravi, Puṣpadanta, Bhartṛhari, Jāimini, Gautama, Apastamba, Yāska, and also Vedic writers.

The author pays a glowing tribute to Manu, who he strongly opines should be regarded as an equal authority on Dharma as the Veda itself. (Vedavatmanvādiśāstramapi na parivartayet [page 41, Sutra 19]).

The first section of the cāturvarṇya siksā presents the duties of the sacerdotal class in 46 verses. Very characteristic is the remark made in verse 82 (page 171) that a twice born is not so called because of his wearing the sacred thread or by frequently visiting the temples. The authors wishes him to be broad-minded in action and to work for the common weal.

In the chapter assigned to the Kṣatriyas (containing 30 verses) he admonishes them to protect the subjects, to establish dharma, to study economics, and many European sciences (p. 159, verse 76).

To the Vaiśyas, in 30 verses, he recommends trade and banking. The next section is a brief summarisation of the duties of women. This seems to be an abridged summary of the sixth chapter of Manusmṛti. His treatment of agriculturists and Manual labourers deserves great attention. Thirty-four verses are devoted to this description. They bear a stamp entirely different from that of Manu by the less severe and more lenient treatment that they have enjoined on them by the author.

The title of this work—*Cāturvarṇya-Siksā* needs some alteration because of the wider range of field the work has revered. I would even like to suggest *Sanātana-varṇāśvamadharma-siksā* as a more appropriate title.

The text is printed in clear type, errors, many of them, have crept in; however the printers and proof readers are held responsible for this. For example *tathā, eva, hi* are written together as one single word *tathāevahi* in various parts of the commentary. The word *matā* (verse 112, p. 196) should read *mato*.

The *Cāturvarṇya-siksā*, and its commentary *Veda-drṣṭi* (wrongly printed as *Ved. Drṣṭi* on the title page), along with the critical introduction hold a unique place in the history of Dharma Śāstra. Pandit Durgaprasād Dvivedi and the publishers are to be congratulated on the publication of this interesting volume which deserves all encouragement and appreciation.

P. K.

*The Ceylon Historical Journal*. Rs. 1.50.

Volume I No. 1 of the Journal consists of eight articles including the Notes and Comments of the editor where the sober and detached presentation of facts on the question of the Buddhist Revival and State Religion is commendable. The value of the Journal is greatly enhanced by the scholarly contributions of Professor Wijesekara on The Sanskrit Civilization among



the ancient Sinhalese dealing mainly with the post-Vijeyan period, and that of Mr. S. F. de Silva on the Historical Geography of some of the capital cities of Ceylon. Mr. S. F. de Silva is as usual thorough in the presentation of facts. Martin Wickremasinghe speaks of the importance of studying sculpture 'to gain an imaginative insight to interpret the history of the ancient Sinhalese'. The article on secular education in *pirivena* schools represents a cursory study of the subject and is as such incomplete. The late Mr. W. A. Silva dealt with this subject fully in the *R.A.S., C.B. Journal* 26, No. 71 of 1918.

The articles in the Foreign Literary sources for the study of the 4th and 5th century Ceylon, on Alakeswara, on plantation economy enhance the value of the Journal to the student. On the whole the editor is to be congratulated on his new venture.

W. D. P. J.

Volume I No. 2 of the Journal is twice as large as the first and consists of seven articles. The editor's comments on some problems of the establishment of the Buddhist church are both sober and provocative. They redound to the credit of the Journal.

Dr. L. Perera's contribution on the Brahmi inscription is helpful to the student of History though the theory that the Brahmi script came from India and that the less developed Brahmi script found in Ceylon is not Pre-Asokan is yet a subject of research and controversy. Dr. N. Wijesekara deals exhaustively on the comparative study of early Sinhalese paintings with contemporary Indian paintings though a different conclusion might be drawn as regards Indian influence. The article on the Ports of Ceylon contains information of great value. The identification of Jambukola with Kankasanturai and the remote history of Mahātīttha seem doubtful.

The articles on the 4th to 6th century inscriptions, on Indian Archaeology, on the history of the working class movement in Ceylon are replete with information that is of special value to the student of social and economic history.

W. D. P. J.

Volume I No. 3. The appearance of this Journal at a time when a great deal of interest is being taken in national matters is opportune. Similar publications there used to be. They have since fallen by the wayside. Nevertheless, that others take their place is tribute to the continued interest of a people in their heritage.

The main articles are eight in number and carry an air of sober writing. They cover nearly one hundred pages of good reading matter. A dozen pages follow as Book Reviews, five good selections. The fact that the contributors have, or had, University connections is a recommendation.



To my mind, the four following articles come within the direct scope of the Journal. These are 'Prince Vijaya and the Aryanization of Ceylon', (Dr. A. L. Basham), the 'Historical Background of Sinhalese Foreign Relations from the Earliest Times to the 12th century A.D.', (Dr. N. D. Wijesekera), the 'Foreign Trade and Commerce of Ancient Ceylon—II Ancient Ceylon and its trade with India', (B. J. Perera) and 'Some Aspects of Kingship and the Administration in 4th to 6th century A.D. Ceylon', (W. A. Jayawardana). The remaining articles, 'Chandrabhanu and a Miraculous Image', (A. P. Buddhadatta Mahathera), 'Revival of Oriental Studies in Ceylon and the Indologists', (Dr. T. Vimalananda), 'History of the Working Class Movement in Ceylon—II the Problem of Indian Immigrant Labour in the Nineteenth Century', (P. Naguleswaran) and the 'Minorities and the Citizenship Act', (Dr. I. D. S. Weerawardena) are more fit to appear elsewhere. Were there no such Journals, this may be otherwise. Indeed, when the Historical Journal is yet young, it should be easy for those responsible to be sure of what they ought to take into it. It would be a pity if there were to be overlapping.

The inspirer of this worthy Journal is a University undergraduate who seems to be a-fire with a rare enthusiasm. It is the duty of all who can to help him to keep up such a publication.

D. T. D.

*The Tribal Art of Middle India.* By V. Elwin, (1951) pp. 1-213, figs. 229. Oxford University Press.

This book brings together valuable material for a scientific study of the folk art and practices religious or otherwise of some Indian tribal cultures that are disappearing rapidly. While some of these are recorded for the first time, others are brought together from various publications not easily accessible to the ordinary reader. The book is divided into 22 chapters dealing with such diverse subjects as Body decoration, Tobacco cases, Totemic emblems, the elephant, the hunt, pictographs and others. Useful as a source of data, the book would have been more valuable if the writer had attempted comparative work with Africa and Oceania which should provide valuable information regarding the origin, relationships and diffusion of these racial stocks. Errors in the identification of some of the animals depicted are also a minor defect, e.g. the spotted animal in fig. 118 is a leopard not a tiger, and the large comb in fig. 167 proclaims it to be a common barn—door cock, not a peacock.

P. E. P. DERANIYAGALA



### Note on Hermannus

Referring to Dr. Pieris' article in the Journal for 1952, Vol. II, Part I, it is of interest that Schweitzer (Christoph. Schweitzer's *Journal und Tage-Buch*, Tübingen 1688) writes as follows of Colombo in 1681:

' There is a well-built Hospital, in which the sick Dutchmen are laid, and well served by Surgeons and Slaves, with Medicaments and Plaisters, the Chief Inspector that had the care of it in my time was Dr. Hermannus, now Professor of Medicine [his error] at Leyden. He took no good Praise away with him from the Soldiers and Seamen that came under his hands. He was a true Tyrant over his Slaves, with Blows and Whippings: he was also accused of killing a female Slave whom he let bury in the Garden behind his House, and was for some days under Arrest in his House, but was after set free '.

R. RAVEN-HART



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Professor D. E. Hettiaratchi, M.A., Ph.D. Hendela, Wattala.	1952.
H. A. J. Hulugalle 12, Anderson Road, Colombo 5.	1952.



## Annual Report for 1951

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**Meetings.**—The Annual General Meeting was held on Friday the 30th of March, 1951. One more General Meeting and seven Council Meetings were also held during the year.

**Lectures.**—The subject of the lecture at the Annual General Meeting was 'Social Customs in the North Central Province', based on the collections made by the late Mr. C. L. Wickremasinghe of the Ceylon Civil Service. At the General Meeting held on the 9th November, 1951 Mr. J. H. O. Paulusz read a paper entitled, 'Some Sinhalese Royal Families', and Dr. Paul E. Pieris gave a lecture on 'Beligal Korale, 1614.'

**Journal.**—The Society's Journal for 1951, Vol. II, Part I of the New Series, is in the press and will be issued shortly. This number will contain the following papers:—

By the Right Revd. Dr. Edmund Pieris: 'Paul Hermann, Father of Ceylon Botany';

By Mr. J. H. O. Paulusz: 'Some Sinhalese Royal Families';

By Muhandiram D. P. E. Hettiaratchi: An addenda to his 'Numismata Zeylanica' which appeared in the Centenary Volume;

By Dr. C. E. Godakumbura 'The Conjugation of the Sinhalese Verb'.

Some of the material for Volume II, Part 2 of the Journal is also ready for the press. The Editors have not been able to get the texts of some of the lectures given before the Society after the issue of the last Journal and this to some extent has delayed the printing of the Journal for the last year.

**Membership.**—During the year forty-six new members and three institutions joined the Society. Fifteen members have become Life Members by compounding their fees. The Society has lost two members by death and two by resignation. Eighteen have ceased to be members under Rule 33. At the end of the year the Society had six Honorary Members, four hundred and two Ordinary Members of whom one hundred and two had compounded their fees as Life Members, and sixteen non-resident members, making a total of four hundred and twenty-four members. This shows an increase of twenty-four members during the year.

**Honours.**—His Majesty the King was pleased to confer honours on the following members:—

Sir Chittampalam Gardiner	}	Knight Bachelor.
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O. L. de Kretser, Esq. (Sr.)	}	Companion of the Order of St. Michael and St. George.
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Brigadier, the Earl of Caithness	}	Commander of the Order of the British Empire.
J. N. Arumugam, Esq.		
S. A. Pakeman, Esq.		
C. B. P. Perera, Esq.	.. ..	Officer of the Order of the British Empire.



**Library.**—The Council is glad to report that more members are using the Library now. Many missing numbers of periodicals have been replaced and new volumes added. Among the new additions are one hundred and one Sinhalese volumes and thirty-six Tamil volumes. Two hundred and ninety-nine volumes have been bound. New book cases have been provided. It is proposed to alter the rules to have the library opened on some of the Public Holidays. This will no doubt help more of our members to make better use of the library.

**The Council.**—Messrs. C. B. P. Perera, C. W. Nicholas and J. N. Arumugam were elected members of the Council.

**Grant.**—A grant of Rs. 6,000.00 was received for the financial year 1951-1952 from the Government of Ceylon.

**Donations.**—The Society is indebted to the following for donations: Books, Journals and Manuscripts from :—

Dr. A. Nell, Mr. R. L. Brohier, Dr. B. C. Law, Pundit K. Siri Sumana Thero, Mrs. C. L. Wickremasinghe, Mr. S. Joseph Fernando, Rt. Rev. Dr. Edmund Peiris, Mr. P. J. Warnakula and the Island Hermitage, Dodanduwa; and to the President, Rural Courts, Gangodawila for a cash donation of Rupees Ten.

## ABSTRACT OF PROCEEDINGS

**Minutes of the General Meeting held at the Museum Lecture Hall, Colombo, on Thursday the 24th January, 1952.**

**Present.**—The Patron, His Excellency the Governor-General, the Right Honourable Lord Soulbury, took the chair.

There were present 68 members and 62 visitors.

**Minutes.**—The Minutes of the General Meeting of the 9th November, 1951 were read and confirmed.

**Donations.**—The list of donations received since the last General Meeting was read.

**Acquisitions.**—List of books acquired since the last General Meeting was tabled.

**New Members.**—The list of 7 life members, 24 ordinary members and 4 non-resident members was tabled. Among the non-resident members were three Institutions.

**Lecture.**—His Excellency the Governor-General introducing the lecturer, Professor Sir Ralph Turner, said :—‘ It is a great pleasure to me to introduce Professor Turner to you. I think he requires no introduction as I am sure he is well known to all students of Oriental Studies. He is Director of the School of Oriental and African Studies in the University of London. He is also Director of the Royal Asiatic Society of Great Britain and an Honorary Member here. He commanded a regiment of Gurkhars during the last war. The Monumental work he is now engaged in is a comparative Dictionary of the Indo-Aryan languages. Not only is he a great scholar but one who wishes to impart his great knowledge to us. He knows a great deal of India but this is his first visit to Ceylon and I am sure you will all agree with me that he will find this country a happy place ’.



Sir Ralph Turner delivered his lecture on 'The Expansion of Oriental Studies in Great Britain'. (See pp. 1-10).

The Chairman invited discussion but no comments were offered.

Right Revd. Dr. Edmund Peiris in proposing a vote of thanks said he was glad to do so as he was one of Professor Turner's former pupils. He said that what surprised him most was the way in which he, an European, wrote the Devanāgarī characters. He said that the lecture itself must necessarily brighten our outlook of oriental studies and that we must be grateful to men like Professor Turner for helping to bring closer together the learnings of the east and west. It was the work of able scholars of the type of Professor Turner that had helped us to realise the close link between east and west. They felt very grateful to Professor Turner for giving the lecture and helping with suggestions for the improvement of oriental studies in this country. The vote which was seconded was carried unanimously.

### **Minutes of the Council Meeting held on Friday the 1st February, 1952.**

**Present.**—In the absence of the President, Mr. P. E. P. Deraniyagala presided. Seven members, the Honorary Treasurer, and the Honorary Secretaries were present.

**Absence.**—A letter of excuse from the Right Revd. Dr. Edmund Peiris was tabled.

#### **Business arising from the Minutes :**

- (a) **Society Medal.**—This matter was not taken up as both Dr. P. E. Pieris and the President were absent.
- (b) **Clerk's Salary.**—The draft of the revised rules was accepted by the Council. The amended rules are to be brought up at the next Council Meeting.
- (c) **Publication of Ethnological Material collected by the late Mr. C. L. Wickremasingha.**—This matter was not taken up as Dr. S. Paranavitana was away.
- (d) **Government Grant.**—The Secretaries were asked to write to the Director of Education again and ask for an interview.
- (e) **Letter from Dr. A. Nell.**—The Council decided that Dr. A. Nell should be informed by letter that the words he objected to in the minutes of the Council Meeting of the 9th February, 1951 have been removed, and his name placed before that of Professor Malalasekera.

**Election of New Members.**—Messrs. D. P. Meegahapola, M. H. P. Silva and Bhikku Ananda were elected Ordinary resident members.

**Resignations.**—The resignations of Adigar A. Naganather and Mr. T. D. Perera were accepted with regret.

**Vote of Congratulation.**—A vote of congratulation was proposed by the Chairman to the following members of the Society on whom His Majesty the King was pleased to confer the honour noted against their names:—

Honourable Sir Lalita Rajapaksa ..	..	KNIGHT BACHELOR
Dr. S. Paranavitana .. ..	..	C.B.E.
Gate Mudaliyar S. T. P. Rodrigo ..	..	O.B.E.



**Minutes of the Council Meeting held on Friday the 4th April, 1952.**

The President, Mr. S. A. Pakeman, eight members, the Honorary Treasurer, and the joint Honorary Secretaries were present.

**Absence.**—Letters of excuse for non-attendance from Dr. G. C. Mendis and Mr. C. W. Nicholas were tabled. Mr. Nicholas in his letter indicated that he wished to resign from the Council but did not tender a definite resignation.

**Vote of Condolence.**—Before the business commenced the President moved a vote of condolence on the death of the Right Honourable D. S. Senanayake, who was a member of the Society. This was carried in the usual manner and the Honorary Secretaries were requested to write a letter of sympathy to his family.

**Election of New Members.**—Messrs. G. D. Ranasingha and K. R. M. Punchinilame were elected Ordinary resident members and the Goethal's Indian Library, St. Xavier's College, Calcutta was elected a non-resident member.

**Draft Rules.**—The drafting Committee was requested to table its report at the next meeting of the Council, with the draft of an alteration to rule 41 in addition.

**Journal.**—The Joint Honorary Secretaries reported that the following material would be included in the Journal—Vol. II of the New Series :

- (a) Right Revd. Dr. Edmund Pieris—'Paul Hermann', a Dutch Physician and naturalist in the Government in Ceylon of the early part of the 17th century.
- (b) J. H. O. Paulusz—'Some Sinhalese Royal Families'.
- (c) Muhandiram D. P. E. Hettiarachchi—Addenda to 'Numismata Zeylanica'.
- (d) C. E. Godakumbura—'The Conjugation of the Sinhalese Verb'.
- (e) The usual business.

The Council approved the above.

**Annual General Meeting.**—The Annual General Meeting was fixed for the 2nd May, 1952. Dr. S. Paranavitana kindly undertook to deliver an illustrated lecture on 'The Sculpture at the Potgul-vehera, Polonnaruwa'.

**Council Report for 1951.**—Notes for the draft of the Council's report for 1951 were tabled and it was decided to place the report in its final form before the Council Meeting to be held on the 25th April, 1952.

**Honorary Treasurer's Report.**—The audited statement of accounts was passed. It was decided to circulate the Honorary Treasurer's report for 1951 among the members of the Council. The President mentioned that he had had a conversation with the Society's auditors, and that Mr. H. L. Pope had offered to make some suggestions about several points in the Society's accounts. The offer was gladly accepted, and the President undertook to inform Mr. Pope accordingly.



**Office-Bearers for 1952**

The following nominations were made :—

*President :*

Re-election of Mr. S. A. Pakeman

*Vice-President :*

Dr. S. Paranavitana

*Honorary Treasurer :*

Re-election of Al-Hajj A. H. M. Ismail

*Joint Honorary Secretaries :*

Re-election of Sir Kanthiah Vaithianathan  
and Dr. C. E. Godakumbura

*Council :*

Re-election of Professor G. P. Malalasekera  
and Mr. J. H. O. Paulusz

Election of Right Revd. Dr. Edmund Pieris  
Professor D. E. Hettiarachchi  
and Mr. H. A. J. Hulugalle.

**Ex-Peon's Pension.**—The pension of ex-peon K. D. Richard was increased to Rupees Ten a month.

**Peon's application for loan to purchase a bicycle.**—It was reported that the peon had withdrawn his application.

**List of defaulters.**—The Joint Honorary Secretaries undertook to get into touch with the members personally and report at the next Council meeting.

**Arrears written off.**—Authority was granted to write off a sum of Rs. 5.25 due from Dr. K. C. D. Perera at the end of 1950 as he had paid the composite fee and become a life member.

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**Minutes of the Council Meeting held on Friday the 25th April, 1952.**

**Present.**—The President Mr. S. A. Pakeman, nine members, the Honorary Treasurer and the Joint Honorary Secretaries.

**Publication of Ethnological Material collected by the late Mr. C. L. Wickremasingha.**—The Honorary Secretary reported that Professor Malalasekera has been written to requesting him to consult the Professor of Sinhalese, Dr. Hettiaratchi, and report to the Council as early as possible.

**Draft Rules.**—It was announced by the President that the draft of amended rules had been accepted by the Council at its meeting of the 1st February, 1952.

It was recommended that rule 41 be amended as follows :—  
'The Library shall be open on Sundays, Tuesdays, Wednesdays, Fridays and Saturdays from 10-30 a.m. to 6-00 p.m. It shall be



closed on the 1st of January, Good Friday, Easter Sunday, Sinhalese and Hindu New Year day, Vesak Day, Prophet Mohammed's Birthday and Christmas day. The Library shall also be closed from the 1st to 14th March every year. It was decided to bring this before the next General Meeting after the Annual General Meeting.

**Election of New Members.**—Messrs. K. S. de Silva, P. Thenabadu, Sacha Borsteinas, B. Mahadeva, P. E. D. W. J. K. Weeraman, Bernard de Silva and Miss L. E. Wickramaratna were elected Ordinary resident members.

**Report from Auditors.**—The recommendations of the auditor, Mr. H. L. Pope, regarding the annual audit were discussed. Under this item the following resolutions were agreed upon :—

- (a) To write to Mr. Somadasa, Assistant Librarian, of the University of Ceylon, asking for his advice regarding the preparation of a catalogue of books in the library.
- (b) To estimate the value of books in the library at a nominal figure of Rs. 100,000.
- (c) To bond the employees of the Society at the Society's expense.
- (d) To have an inventory of office furniture made by the clerk stating an estimated value for each article.
- (e) To write to the auditors asking them the cost of a half-yearly audit and also the cost of an interim report after the first six months of the year.

**Letter from Dr. S. Paranavitana re translation of his article into French.**—Authority to translate into French and publish, in the *Revue De Culture Et De Synthese Franco-Asiatique* 'France-Asie' Dr. Paranavitana's paper on 'Sigiri, the Abode of a God-king' appearing in the Centenary Volume (1950) was granted. Dr. G. C. Mendis suggested that Dr. Paranavitana should be invited to write a further contribution on the subject in the light of communications he has received from international scholars, and the proposal was commended to Dr. Paranavitana by the Council.

**Journal.**—Authority was granted to print 750 copies of the next issue of the journal. It was further decided that an Editorial Board be appointed to assist the Editors to bring out the journals in the future and that the members of the Board shall be the President, the Honorary Secretaries and Dr. S. Paranavitana, with power to co-opt other members of the Council, and that it will be their function to select papers for publication and see to other matters regarding the preparation and printing of the Journal.

**Purchase of Books (Library Committee).**—A Library Committee consisting of the President, the Honorary Secretaries and the Honorary Treasurer was appointed. This Committee was authorised to purchase books. The purchases to be reported to the Council at the first meeting after the purchase.

**Other Business.**—The Honorary Secretary informed the meeting that he had asked the Editor of the Sinhalese Dictionary, now published by the University of Ceylon, for a Progress Report for publication in the Journal. It was decided that in the event of the University furnishing reports on the progress of the Dictionary they should be published in the Journal.



**Minutes of the Council Meeting held on Friday the 6th June, 1952.**

**Present.**—The President, Mr. S. A. Pakeman, ten members, the Honorary Treasurer and the Joint Honorary Secretaries.

**Welcome.**—The President welcomed the two new Council members Professor D. E. Hettiaratchi and Mr. H. A. J. Hulugalle.

**Vote of Condolence.**—Before the business commenced the President moved a vote of condolence on the death of Pundit A. Sittampalam, who was a member of the Society. This was carried in the usual manner and the Honorary Secretary was requested to write a letter of sympathy to his widow.

**Vote of Congratulation.**—A vote of congratulation was proposed by the President to the following members of the Society on whom Her Majesty the Queen was pleased to confer the honour noted against their names :—

Sir Paul Pieris                    ..                    ..                    ..                    KNIGHT BACHELOR

Mr. E. W. Kannangara                    ..                    ..                    C.B.E.

**Publication of the Ethnological Material collected by the late Mr. C. L. Wickremasinghe.**—It was reported by the Honorary Secretary that Professor Malalasekera had not replied to his letter, but Professor Hettiaratchi who was present undertook to report as desired.

**Auditor's Report.**—It was resolved to write to Mr. Pope that the Council considered that an half-yearly audit was desirable but the finances of the Society did not permit this being put into effect.

**Election of New Members.**—Messrs. D. J. Edirisinghe, J. Wickremasinghe and I. B. Gunawardene were elected ordinary resident members.

In the case of Mr. Cyrus Abayakoon it was resolved to write to him that in view of his being a member, who ceased to be a member for non-payment of subscription, under rule 33, he should pay his arrears for three years amounting to Rs. 31.50 and the subscription of Rs. 10.50 for the current year before he could be elected. It should also be pointed out that this is a concession as the amount due from him at the time of his ceasing to be a member was Rs. 73.50.

**List of Defaulters.**—The names of twelve members were removed from the list of members, under rule 33. Authority was granted to write off the amounts due from them at the end of 1951.

**Books acquired.**—List of books acquired since the last Council Meeting was tabled.

**Arrears written off.**—Authority was granted to write off Rs. 21.00 due at the end of 1951 from the late Pundit A. Sittampalam.

**President.**—The President announced that he would be retiring from the Island shortly and the Council expressed its sincere regrets at his departure and wished him every happiness in his retirement.

**Minutes of the Annual General Meeting held at the Museum Lecture Hall, Colombo, on Friday the 2nd May, 1952.**

**Present.**—The President, Mr. S. A. Pakeman, took the chair.

There were 86 members and 40 visitors present.



**Minutes.**—The Minutes of the General Meeting of the 24th January 1952, were read and confirmed.

**Annual Report.**—The Annual Report for 1951 was read and accepted.

The President in his address expressed the hope that more members will read papers and deliver lectures. He regretted that eighteen names had to be struck off the list of members, for non-payment of subscriptions for over three years, and appealed to all members to be regular in the payment of their subscriptions. He was pleased to say that the library was getting into some order and said suggestions from members regarding the purchase of books for the library will be welcome.

**Accounts.**—The Honorary Treasurer presented the audited statement of accounts for 1951 which was accepted.

**Donations.**—The list of donations received since the General Meeting of the 24th January, 1952 was read.

**Acquisitions.**—A list of books acquired since the last General Meeting was tabled.

**New Members.**—The names of twelve Ordinary Resident Members and one Non-Resident Member, elected since the last General Meeting, were announced.

**Election of Office-Bearers.**—Mr. S. A. Pakeman, who had to retire under rule 17 as he had been President for three years, vacated the chair and Mr. P. E. P. Deraniyagala presided.

**President.**—Mr. S. A. Pakeman was unanimously re-elected. He occupied the chair and thanked the meeting for the honour and the confidence placed in him.

**Vice-President.**—Dr. S. Paranavitana was elected Vice-President in place of Right Revd. Dr. Edmund Peiris, who had to retire under rule 18 as he had served four years.

**Honorary Joint Secretaries.**—Sir Kanthiah Vaithianathan and Dr. C. E. Godakumbura were re-elected.

**Honorary Treasurer.**—Al-Hajj A. H. M. Ismail was re-elected.

**Council.**—Professor G. P. Malalasekera and Mr. J. H. O. Paulusz were re-elected and Professor D. E. Hettiaratchi and Mr. H. A. J. Hulugalle were elected to be Ordinary Members of the Council.

**Lecture.**—The President introduced the lecturer Dr. S. Paranavitana, who delivered a lecture on 'The Sculpture at the Potgul-vehera, Polonnaruva', which was illustrated. (Summary on pp. 123-125)

The President called for comments after the lecture. Mr. J. D. de Lanerolle agreed that the lecturer had proved his case. He agreed without any reservation that it was the statue of Parakramabahu I.

**Vote of Thanks.**—Mr. H. A. J. Hulugalle proposed a vote of thanks to the lecturer. The President, in making his comments on the lecture, paid a tribute to Dr. Paranavitana.



**Minutes of the General Meeting held at the Museum Lecture Hall, Colombo, on Friday the 13th June, 1952.**

**Present.**—The Patron, His Excellency the Governor-General, the Right Honourable Lord Soulbury, took the chair.

There were present 52 members and 41 visitors.

**Minutes.**—The Minutes of the Annual General Meeting of the 2nd May, 1952 were read and confirmed.

**Donations.**—The list of donations received since the Annual General Meeting of the 2nd May, 1952 was read.

**Acquisitions.**—A list of books acquired since the last Annual General Meeting was tabled.

**New Members.**—The names of three ordinary resident members elected since the last Annual General Meeting were announced.

**Amendment of Rules.**—The following amendments to the rules and the addition of two new rules, which had been circulated among the members, were unanimously accepted *en-bloc*:—

**Rule 1.**—The addition of the words ‘ and connected cultures ’ at end of rule.

**Rule 22.**—The word ‘ four ’ to be substituted by the word ‘ five ’ in the last sentence.

**Rule 23.**—After the word ‘ Society ’ in the first sentence add the words ‘ and the funds lying to the credit of the Society ’. The last word ‘ the ’ in the first sentence to be substituted by the word ‘ this ’.

**Rule 26.**—In line four substitute ‘ Governor-General ’ for ‘ Governor ’ and delete the word ‘ being ’. In the last sentence substitute ‘ ten ’ for ‘ five ’.

**Rule 31.**—Substitute ‘ Rs. 5.00 ’ for ‘ Rs. 5.25 ’ and ‘ Rs. 15.00 ’ for ‘ Rs. 10.50 ’.

**Rule 32.**—In lines two and three change ‘ Rs. 5.25 ’ to ‘ Rs. 7.50 ’.

**Rule 34.**—Change existing figures to read :—

	Resident Members	Non-Resident Members
Upon election ..	Rs. 150.00	Rs. 75.00
After two annual payments ..	„ 120.00	„ 60.00
After four annual payments ..	„ 105.00	„ 52.50
After six annual payments ..	„ 88.50	„ 44.25
After ten annual payments ..	„ 72.00	„ 36.00

**Rule 40.**—Delete present rule and substitute new rule :—‘ Where a paper is printed before it is read at a meeting of the Society, the author of such paper may apply for advance copies of the paper for distribution among any persons interested in the subject, at the discretion of the author, provided that the number of such copies does not exceed fifty. Members of the Council will be supplied with copies when a paper is printed in advance ’.

**Rule 41.**—Delete present rule and substitute new rule :—‘ The Library shall be open on Sundays, Tuesdays, Wednesdays, Fridays and Saturdays from 10-30 a.m. to 6-00 p.m. It shall be closed on the 1st of January, Good Friday, Easter Sunday, Hindu New Year, Vesak Day



Prophet Mohammed's Birthday, Christmas Day and from 1st to the 14th March every year'.

**Rule 47.**—After word 'Ireland' in second line add 'and members of the Branches of the Royal Asiatic Society in other countries'.

**Rule 48.**—To be re-numbered Rule No. 50 and substitute the word 'twenty-one' for 'fifteen' in line two.

#### Add new rules

**Rule 48.**—The income and property of this Society, whensoever derived, shall be applied solely towards the promotion of the objects of this Society as set forth in these rules, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, or otherwise by way of profit to the members of the Society.

**Rule 49.**—If upon the winding up or dissolution of the Society there remains, after the satisfaction of all its debts and liabilities any property whatsoever, the same shall be given or transferred to some Society or Association having objects similar to the objects of this Society or to any public educational institution as the Council functioning at the time of such winding up or dissolution may decide.

**Rule 50.**—Existing rule 48 as amended.

**Lecture.**—His Excellency the Governor-General called upon Professor S. N. Ratnajankar to deliver his lecture on 'The Place of Folk Songs in the Development of Eastern Music'. At the conclusion of the lecture His Excellency called for any questions or observations. (See pp. 103-122).

**Vote of Thanks.**—Mr. J. D. de Lanerolle proposed a vote of thanks to the lecturer. He remarked that although as a layman he could not understand all the learned Professor said, he benefited a great deal from the lecture, and added that Ceylon should take the advice of the lecturer and start academic studies on music at the University.

His Excellency added his warm appreciation to what had been said by the Proposer of the vote of thanks. The vote was carried with acclamation.



## A Dictionary of the Sinhalese Language

Begun by the Royal Asiatic Society, Ceylon Branch, and  
continued by the University of Ceylon.

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The work of the Dictionary was reorganized early this year. In accordance with the new plan adopted by the Council of the University, the articles for the Sinhalese-English Dictionary were printed in proof form in the Ceylon University Press for consultative purposes. Two sets of them have already been circulated among the members of the Dictionary Committee, as well as among our consultants in London, Paris and Stockholm. The third set is now under preparation.

The articles for the Sinhalese-Sinhalese Dictionary are also being prepared, but owing to lack of printing facilities in the University Press it has not been possible so far to circulate them to the consultants. When the necessary equipment is available, the printing of the Sinhalese-Sinhalese Dictionary will proceed side by side with that of the Sinhalese-English Dictionary.

Since the attainment of Independence by Ceylon, various Government Departments have begun either to coin new words or to give new meanings to old words in Sinhalese, with a view to finding suitable Sinhalese equivalents for English terms. It was found necessary to have such words and phrases collected and indexed for the Dictionary, and the Editor addressed a letter to Government asking for the co-operation of the Departments in this matter, whereupon the Right Honourable the Prime Minister sent special instructions to all Heads of Government Departments calling upon them to give the Editor their whole-hearted co-operation in making the collections. But the response received from the individual Heads has not been very encouraging.

In the meantime, however, His Excellency the Governor-General appointed an Official Languages Commission, on which the Editor of the Dictionary was called upon to serve. This Commission has already taken steps to set up an Official Terms Committee to deal with the new words and phrases mentioned above and to have them standardized for Governmental purposes. It is expected that the collections so made will be made available to the Dictionary when they have been finally dealt with by the Official Languages Commission.

JULIUS DE LANEROLLE,  
Editor, Sinhalese Dictionary.



## DONATIONS RECEIVED TO 15TH JULY, 1952

Dr. A. Nell :—

- (a) Folk-Lore Vol. 62 No. 4
- (b) Parents Review Vol. 63 Nos. 2, 4-6.
- (c) The Asiatic Review Vol. 48 Nos. 173 and 174.
- (d) United Asia Vol. 4 No. 2.
- (e) The Journal of Aesthetics and Art Criticism Vol. 10 No. 3.
- (f) Journal of the R.A.S. Great Britain and I 1951 Parts 3 and 4.
- (g) Journal of the Royal Empire Society Vol. 43 Nos. 2 and 3.

Sir Richard Aluwihare :—The Kandy Perahera.

Dr. C. E. Godakumbura :—Madhurattavilāsini Nāma Buddhavamsa-atṭhakathā of Bhadantācariya Buddhaddatta Mahathera, ed. by Miss Horner.

The Chairman, Board of Management, Buddhist Tri-Pitaka Trust.  
Buddhist Congress Tri-Pitaka Series :—

- (a) Vol. I Dīgha-nikāya Part 1.
- (b) Vol. II Saṃyutta-nikāya Part 1.
- (c) Vol. III Vinaya-piṭaka, Khandhaka (Cullavagga)  
Part 1.
- (d) Vol. IV Vinaya-piṭaka, Khandhaka (Cullavagga)  
Part 2.
- (e) Vol. V. Vinaya-piṭaka, Khandhaka (Cullavagga)  
Part 1 (2).

Mr. B. J. Perera :—Selected works—Lenin Vol. I Part 1.

Mr. S. A. Pakeman :—

- (a) Ceylon Kaleidoscope—Mrs. Ashton.
- (b) Britain and Ceylon—Mills.

PUBLICATIONS RECEIVED FOR THE PERIOD 11th MARCH  
TO 15th JULY, 1952

Academy of Natural Sciences of Philadelphia.—

- Proceedings Vol. 103 of 1951
- Notulae Naturae Nos. 229-241

Asian Quarterly of and Synthesis, Asia Vol. I No. 4 and Vol. II No. 5.

Bijdragen Tot De Taal—, Land En-Volkenkunde Deel 108 Parts 1 and 2.

Bulletin of the John Rylands Library, Manchester.

- Vol. 13—15, 21, 24—27, 31—34, Vol. II No. 1, Vol. IV No. 3 & 4, Vol. V No. 1, 2 & 5, Vol. XII No. 2, Vol. XVII No. 2, Vol. XX No. 1, Vol. XXIII No. 2, Vol. XXVI No. 1 and Index to Vol. I—XXV.

Bulletin of the School of Oriental and African Studies (University of  
London) Vol. 14 Part 1.



**Bulletin of the Prince of Wales Museum of West India (1950—1951)**  
No. 1.

**Ceylon—Government Archivist.—**

Administration Report for 1947-1950

List of books printed in Ceylon in 1947-1949.

**Ceylon—Department of Census and Statistics.—**

Statistical Abstract of Ceylon 1951

Census of Ceylon (1946) Vol. III

Quarterly Bulletin of Statistics Vol. II Parts 3 and 4 (1951).

**Ceylon—Journal of Science.—**

Section A (Botany) Vol. XII Part 5.

Section B (Zoology) Vol. XXV Part 1.

**Ceylon—The Director of National Museums.—**

Spolia Zeylanica Vol. XXVI Part 2.

**Ceylon—Department of Commerce.—**

The Trade Journal Vol. XVI No. 12 and Vol. XVII Nos. 1-4.

East and West Year II No. 4 and Year III No. 1.

Eastern World Vol. VI Nos. 2-6.

Endeavour Vol. XI No. 42.

**Engineering Association of Ceylon.—**Transactions of 1951—Part 1.

Epigraphia Indica Vol. XXVII Part VII.

History of the Buddha's Religion (Sāsanavaṃsa) Translation by B. C. Law.

India Office Library Catalogue.—Vol. II Part 1—Sanskrit Books—  
(Revised Edition) Part 2. (H-K)

Indian Minerals.— Vol. IV No. 3.

Institute of Historical Research (University of London).—  
30th Annual Report.

Indian Historical Quarterly.— Vol. XXVII No. 4.

Journal—American of Philology.— Vol. LXXIII No. 289 and 290.

Journal of the Oriental Institute.—M.S. University of Baroda Vol. I No. 3.

Journal of Oriental Research.—Madras—Vol. XIX Part 2.

Journal of the Bombay Branch, Royal Asiatic Society.—Vol. XXVI  
Part 2.

Journal of the Royal Asiatic Society, Great Britain and I. 1952.—  
Parts 1 and 2.

Journal of the Malayan Branch, Royal Asiatic Society.—Vol. XXIV  
Parts 3 and 4.

Journal of the Maha-Bodhi Society.— Vol. LX No. 2-6.

Journal of the Royal Empire Society.— Vol. XLIII Nos. 2 and 3.

Journal and Proceedings of the Royal Society, New South Wales.—  
Vol. LXXXIV Part 3.

**Koninklijke Nederlandse Akademie Van Wetenschappen.—**

New Series Deel 15 Nos. 1 and 2.



**Library of Congress, U.S.A.—**

The United States Quarterly Book Review Vol. VII Nos. 3  
and 4.

Vol. VIII No. 1

Bibliography of Periodical Literature on the Near and Middle  
East. Nos. XX and XXI.

**Memoirs of the Archaeological Survey of India.**—No. 61.

**Mysore Economic Review.**—Vol. III No. 12 and Vol. IV No. 1 and 2.

**Periodical.**— Vol. XXIX No. 236.

**Royal Anthropological Institute of London.**—(Man) Vol. LII Art. 21—  
120.

**Smithsonian Institute.—**

Miscellaneous Collections Vol. 117 Nos. 1, 3, 4, 5, 6, 8.

**University of Ceylon Review.**—Vol. X No. 2.

**A Classified Catalogue of books in European Languages in the Toyo  
Bunko (1917-1936)** Vol. I.

**Author Index of a classified Catalogue of books in European  
Languages in the Toyo Bunko (1917-1936)** Vol. I.

**Memoirs of the Research Department of the Toyo Bunko.**—No. 13.



# ROYAL ASIATIC SOCIETY

## Balance Sheet as at

		Rs.	Cts.	Rs.	Cts.
<b>Capital Account :</b>					
As at 31st December, 1950 .. .. .		5,474	90		
Add: Excess of Income over Expenditure .. .. .		4,555	25	10,030	15
<b>Current Liabilities :</b>					
<i>Sundry Creditors</i>					
Pope & Co. .. .. .	Rs. 150.00				
S. Duraisingham .. .. .	,, 22.25				
T. Munasinghe .. .. .	,, 1.95				
S. Natesan .. .. .	,, 21.00	195	20		
Subscription Paid in Advance .. .. .		122	00		
Entrance Fees Paid in Advance .. .. .		5	25	322	45
				10,352	60
<b>Sundry Funds per Contra :</b>					
Society Medal Fund .. .. .		3,328	09		
Chinese Records Translation Fund .. .. .		3,172	59		
Chalmer's Oriental Text Fund .. .. .		1,246	99	7,747	67
			Rs.	18,100	27

A. PAKEMAN,  
*President.*

A. H. M. ISMAIL,  
*Honorary Treasurer.*



# (CEYLON BRANCH)

31st December, 1951

		Rs.	Cts.	Rs.	Cts.
<b>Fixed Assets :</b>					
<i>Furniture</i>					
As at 31st December, 1950	..	284	90		
Additions during the year	..	2,370	25		
		2,655	15		
Less: Depreciation	.. ..	132	75	2,522	40
<b>Current Assets :</b>					
<i>Sundry Debtors</i>					
Subscriptions due	Rs. 1,601.75				
Pali Text Society	„ 39.42				
Director of Education	„ 1,500.00				
Chalmer's Oriental Text Fund	.. „ 1.87	3,143	04		
<i>Cash and Bank Balances</i>					
Petty Cash	.. Rs. 6.04				
Imperial Bank of India	„ 2,419.27				
Ceylon Savings Bank	„ 2,261.85	4,687	16	7,830	20
				10,352	60
<b>Ceylon Savings Bank :</b>					
<i>Sundry Funds per Contra</i>					
Society Medal Fund	.. ..	3,328	09		
Chinese Records Translation Fund	..	3,172	59		
Chalmer's Oriental Text Fund	..	1,246	99	7,747	67
			Rs.	18,100	27

## REPORT OF THE AUDITORS

We have audited the above Balance Sheet as at 31st December, 1951. We have obtained all the information and explanations we have required. We have not seen confirmations from Members for subscriptions in arrear. In our opinion the above Balance Sheet correctly exhibits the position as at 31st December, 1951 according to the information and explanations given to us and as shown by the financial books.

POPE & CO. }  
Auditors.

Chartered Accountants

Colombo, 20th March, 1952.



## Receipts and Payments Account for

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**the Year Ended 31st December, 1951**

Digitized by Noolaham Foundation.  
noolaham.org | aavanaham.org



# ROYAL ASIATIC SOCIETY

## Income and Expenditure Account for

EXPENDITURE	Rs.	Cts.	Rs.	Cts.
<b>General Account :</b>				
To Salaries .. .. .	2,330	00		
„ Audit Fees .. .. .	150	00		
„ Pension .. .. .	60	00		
„ Printing and Stationery .. .. .	98	30		
„ Postages .. .. .	184	38		
„ Advertisement and Lectures .. .. .	76	75		
„ Travelling .. .. .	59	60		
„ Bank Charges .. .. .	1	32		
„ Income Tax .. .. .	94	44		
„ Commission on Sale of Literature .. .. .	185	85		
„ Miscellaneous .. .. .	88	27	3,328	91
<b>Government Grant Account :</b>				
To Binding and Preparing Books for				
Binding .. .. .	1,801	55		
„ Purchase of Books .. .. .	1,461	98		
„ Miscellaneous .. .. .	49	90	3,313	43
<b>Depreciation :</b>				
To Depreciation on Furniture @ 5 per cent. .. .. .			132	75
„ Excess of Income over Expenditure .. .. .			4,555	25
		Rs.	11,330	34



the Year Ended 31st December, 1951

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## LIST OF MEMBERS CORRECTED TO 31st DECEMBER, 1952

§ = Honorary Members

\* = Life Members

† = Non-Resident Members

**N.B.—The date following address is that of Life Membership**

- 1949 Abayasekara, E. E. C., 42, Station Road, Nugegoda.
- 1947 Abeyasekara, R., 'Nandana', Asgiriya, Kandy.
- 1931 \*Abeyasinghe, A. N. D. A., M.P., Negombo.
- 1947 Abeyewardene, A. C. G., 'Mahamega', Maharagama.
- 1949 Abeysundera, W., Etanamada Road, Kalutara North.
- 1951 Abeywickrama, B. A., B.Sc., Ph.D., University of Ceylon,  
Colombo 3.
- 1946 Abeywickrama, D. C. G., B.A., Public Library, Edinburgh Crescent,  
Colombo 7.
- 1945 Abeywickrema, F. A., 115, Campbell Place, Colombo 10.
- 1928 Aluwihare, Sir Richard, *K.C.M.G.*, *C.B.E.*, *C.C.S.*, Reid Avenue,  
Colombo 7.
- 1949 Alwis, A. W. William, *D.I.M.S.*, *M.A.M.S.*, 321, Kollupitiya Road,  
Colombo 3.
- 1949 Amarasekera, Gate Mudaliyar A. C. G. S., *O.B.E.*, 14, Dickman's  
Road, Colombo 5.
- 1950 Amerasekera, C. E. H., *C.C.S.*, Anuradhapura.
- 1950 Amarasinghe, D. C. L., B.A., *C.C.S.*, 59, Bambalapitiya Road,  
Colombo 4.
- 1944 Amarasuriya, H. W., P. O. Box 696, Colombo.
- 1951 \*Amaratunga, J. A., *M.B.E.*, *J.P.U.M.*, Kandalama Walauwa,  
Mirigama.
- 1951 Amaratunga, J. E., 21, Gower Street, Colombo 5.
- 1952 Ananda, Bhikkhu, Gotama Ashrama, Sri Wickrama Road,  
Colombo 6.
- 1946 Antoninus, Rev. Fr. A. J. B., *O.M.I.*, B.A., St. Joseph's Church,  
Anuradhapura.
- 1949 Arampatta, D., B.A., Sri Dharmaloka Vidyalaya, Kelaniya.
- 1950 Aranagalle, D. S., National Languages Section, G.P.O., Colombo 1.
- 1947 Ariyapala, M. B., Ph.D., 15, Havelock Road, Colombo 5.
- 1944 Arumugam, J. N., *C.B.E.*, B.Sc., *C.C.S.*, 18, Stanmore Crescent,  
Colombo 7.
- 1949 Atukorala, S. W., Gal-Oya Development Board, Amparai.
- 1929 Balendra, W., *F.D.S.*, *L.M.S.*, *M.R.C.S.*, *L.R.C.P.*, Ward Place,  
Colombo 7.
- 1949 Baptist, J. C., 13, Pellawatte Road, Nugegoda.



- 1929 Basnayake, Hon'ble Mr. Justice H. H., *Q.C.*, Elibank Road,  
Colombo 5.
- 1929 †Bassett, R. H., *C.M.G.*, *C.B.E.*, Glentworth, Coombe, Wotton-Under-  
Edge, Gloucestershire, England.
- 1942 Beling, C. L., *F.I.B.D.*, *F.R.S.A.*, 6, Regent Buildings, Parson's  
Road, Colombo 1.
- 1952 †Benares Hindu University Library, Benares, India.
- 1945 \*Bett, W. R., *M.R.C.S.*, *L.R.C.P.*, *F.R.S.L.*, 11, 'The Avenue',  
Bedford Park, London, W. 4, England.
- 1950 Bhatt, C. V., 54, Haig Road, Colombo 4.
- 1917 Biddell, W. H., *B.Sc.*, *M.I.C.E.*, *F.R.G.S.*, 'Dorrington', Outer  
Circular Road, Anuradhapura.
- 1951 Blackmore, J. P., Factory Bungalow, Oodewella Estate, Kandy.
- 1949 Blazé, John R., *M.D.* (Lond.), *M.R.C.P.*, *L.M.S.*, Green Path,  
Colombo 7.
- 1952 Borsteinas, Sacha, Galle Face Hotel, Colombo 3.
- 1926 Brohier, R. L., *O.B.E.*, *F.R.I.C.S.*, *F.R.G.S.*, 43, Asoka Gardens,  
Colombo 4.
- 1952 †\*Boudens, Rev. Fr. Robert, *O.M.I.*, *Ph.D.*, Scholastikaat, Gijzegem  
(Aalst), Belgium.
- 1949 Caffoor, M. F. A., P. O. Box 1, Colombo.
- 1926 Caldera, A. M., *B.A.*, Station Road, Bambalapitiya, Colombo 4.
- 1946 Caldera, H. L., 'Anoma', Nawala Road, Nugegoda.
- 1951 Canaganayagam, Gate Mudaliyar N., *O.B.E.*, *J.P.*, *A.I.B.*, *F.R.E.S.*  
46, Hill Street, Kandy.
- 1949 Casie Chetty, M. St. S., 221, Cross Road, Mount Lavinia.
- 1949 Chandrasoma, M., *B.Sc.*, *C.C.S.*, 97, Fifth Lane, Colombo 3.
- 1915 Christoffelsz, A. E., *B.A.*, *C.M.G.*, *C.C.S.*, (Retd.), 4, Hewa Avenue,  
Colombo 7.
- 1915 \*Collins, Sir Charles, *C.M.G.*, 'White House', Wix Hill, West  
Horsley, Surrey, England. 1936.
- 1951 Cooke, C. V., 754, Kollupitiya Road, Colombo 3.
- 1932 Cooray, A. B., *B.L.*, 34, Kynsey Road, Colombo 8.
- 1952 Cooray, L. V., 7, 43rd Lane, Colombo 6.
- 1950 Cooray, The Most Rev. Dr. Thomas, *O.M.I.*, *Ph.D.*, *D.D.*, Arch-  
bishop's Palace, Colombo 8.
- 1951 Cumaranasinghe, N. N. Siri, *B.A.*, Naula.
- 1946 Dahanayake, G. S. P., *C.C.S.*, The Kachcheri, Galle.
- 1944 Dassenaike, Gate Mudaliyar A. L., *J.P.*, 'Leelands', Mirigama.
- 1953 Da Silva, O. M. L. H., *B.A.*, 30, San Sebastian Hill, Colombo 12.
- 1950 Davey, W. O., 'Shelmar Dale', Bandarawela.
- 1951 Davidson, E. E., Nawalamulla, Migoda.



- 1951 Dayaratne, D. G., B.A., C.C.S., The Residency, Kegalla.
- 1949 De Fonseka, L., The Museum, Colombo 7.
- 1917 \*De Fonseka, L. E., B.A., B.L., 'Armathi', De Fonseka Place, Colombo 5. 1933.
- 1946 \*De Fonseka, R. E. A., 'The Glades', De Fonseka Place, Colombo 5.
- 1936 De Kretser, O. L. (Sr.), C.M.G., Brown's Hill, Matara.
- 1928 De Lanerolle, J. D., 161, Turret Road, Colombo 7.
- 1947 De Lanerolle, S. D., 183, Bambalapitiya Road, Colombo 4.
- 1925 \*De Mel, C. H., 'Melville', Moratuwa. 1943.
- 1923 De Mel, F. B., 23, Horton Place, Colombo 7.
- 1950 De Mel, Commander G. R. M., O.B.E., C.R.N.V.R., 91, Fifth Lane, Colombo 3.
- 1950 \*De Mel, Rt. Rev. Lakdasa, M.A., 'Bishop's House', Kurunegala.
- 1949 \*De Mel, R. H., P. O. Box 68, Colombo.
- 1948 De Mel, R. J. G., C.C.S., 'Shirley', Bagatelle Road, Colombo 3.
- 1952 Dep, A. C., Police Headquarters, Colombo 1
- 1930 \*Deraniyagala, J. F. P., B.A., Nuggedola, Pasyala. 1942.
- 1925 \*Deraniyagala, P. E. P., M.A., A.M., F.C.P.S., F.Z.S., F.L.S., 'The Museum', Colombo 7. 1942.
- 1926 \*Deraniyagala, R. St. Louis P., M.B.E., B.A., B.L., MacCarthy Road, Colombo 7. 1939.
- 1920 \*De Saram, Mrs. F. R., 'St. Ives', Ward Place, Colombo 7. 1942.
- 1906 \*De Saram, Leslie, J.P., Cambridge Place, Colombo 7. 1919.
- 1948 De Silva, A., 267, Wackwella Road, Galle.
- 1952 De Silva, Bernard, 17, De Fonseka Place, Colombo 5.
- 1946 De Silva, Charles, Mahinda College, Galle.
- 1950 De Silva, D. A., B.A., 11, Aponso Avenue, Dehiwela.
- 1915 De Silva, Sir Ernest, B.A., B.L., Flower Road, Colombo 7.
- 1946 De Silva, K. H., Research Section, Official Languages Commission, 34, Queen Street, Colombo 1.
- 1952 De Silva, Mudaliyar K. S., Avamba, Waskaduwa.
- 1949 De Silva, Miss M., A.R.I.B.A., 'St. George's', Kandy.
- 1931 \*De Silva, R., 'Bogaha Villa', Pannipitiya. 1949.
- 1941 De Silva, S. F., Government Training College, Maharagama.
- 1948 De Silva, S. P. A., 30, Prince of Wales Avenue, Colombo 14.
- 1950 De Silva, S. W. O., C 38, Mackenzie Road, Colombo 5.
- 1950 De Silva, Mudaliyar Vincent, 'The Walauwa', Mattakuliya Colombo 15.
- 1929 \*De Silva, W. A., B.Sc., C.C.S. (Retd.), Charles Way, Colombo 3. 1943.
- 1949 \*De Silva, W. M. W., B.A., Government Training College, Katukurunda. 1951.
- 1943 \*Desinghe, H. D., 36, Nelson Place, Colombo 6.



- 1936 De Soysa, A. B. C., *J.P.*, *U.M.*, Kurunegala.
- 1945 De Soysa, A. C. H., B.A., C.C.S. (Retd.), 4, Boyd Place, Colombo 3.
- 1947 De Soyza, G., *O.B.E.*, B.A., C.C.S., P. O. Box 444, Colombo.
- 1949 Devendra, D. T., B.A., 53/2, Torrington Avenue, Colombo 7.
- 1952 Deva Surya Sena, M.A., LL.B., A.R.C.M., 10, Alvis Place, Colombo 3.
- 1950 De Zoysa, A. Allanson P., Prime Minister's Office, Colombo 1.
- 1947 \*De Zoysa, A. H. P., Akurala, Ambalangoda. 1951.
- 1947 \*De Zoysa, B. H., B.A., C.C.S., A.G.A's Bungalow, Anuradhapura.
- 1951 De Zoysa, H. J. S., University of Ceylon, Colombo 3.
- 1947 De Zoysa, W. D., Rosemount Gardens, Mount Lavinia.
- 1945 De Zylva, H. K. T., L.M.S., Kurunegala.
- 1952 Dhammananda, Bhikkhu H., 77, Dematagoda Road, Colombo 9.
- 1920 \*Dhammananda Thero, W. V., Vidyalyaya, Ambalangoda. 1922.
- 1952 Dharmaratne, M., Makola North, Kadawata.
- 1946 \*Dharmaratne, U. D. P., 23, Colombo Street, Kandy.
- 1951 Dharmasena, Bhikkhu D., Darsanikasramaya, Dehiwela.
- 1951 \*Dias, N. Q., B.A., C.C.S., Ratnapura.
- 1947 \*Didi, A. M. A., Melbourne Avenue, Colombo 4.
- 1945 Dissanayake, R. A., 23, Light House Street, Galle.
- 1950 †Durairajasingam, S., Abdullah School, Kuantan, Malaya.
- 1952 Edirisingha, D. J., M.A., Government Central College, Gampola.
- 1949 Edirisinghe, L., B.Music, 9, Karlsrhue, Colombo 10.
- 1951 Ekanayake, Miss T. K., Dugganera Walauwa, Udurawana, Wattegama.
- 1948 Elangasinha, Ratemahatmaya P. B., Illawatura, Gampola.
- 1949 Fareed, Sir Razik, *O.B.E.*, M.P., Fareed Place, Colombo 4.
- 1948 Fernand, W. A., c/o Messrs. Edwards, Reid & Begg, Prince Buildings, Colombo 1.
- 1949 \*Fernando, Mudaliyar B. J., 215, Cotta Road, Colombo 8.
- 1949 \*Fernando, B. R., B.A., 70/1, Ward Place, Colombo 7.
- 1949 Fernando, C. M., *J.P.*, *U.M.*, Negombo.
- 1952 Fernando, C. S. G., 'Silverene', Panadura.
- 1948 Fernando, Mrs. Freida, 435, Kollupitiya Road, Colombo 3.
- 1952 Fernando, G. J. M. M., Main Street, Kanuwana, Ja-Ela.
- 1928 \*Fernando, J. S. A., 'Kauraawagriha', Francisco Place, Moratuwa. 1943.
- 1929 \*Fernando, K. C., M.A., Royal College, Colombo 7. 1937.
- 1944 Fernando, L. J. D., M.Sc., Government Mineralogy Dept., Hunupitiya Lake Road, Colombo 2.
- 1951 Fernando, L. L. A., B.A., Gominuwanpitiya, Panadura.
- 1949 Fernando, N. Polaris, *J.P.*, 104, Stafford Place, Colombo 10.



- 1939 †Fernando, P. E. E., M.A., School of Oriental and African Studies,  
University of London, England.
- 1952 Fernando, P. J., De Mazenod College, Kandana.
- 1944 Fernando, S. C., *M.B.E.*, B.A., C.C.S., C 47, Brownrigg Road,  
Colombo 5.
- 1949 Fernando, W. J., B.A., Special Commissioner, Anuradhapura.
- 1951 Fernando, W. N. S., 45, Training School Road, Colombo 5.
- 1944 Gardiner, Sir Chittampalam, 12, Kinross Avenue, Colombo 4.
- 1944 Gibbon, A. R. T., *J.P.*, *U.M.*, Carolina Group, Watawala.
- 1935 \*Godakumbura, C. E., M.A., Ph.D., Archaeological Department,  
Colombo 7. 1949.
- 1952 †Goethal's Indian Library, St. Xavier's College, 30, Park Street,  
Calcutta 16.
- 1930 \*Gomes, A. P., M.Sc., Laxapathiya, Moratuwa.
- 1935 \*Goonatilaka, M. F. S., 'Silvedale', Sea Beach Road, Angulana.  
1943.
- 1945 Goonesekera, S. S. J., Chambers, Supreme Court, Colombo 12.
- 1934 Goonetilleke, N. B. P., L.M.S., Goonetilleke Walauwa, Panadura.
- 1916 Goonetilleke, Sir Oliver, *K.C.M.G.*, *K.B.E.*, Castle Street, Colombo 8.
- 1950 Government Archivist, Nuwara Eliya.
- 1915 Gunaratana, Nayaka Thero K., Sri Punyarama Pirivana, Karanna-  
goda, Warakagoda.
- 1950 Gunaratna, R. de S., Elpitiya.
- 1951 Gunasekera, B. S., Government Senior School, Wellawe.
- 1945 Gunatilaka, S. D. S., 26, Bagatelle Road, Colombo 3.
- 1926 Gunawardana, D. C. R., B.A., C.C.S., 21, De Fonseka Road,  
Colombo 4.
- 1951 \*Gunawardane, L. W., M.A., 4, 27th Lane, Colombo 3.
- 1952 Gunawardane, I. B., Pita Kotte, Kotte.
- 1950 Gunawardana, C., Nalanda Vidyalaya, Minuwangoda.
- 1949 Gunawardana, D. C., B.A., M.Sc., Education Department, Galle.
- 1951 Gunawardhana, Mrs. Theja, 22, Buller's Lane, Colombo 7.
- 1949 \*Gunewardene, H. C. P., F.R.C.S. (Eng.), 114, Rosmead Place  
Colombo 7.
- 1949 Gunewardene, H. D. J., M.A., Training College, Maharagama.
- 1939 Gunewardene, H. R., 15/3, Gower Street, Colombo 5.
- 1948 Gunewardene, Miss R. S., 201, Turret Road, Colombo 7.
- 1908 \*Hamid, A. M., China Lane, Colombo 11. 1943.
- 1927 \*Hancock, W. R., *J.P.*, *U.M.*, Kottegoda Estate, Kadugannawa.  
1943.
- 1929 \*Hassim, W. M., *J.P.*, Pendennis Avenue, Colombo 3. 1935.
- 1949 Hathy, A. R. M., A.C.A., A.T.I.I., Gaffoor's Buildings, Colombo 1.



- 1949 §Helmer-Smith, Professor, Kummelnäs, Batvarv, Saltsjö-Bo, Sweden.
- 1940 \*Hettiaratchi, Professor D. E., Ph.D., Hendela, Wattala.
- 1920 \*Hettiaratchi, Muhandiram D. P. E., 29/1, Campbell Avenue, Colombo 10. 1935.
- 1951 Himbury, A. L. P., 38, Edinburgh Crescent, Colombo 7.
- 1949 Hulugalle, H. A. J., 12, Anderson Road, Colombo 5.
- 1951 †India Office Library, Commonwealth Relations Office, King Charles Street, London, S.W. 1, England.
- 1951 Indurugolle, G. A., 41, Nagahakanatte Road, Maharagama.
- 1937 \*Ismail, Al-Hajj A. H. M., M.A., LL.B., J.P., U.M., 139/141, Kynsey Road, Colombo 8. 1949.
- 1947 \*Jacks, W. R., J.P., U.M., Akramboda Group, Mahawela.
- 1951 Jackson, G. B., B.A., P. O. Box 18, Colombo.
- 1937 Jansz, Sir Herbert, C.M.G., C.C.S. (Retd.), Sunethra Lane, Timbirigasyaya Road, Colombo 5.
- 1950 Jayasekera, D. W. F., 11/5, Greenland's Lane, Colombo 5.
- 1950 Jayasekara, Mrs. S. A., B.A., 'Seth Siri', Homagama.
- 1949 Jayasekera, U. D., M.A., University of Ceylon, Colombo 3.
- 1950 \*Jayasena, P. M., Pamunuwa Group, Peradeniya.
- 1926 \*Jayasinghe, D. S. J., Minuwangoda. 1943.
- 1923 \*Jayasinha, Mudaliyar W. A. E. S., Uluambalama Estate, Negombo. 1930.
- 1952 Jayasuriya, D. P., B.A., Kajjugahawatta, Batapola.
- 1949 Jayasuriya, D. L. P., 8, Chapel Road, Nugegoda.
- 1946 \*Jayasuriya, E. W. P., Med. Practitioner, Dodanduwa. 1949.
- 1944 \*Jayasundara, L., M.A., B.Sc., F.S.S., C.C.S. (Retd.), 6, Sravasti Place, Colombo 7. 1951.
- 1951 \*Jayasundera, Sir Ukwatte, C.B.E., Q.C., J.P., 126, Havelock Road, Colombo 5.
- 1949 Jayatilleke, F., F.R.G.S., Govt. Junior School, Nikaweeratiya.
- 1950 Jayawardana, W. A., M.A., Ministry of Home Affairs, Colombo 7.
- 1949 Jayawardana, W. D. Pinto, B.A., St. Thomas' College, Mount Lavinia.
- 1927 Jayawardana, Col. C. P., O.B.E., E.D., M.A., 5, Castle Terrace, Colombo 8.
- 1950 Jayewardene, T. F., M.P., Turret Road, Colombo 7.
- 1949 Jayaveerasingham, S., B.A., 1, Second Lane, Neeraviady Road, Vannarponnai.
- 1947 Jayaweera, I. G. P. de Silva, Dept. of Local Govt., Colombo 1.
- 1948 Jayawickrama, N. A., B.A., Ph.D., University of Ceylon, Colombo 3.
- 1929 Jayewardene, Hon'ble Mr. J. R., M.P., 66, Ward Place, Colombo 7.
- 1949 Jeevunjee, B., 44, Dickman's Road, Colombo 5.
- 1944 Jegasothy, W. J., C.C.S. (Retd.), 16, 34th Lane, Colombo 6.



- 1944 Jennings, Sir Ivor, *Q.C.*, *M.A.*, *Litt.D.*, *LL.D.*, University of Ceylon, Colombo 3.
- 1951 \*Jnanadasa, M. D., 'Cumaragiri', Gangodawila, Nugegoda.
- 1917 †Jones, Sir Charles, *C.M.G.*, *B.A.*, *B.Sc.*, *C.C.S.* (Retd.), Flat 1, Murvagh, Sandford Road, Cheltenham, England.
- 1919 \*Kadirgamar, S. J. C., *J.P.*, 17, Queen's Road, Colombo 3. 1943.
- 1952 Kanagalingam, T., *B.A.*, 218, Timbirigasyaya Road, Colombo 5.
- 1948 Kanapathipillai, Professor K., *B.A.*, *Ph.D.*, University of Ceylon, Colombo 3.
- 1942 Kandy Oriental Library, Kandy.
- 1929 • Kannangara, Hon'ble Mr. C. W. W., *LL.D.*, *M.P.*, 117, McCarthy Road, Colombo 7.
- 1949 Kannangara, E. T., D. M. & S. S. Office, Colombo 1.
- 1916 \*Kannangara, E. W., *C.B.E.*, *B.A.*, *C.C.S.* (Retd.), Gregory's Road, Colombo 7. 1943.
- 1921 \*Kantawala, M. H., *M.A.*, *B.L.*, *C.C.S.* (Retd.), 'Kantam', Pochkhanawala Road, Worli, Bombay, India. 1930.
- 1951 Karunaratne, W. S., *M.A.*, Archaeological Dept., Colombo 7.
- 1949 Karunathilaka, I. B., 'Luxshmi Villa', Fruit Hill, Hatton.
- 1950 Keerthiratne, N. H., *M.P.*, Rambukkana.
- 1920 Keuneman, A. E., *Q.C.*, *M.A.*, *LL.B.*, 'Lingay', Vajira Road, Colombo 5.
- 1951 Keuneman, P. G. B., *M.A.*, *M.P.*, *M.M.C.*, 35, Guildford Crescent, Colombo 7.
- 1934 Kirimetiawawe, Dissawa H. B., Panwilatenna Walauwa, Gampola.
- 1952 Koelmeyer, K. O., *B.Sc.*, 14, Park Road, Colombo 5.
- 1951 Kriekenbeek, H. O. C., 5, Sakvithi Lane, Timbirigasyaya, Colombo 5.
- 1944 Kularatnam, K., *M.A.*, *Ph.D.*, *F.R.G.S.*, 61/1, Pendennis Avenue, Colombo 3.
- 1928 \*Kularatne, P. de S., *B.A.*, *LL.B.*, *B.Sc.*, Orient Club, Colombo 7. 1951.
- 1946 Kulasuriya, A. S., *Ph.D.*, University Park, Peradeniya.
- 1949 Kuruppu, K. J. R., *B.A.*, Kande Walauwa, Panadura.
- 1944 La Brooy, W. J. F., *B.A.*, 4, Tissa Road, Colombo 6.
- 1949 §Law, B. C., *M.A.*, *Ph.D.*, *D.Litt.*, 43, Kailas Bose Street, Calcutta 6, India.
- 1947 Lewis, K. D., 'Puspawana', Moragoda, Gampaha.
- 1950 Li Bovitz, Miss D. C., 61, Greenland's Road, Colombo 5.
- 1923 Light, J., *B.A.*, *C.C.S.*, c/o Royal Societies Club, 100, Piccadilly, London W. 1.
- 1948 \*Lolimbawansa, K., 135A, Kolonnawa, Wellampitiya.
- 1951 MacNeil-Wilson, Mrs. M. A., 'Wycherley', Buller's Road, Colombo 7.
- 1924 Mahadeva, Sir Arunachalam, *B.A.*, Bagatelle Road, Colombo 3.



# LIST OF MEMBERS

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- 1952 Mahadeva, B., M.A., C.C.S., 38, Horton Place, Colombo 7.
- 1949 Mahatantila, W. D. V., B.A., 57, Ward Place, Colombo 7.
- 1950 \*Mahendran, S., B.A., 'Weimar', 37th Lane, Queen's Road, Colombo 3.
- 1951 Mahinda, Bhikkhu M., B.A., Srimahavihara, Pamankadde, Dehiwela.
- 1945 Malalgoda, J., J.P., U.M., 6/2, Cotta Road, Colombo 8.
- 1944 Malalgoda, Mudaliyar R., 'New Holme', Vajira Road, Colombo 5.
- 1926 Malalasekara, Professor G. P., O.B.E., M.A., Ph.D., D.Litt., Longden Terrace, Colombo 7.
- 1927 \*Mamujee, A., Asoka Gardens, Colombo 4. 1943.
- 1951 Marasinha, P. R., Pilimatalawa.
- 1929 \*Marasinghe, C. A., Welahapitiya, Nattandiya. 1949.
- 1951 Marthos, R. A., B.A., 33, Dias Place, Panadura.
- 1952 Meegahapola, D. P., Taxila Central College, Horana.
- 1945 Meegama, Mrs. Somie, 54, Vajira Road, Colombo 5.
- 1950 Meegoda, D. G., B.A., Trans. Office, C.G.R., Colombo 10.
- 1926 \*Mendis, G. C., Ph.D., University Park, Peradeniya. 1944.
- 1950 Menon, E. S., B.A., M.Sc., St. Aloysius' College, Galle.
- 1907 \*Mohamed, M. A. C., Francis Road, Nugegoda. 1928.
- 1949 Mohotti, E. S., Technical College, Colombo 10.
- 1944 \*Moore, W. H., C.C.S., 2, Paget Road, Colombo 7. 1947.
- 1950 Mottau, S. A. W., Nuwara Eliya.
- 1934 Munasinghe, D. M. N., Frederica Road, Colombo 6.
- 1947 Muttucumaru, T., B.A., 44, Chapel Street, Jaffna.
- 1952 Murutenge, P. M. M., B.A., Murutenge, Nakkawatta.
  
- 1949 Nadarajah, F. X. C., Office of the National Languages Commission, 34, Queen Street, Colombo.
- 1944 Nagalingam, Hon'ble Mr. Justice C., Q.C., 'Linkawasa', Fifth Lane, Colombo 3.
- 1929 \*Natesan, Hon'ble Mr. S., B.A., B.L., F.R.E.S., M.P., Ramanathan College, Chunnakam. 1949.
- 1951 \*Navaratnam, Mrs. R. R., M.A., M.Litt., 16, Mary's Road, Colombo 4.
- 1887 \*Nell, A., M.R.C.S., LL.D., Orient Club, Race Course Avenue, Colombo 7. 1943.
- 1951 Nicholas, C. W., 17, Pedris Road, Colombo 3.
- 1948 Nugawela, Hon'ble Mr. E. A., M.P., 16, Shady Grove Avenue, Colombo 8.
  
- 1908 Obeyesekere, D., M.B.E., M.A., F.R.E.S., Rajagiriya.
- 1944 \*Obeyesekere, D. G., M.A., F.R.E.S., 24, Guildford Crescent, Colombo 7.
- 1906 \*Obeyesekere, Sir James, J.P., M.A., F.R.C.I., Batadola, Nittambuwa. 1928.



- 1947 Obeyesekere, J. P., M.A., Demotawa Estate, Pasyala.
- 1950 Obeyesekera, L. E. M., Maharagama.
- 1944 \*†O'Connell, Capt. D. B., R.N. (Retd.), *C.B.E.*, K.M., M.R.I.A., Eire.
- 1921 \*†Pakeman, S. A., *C.B.E.*, *O.B.E.*, *M.C.*, *E.D.*, M.A., F.R.Hist.S.,  
c/o Grindlay's Bank Ltd., 54, Parliament Street, London S.W. 1,  
England. 1952.
- 1951 Palakrishnar, K., B.Sc., A.M.I.S.E., Point Pedro Road, Kankesan-  
turai.
- 1942 Panabokke, Sir Tikiri Banda, *J.P.*, Elpitiya Estate, Gampola.
- 1950 Panagoda, D. F. E., B.A., Musaeus College, Barnes Place, Colombo 7.
- 1922 \*Pannalankara Thero, M., Mirandaramaya, Vine Street, Colombo 15.
- 1950 Pannakitti Thero, K., Vidyalkankara Pirivena, Kelaniya.
- 1952 Pannasara, Rev. D., B.A., Vidyodaya Pirivena, Maligakanda,  
Colombo 10.
- 1927 Paravitana, S., *C.B.E.*, Ph.D., Archaeological Dept., Colombo 7.
- 1933 Paulusz, J. H. O., B.A., Nuwara Eliya.
- 1926 \*Pedris, D. L. F., *J.P.*, 8, Alfred Place, Colombo 3. 1944.
- 1946 \*Peiris, C. H. A., 24, Barnes Place, Colombo 7.
- 1929 \*Peiris, Rt. Rev. Dr. Edmund, *O.M.I.*, D.D., B.A., Bishop's House,  
Chilaw. 1941.
- 1949 Peiris, M. H., Sarikkamulla, Panadura.
- 1914 Perera, A. A., 'Rock House', Gregory Road, Kandy.
- 1944 Perera, A. B., B.A., M.Sc., 14, Charles Place, Colombo 3.
- 1944 Perera, A. E. H., 'Rock House', Gregory Road, Kandy.
- 1949 Perera, B. J., B.A., 27, Charles Place, Colombo 3.
- 1939 Perera, C. B. P., *O.B.E.*, B.Sc., C.C.S., 69, Green Path, Colombo 7.
- 1901 \*Perera, E. W., B.L., The Walauwa, Kotte. 1928.
- 1945 Perera, Mudaliyar H. P. O., *J.P.*, Tangalla.
- 1949 Perera, J. D. A., 10, Arbuthnot Street, Colombo 8.
- 1944 \*Perera, K. C. D., L.M.S., D.P.H., 266, Trincomalie Street, Kandy.  
1951.
- 1948 Perera, M. J., B.A., C.C.S., 71, Dickman's Road, Colombo 5.
- 1945 \*Perera, M. S., Gonahena Estate, Udugampola, Gampaha.
- 1947 Perera, M. S., B.A., C.C.S., Land Commissioner's Office, Colombo 1.
- 1949 Perera, P. L., 'Padmagiri', Palatota, Kalutara.
- 1951 Perera, T. P., B.A., 'Solitude', Aruggoda, Alubomulla, Panadura.
- 1914 \*Perera, W. H., The Walauwa, Kotte. 1928.
- 1945 \*Perniola, Rev. Fr. V., *S.J.*, St. Aloysius' College, Galle. 1951.
- 1927 Phillips, W. W. A., F.Z.S., F.L.S., Galapitakande Estate, Namunu-  
kula.
- 1946 Pieris, Lady Hilda, Nugedola, Pasyala.



- 1898 \*Pieris, Sir Paul E., *C.M.G.*, *Litt.D.*, Nugegoda, Pasyala. 1909.
- 1944 Pillai, Very Rev. Fr. Peter, *O.M.I.*, *M.A.*, *M.Sc.*, *Ph.D.*, *D.D.*, St. Joseph's College, Colombo 10.
- 1949 Poholiyadde, Dissawa T. P., *M.B.E.*, *J.P.*, The Walauwa, Galagedera.
- 1950 Pope, H. L., *A.C.A.*, Australia Buildings, Colombo 1.
- 1950 Premaratne, H. R., *B.Sc.*, *A.M.I.C.E.*, 12, MacCarthy Road, Colombo 7.
- 1952 Punchinilame, K. R. M., *B.A.*, 58, Havelock Road, Colombo 5.
- 1946 Raghawan, M. D., *M.A.*, 44, Horton Place, Colombo 7.
- 1941 Raja Aiyanar, Pundit V. S., 326, Kankesanturai Road, Vannarponnai, Jaffna.
- 1944 \*Rajakarier, A., *B.A.*, 40, Janaki Lane, Colombo 4. 1952.
- 1949 Rajapakse, E. de Z. S., Post Office, Batticaloa.
- 1945 \*Rajapakse, Sir Lalita A., *Q.C.*, *LL.D.*, *B.A.*, Horton Place, Colombo 7.
- 1925 \*Rajasingham, A., *M.B.C.M.*, St. Kilda's Lane, Colombo 3. 1943.
- 1889 Rajepakse, Gate Mudaliyar Tudor, 'Gatherum', De Saram Place, Colombo 10.
- 1950 †Ramasubramaniam, R., *B.A.*, Sattupathu Village and Post, Ambasamudram Taluk, *S.I.R.*, Tinnevely District, India.
- 1946 \*Rammandala, M. Sri, *M.A.*, 'Savanti', Hindagala. 1947.
- 1949 \*Ranasekere, G. W., 10/1, Kandawatta Road, Nugegoda.
- 1952 Ranasinha, S. V., The Bungalow Estate, Gampaha, W.P.
- 1951 Ranaweera, V., *G.C.S.M.*, *A.B.T.I.*, *A.M.A.C.*, 29/1, High Level Road, Kirillapone, Colombo 6.
- 1944 Ratnaike, N. R., *M.A.*, 20, Pentreve Gardens, Colombo 3.
- 1940 Ratnakaram, S., 4, Rotunda Gardens, Steuart Place, Colombo 3.
- 1944 Ratnasuriya, Mrs. M. D., *M.A.*, 42, Pendennis Avenue, Colombo 3.
- 1945 Ratnatunga, Mudaliyar P. D., *J.P.*, 32, Chapel Lane, Colombo 6.
- 1951 \*Ratwatte, A. C. L., *M.B.E.*, *J.P.*, 150, Katugastota Road, Kandy.
- 1944 Ratwatte, Dissawa B., *J.P.*, The Walauwa, Balangoda.
- 1952 †Raven-Hart, Major R. J. M., *O.B.E.*, 50, Seaview Road, Remnera, Auckland, S.E. 2, New Zealand.
- 1921 \*Reimers, E., *M.B.E.*, Greenland's Road, Colombo 5. 1944.
- 1944 Richards, A. C., *M.B.E.*, 19, Sellamuttu Avenue, Colombo 3.
- 1948 Rodrigo, Mrs. E., 97, Barnes Place, Colombo 7.
- 1923 \*Rodrigo, Professor J. L. C., *M.A.*, *B.L.*, 23, Deal Place A, Colombo 3. 1943.
- 1949 Rodrigo, K. M. S., Bandarawatte, Gampaha.
- 1932 \*Rodrigo, Gate Mudaliyar S. T. P., *O.B.E.*, *J.P.*, Wasala Walauwa, Rodrigo Place, Colombo 15. 1949.



- 1947 †Russell, M. B., 'Thought', Delhi Office, 35, Faiz Bazar, Daryaganj, Delhi, India.
- 1936 \*Sabanathan, Mudaliyar K., 10, Alexandra Terrace, Colombo 6.  
1947.
- 1946 Samaranayake, B. O., Nelumpokuna Walauwa, Induruwa.
- 1926 \*Samaranayake, D. S. A., Horana.
- 1951 Samarasekera, D. P. P., B.A., Trinity College, Kandy.
- 1951 Samarasinghe, G. V. P., B.A., C.C.S., Ministry of Home Affairs, Torrington Square, Colombo 7.
- 1949 Samerawickrame, E. V. R., 5, Cambridge Place, Colombo 7.
- 1951 Sanderatne, A. E. H., B.A., 12, Kawdana Road, Dehiwela.
- 1950 Schokman, V. R., L.M.S., M.P., 236, Havelock Road, Colombo 5.
- 1945 Schrader, F. R. C., Kimbulapitiya Estate, Negombo.
- 1949 †Seetaramaiya, U. V., B.A., B.L., Hosur, Saleem Dist., India.
- 1945 Sellaheewa, H., 2, Welandawa Estate, Imaduwa.
- 1950 Sellaiah, K., Jaffna College Library, Vaddukoddai.
- 1950 \*Sellamuttu, S., O.B.E., M.M.C., 21, Fairfield Gardens, Colombo 8.
- 1949 Senanayake, H. W., M.A., Govt. Central College, Passara.
- 1945 Seneviratne, C. S. de S., 11, Siripale Road, Mount Lavinia.
- 1949 Seneviratne, K. S., 'River Side', Telawala, Mount Lavinia.
- 1949 Seneviratne, L. J., C.C.S., 125, MacCarthy Road, Colombo 7.
- 1949 Silva, B. L. S., B.Sc., Government Central School, Henegama, W.P.
- 1951 Silva, G. P. A., B.A., 47/4, Gregory's Road, Colombo 7.
- 1952 Silva, M. H. P., M.A., Batapola (S.P.O.), Ambalangoda.
- 1937 Silva, M. S., Kannadeniya Government School, Weuda.
- 1949 Silva, P.A., B.A., C.C.S., Kachcheri, Vavuniya.
- 1950 Sinnadurai, P., B.A., 8, Angle Road, Batticaloa.
- 1950 Sinnatamby, J. R., B.Sc., Badulla.
- 1947 Sirimanne, C. H. L., M.Sc., 11, Hamer's Place, Colombo 6.
- 1940 Sittampalam, P. R., 22, Deal Place, Colombo 3.
- 1944 Sittampalam, C., B.A., C.C.S. (Retd.), M.P., 453, Navalar Road, Arialai Ward, Jaffna.
- 1951 Sivasubramaniam, S., 156, Hultsdorf, Colombo 12.
- 1948 Somadasa, K. D., B.A., The Library, University of Ceylon, Colombo 3.
- 1948 Somanader, S. V. O., M.R.S.T., F.R.G.S., College House, Batticaloa.
- 1949 Somasundaram, S., 26, Police Park Avenue, Colombo 5.
- 1919 Spittel, R. L., C.M.G., C.B.E., F.R.C.S. (Eng.), L.R.C.P., Buller's Road, Colombo 7.
- 1944 Sri Skanda Rajah, P., Chief Magistrate's Court, Colombo 12.
- 1952 †Straus, M. A., B.A., M.Sc., Department of Rural Sociology, College of Agriculture, Madison, 6, Wisconsin, U.S.A.



- 1952 Sumanasuriya, K. T. W., M.A., Education Office, Malay Street, Colombo 2.
- 1952 Sumanajoti Thero, R., 29/10, Campbell Avenue, Colombo 10.
- 1921 \*Suntharalingam, C., M.A., B.Sc., M.P., 19, Milagiriya Avenue, Colombo 4. 1951.
- 1950 Swe, H.E. U. Tint, 42, Ward Place, Colombo 7.
- 1938 \*Tambiah, H. W., B.Sc., LL.B., 'Sheration', Fifth Lane, Colombo 3. 1949.
- 1944 \*Tennekoon, H. E., B.A., C.C.S., 34, Longdon Place, Colombo 7. 1951.
- 1952 Thenabadu, P., M.A., Hena Road, Mount Lavinia.
- 1950 §Thomas, E. J., M.A., D.Litt., 49, Hinton Avenue, Cambridge, England.
- 1949 §Turner, Professor Sir Ralph L., M.C., M.A., Litt.D., F.B.A., Director, School of Oriental and African Studies; University of London, London W.C. 1., England.
- 1923 \*Tyagaraja, J., M.A., LL.B., 18, Ward Place, Colombo 7. 1949.
- 1950 Udalagama, L. B., B.A., D.R.O., Yatiyantota.
- 1920 Umagiliya, Muhandiram Don S. C., The Walauwa, Sedawatte, Wellampitiya.
- 1929 Unamboove, C. L., Vissaka Uyana, Dandagamuwa.
- 1951 †University Library, Cambridge, England.
- 1923 Vaithianathan, Sir Kanthiah, C.B.E., B.Sc., C.C.S., Pedris Road, Colombo 3.
- 1949 Vajirapani, D. G. O., B.A., Sri Waisakha College, School Avenue, Colombo 6.
- 1950 Vallaban, P. Raja, Post Office Road, Manipay.
- 1933 \*Van Geyzel, L. C., Garston Estate, Lunuwila. 1949.
- 1949 \*Victoria, Sir Donatus, C.B.E. J.P., Skelton Road, Colombo 5.
- 1947 Vimalananda, T., M.A., Ph.D., 25, Schofield Place, Colombo 3.
- 1949 §Vogel, Professor J., Ph.D., Louise De Coliguylaan, 19, Oegstgeest, Holland.
- 1939 §Wadia, D. N., M.A., B.Sc., 10, King George's Avenue, New Delhi, India. 1939.
- 1907 \*Wagiswara, W. T. D. C., Matugama.
- 1949 Waidyaratna, D. C. S., Watarake, Galle.
- 1950 Walpita, S. W., 192, Havelock Road, Colombo 5.
- 1948 Wanigatunga, H. P., B.A., Beach Road, Mount Lavinia.
- 1950 Warnakula, P. J., B.A., Sri Lanka Catholic Training College, Bolawalana, Negombo.



- 1950 Warnasuriya, W. M. A., B.A., Education Office, Kandy.
- 1951 Watawala, M., Government Junior School, Kahatagasdigiliya.
- 1937 \*Wedderburn, Sir Maxwell, *K.B.E.*, *C.M.G.*, 'Sussex Lodge', Beacon Road, Crowborough, Sussex, England.
- 1946 Weerakone, T. B., D.R.O., Anuradhapura.
- 1952 Weeraman, P. E., 15/2, Gower Street, Colombo 5.
- 1948 Weerasekere, B., 111, Meetotamulle, Wellampitiya.
- 1951 Weerasekera, R. B., Menikdiwala.
- 1949 Weerasinghe, D., 80, Minuvampitiya, Panadura.
- 1937 Weerasooria, N. E., *Q.C.*, LL.B., Talawatugoda Road, Kotte.
- 1929 \*Weinman, Major A. N., *M.B.E.*, 'The Zoo', Alan Avenue, Dehiwela. 1947.
- 1941 Welgama, D. F., The Kachcheri, Kandy.
- 1953 Wickramanayake, E. B., *Q.C.*, 17, Castle Lane, Colombo 4.
- 1952 Wickramaratne, Miss L. E., 494, Kollupitiya Road, Colombo 3.
- 1927 Wickramaratne, Gate Mudaliyar N., 494, Kollupitiya Road, Colombo 3.
- 1926 \*Wickramasinghe, N. K. de S., Dam Street, Colombo 12. 1927.
- 1952 Wickramasinghe, J., B.A., 39, Timbirigasyaya Road, Colombo 5.
- 1949 Wickramasuriya, Miss C., 27, 40th Lane, Colombo 6.
- 1951 Wickramasuriya, P. R., 47, Puttalam Road, Kurunegala.
- 1946 Wickremesinghe, C. E. L., B.A., 115, Fifth Lane, Colombo 3.
- 1945 \*Wijayanayaka, F. B. de S. A. J., 12, Claessen Place, Colombo 5. 1950.
- 1917 Wijayatunga, R. A., Eheliyagoda.
- 1938 Wijayawardana, H. D. J., Radawadunna, Pasyala.
- 1924 \*Wijesinghe, K. W. D. A., 'Sinhagara', Fraser Road, Kolonnawa, Wellampitiya. 1936.
- 1944 Wijesinha, H. C., *J.P.*, 'Amrita', Galle Road, Dehiwela.
- 1951 Wijewardene, L. M. H., 32, Ward Place, Colombo 7.
- 1937 †Wijeyeratne, H.E. Sir Edwin, High Commissioner for Ceylon in U.K., 13, Hyde Park Gardens, London, W. 2, England.
- 1948 Wijeyeratne, N. P., C.C.S., Department of Immigration and Emigration, Galle Buck, Colombo 1.
- 1931 \*Wijeysinghe, D. L. S., Pamunugama, Alubomulle, Panadura. 1943.
- 1950 Wimalachandra, W. W., B.A., Y.M.B.A., Kanatte Road, Colombo 8.
- 1944 Wimalakirti, N. D. A. Silva, 20, Gregory's Road, Colombo 7.
- 1950 Wimalasooriya, S., Legal Draftsman's Department, Colombo 12.
- 1950 †Wirz, P., Ph.D., The Museum, Basel, Switzerland.
- 1949 Witanachchi, A. A., B.A., D.R.O., Panadura.
- 1952 Wijetunge, Gate Mudaliyar S. P., 26, Shady Grove Avenue, Castle Street, Colombo 8.



# ROYAL ASIATIC SOCIETY CEYLON BRANCH

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*Founded as the Asiatic Society of Ceylon, February 7, 1845.  
Incorporated with the Royal Asiatic Society of Great Britain  
and Ireland, February 7, 1846.*

*Amended 10 March, 1950 and 13 June, 1952.*

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## RULES AND REGULATIONS\*

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### THE SOCIETY AND ITS MEMBERS

1. The design of the Society is to institute and promote inquiries into the history, religions, languages, literature, art, sciences and social condition of the present and former inhabitants of the Island of Ceylon and connected cultures.
2. The Society shall consist of Ordinary Members, who may be either Resident or non-Resident, and Honorary Members.
3. Members residing in Ceylon shall be considered Resident. Members who do not reside in the Island, or who may be absent from it for a year or upwards, shall be considered non-Resident.

### ORDINARY MEMBERS

4. Any person desirous of becoming an Ordinary Member of the Society shall be nominated by two or more Members (of whom one must act on personal knowledge that the candidate is likely to be a suitable and useful Member), who shall give the candidate's name, address and occupation, and shall state whether such candidate desires to be admitted as a Resident or non-Resident Member.

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\*Passed at General Meeting of December 18, 1913.



5. The nomination shall remain exposed in the Library for at least ten days before the day of the Meeting of the Council ; and the names of the candidates for election and of their proposers and seconders shall be attached to the notice summoning the Meeting of Council. The Council will not consider any objection brought by others than Members of the Council unless such objection is made in writing and communicated to the Honorary Secretary at least three days before such Meeting.

6. The decision of the Council on the claims of a candidate nominated for election as an Ordinary Member, and on any objection made thereto, and as to whether he should be admitted a Resident or non-Resident Member, shall be final. The names of Members elected by the Council shall be announced at the next General Meeting of the Society.

7. Every newly elected Ordinary Member shall be promptly informed of his election, and he shall at the same time be furnished with a copy of the Rules. He shall not be entitled to any of the privileges of Membership until he shall have paid his entrance fee and subscription for the current year or compounded for the same as hereinafter provided.

8. Any Member may resign his Membership by sending to the Secretary notice in writing. The resignation of a Member shall not take effect until he shall have discharged any liabilities due by him to the Society ; unless these be waived, or remitted, by the Council. If the Member resigning be a Member paying annual subscription, then, further, unless his notice of resignation shall reach the Secretary before the 1st January of any year, his resignation shall not take effect until he shall have paid the subscription due from him for that year.

9. Foreign Societies and Institutions may on application be placed on the List of Members, and will, on payment of the same subscription as non-Resident Members, be entitled to receive the Publications of the Society.



HONORARY MEMBERS

10. Any person who has rendered distinguished service towards the attainment of the objects of the Society shall be eligible as an Honorary Member for life.

11. Honorary Members shall be elected only on the nomination of the Council at a General Meeting of the Society.

12. There shall not be at one time more than twelve Honorary Members of the Society.

13. An Honorary Member so elected shall be informed of the election by letter bearing the seal of the Society and signed by the President and one of the Honorary Secretaries.

14. Honorary Members shall be entitled, without payment, to all the privileges of Ordinary Members.

COUNCIL OF THE SOCIETY

15. At each Annual General Meeting the Society shall, subject to the following Rules, elect a Council to direct and manage the concerns of the Society for the period commencing with the day immediately after such Meeting and ending with the day of the next such Meeting. The term year in the ensuing Rules signifies the aforesaid period.

16. \*The Council shall be elected from among the Ordinary and Honorary Members of the Society, and shall consist of a President, not more than three Vice-Presidents, and not more than three Honorary Secretaries, an Honorary Treasurer, and twelve Ordinary Members, provided that **'ex-Presidents resident in Ceylon shall also be members of the Council without being elected'**, and that no one shall be appointed to be a Vice-President who has not already had at least one year's service on the Council.

17. The President shall be appointed to hold office for three years from the date of his election, and shall be elected under Rule 21 only on any occasion when a vacancy occurs. A retiring

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\*Revised at the Annual General Meeting held on Friday the 3rd May, 1935.



President shall be eligible for immediate re-election, either to the same office or to any other position on the Council.

18. The senior Vice-President, in order of longest continuous service as such and having had not less than four years' service as Vice-President, shall retire, and shall not be eligible for re-election as Vice-President until at least one year shall have expired between his retirement and such re-election; but he shall be eligible for immediate re-election to the Council in any other capacity. If there shall be two or more Vice-Presidents with equal periods of longest continuous service, it shall be decided by mutual consent, or by drawing lots, which of them shall retire.

19. The Honorary Secretary and the Honorary Treasurer shall be eligible for re-election to these offices respectively from year to year; if not so re-elected, the retiring Honorary Secretaries and Honorary Treasurer shall be eligible for immediate re-election to the Council in any other capacity.

20. Of the twelve Members of the Council who are not Honorary Officers of the Society, four Members shall retire annually, two by seniority, and two by reason of least attendance. Of the four retiring Members two shall be eligible for immediate re-election and two for re-election after the lapse of one year.

21. Should any vacancy occur among the Honorary Officers or Members of the Council during the interval between two Annual General Meetings, such vacancy may be filled up by the Council, and the Council's appointment shall hold good till the Annual General Meeting.

22. At Meetings of the Council the chair shall be taken by the President, or, in his absence, by the senior Vice-President present, or, in the absence of the President and Vice-President, by some other Member of the Council. Five Members of the Council shall constitute a quorum.

23. The affairs of the Society and the funds lying to the credit of the Society shall be managed by this Council subject to the control of the Society. The Council shall have power to appoint



Committees for special purposes and to report upon specific questions, and shall have power to decide what number shall form a quorum of such Committees. The Council may also appoint paid Officers to execute special duties in connection with the working of the Society.

24. The Honorary Treasurer shall keep an account of all moneys received and paid by him on account of the Society, and submit a statement thereof to the Council. The accounts shall be audited annually by an Auditor to be appointed by the Council, and the Auditor's report shall be read at the Annual General Meeting of the Society.

#### MEETINGS OF THE SOCIETY

25. The Annual General Meeting of the Society shall be held on such date as the Council may appoint, to receive and consider a report of the Council on the state of the Society; to receive the accounts of the Honorary Treasurer and the report of the Auditors thereon; to elect the Council for the ensuing year; to deliberate on such other questions as may relate to the regulation, management, or pecuniary affairs of the Society; and to transact any other business fixed by the Council.

26. At General Meetings the chair shall be taken by the President, or in his absence, by the senior Vice-President present or some other Member of the Council. Provided that if the Governor-General of Ceylon for the time be present, His Excellency shall be requested to take the chair. Ten Members shall form a quorum.

27. The course of business at General Meetings shall be as follows :—

(a) The Minutes of the preceding Meeting shall be read, and, on being accepted as accurate, shall be signed by the Chairman.

(b) Donations presented to the Society, and books acquired, shall be announced or laid before the Meeting.



- (c) Any specific and particular business which the Council may have appointed for the consideration of the Meeting shall be discussed.
- (d) Any question relating to the regulation, arrangement or pecuniary affairs of the Society, of which fourteen days' notice in writing signed by five Members shall have been given to one of the Honorary Secretaries, shall be discussed.
- (e) Papers and communications shall be read.

28. No speaker taking part in a discussion shall be allowed to speak more than ten minutes unless specially permitted to do so by the Chairman.

29. Every Member of the Society shall have the privilege of introducing visitors at a General Meeting, either personally (in which case the names of such visitors should be notified to one of the Honorary Secretaries) or by a card to be handed to one of the Honorary Secretaries containing the name of each visitor and of the introducing Member.

30. General Meetings shall be convened by the Council at its discretion, or upon the written request of ten Members of the Society.

Public notice shall be given of General Meetings, and at least seven days' notice, together with an intimation of any special business which is to be brought forward for consideration under sub-sections (c) and (d) of Rule No. 27, shall be given to Resident Members.

#### PAYMENT BY MEMBERS

31. Every Resident Member shall pay on admission an entrance fee of Rs. 5.00, and as subscription in advance for the current year a sum of Rs. 15.00. Provided that in the case of Members admitted in the last quarter of any year the subscription for that year shall be remitted.

32. Every non-Resident Member shall pay an entrance fee of Rs. 7.50, and as subscription in advance for the current year



Rs. 7·50. Provided that in the case of Members admitted in the last quarter of any year the subscription for that year shall be remitted.

33. The annual subscription shall be due on January 1st of each year and must be paid not later than March 31st of each year. If a Member's subscription remains unpaid on 31st of December his name shall be removed from the List of Members unless the Council shall otherwise decide.

34. The following compositions are allowed in lieu of the annual subscriptions due by Resident Members and non-Resident Members, and payment thereof shall entitle to Membership for life, viz :—

	Resident Members		Non-Resident Members	
	Rs.	c.	Rs.	c.
Upon election .. ..	150	00	75	00
After two annual payments ..	120	00	60	00
After four annual payments ..	105	00	52	50
After six annual payments ..	88	50	44	25
After ten or more .. ..	72	00	36	00

35. The Publications of the Society shall not be forwarded to any Member until his subscription for the current year has been paid.

#### PAPERS AND PUBLICATIONS

36. The Society shall from time to time publish a Journal containing Papers, illustrations, notes, or letters on subject submitted to, or discussed before, the Society, together with all proceedings of the meetings of the Council and General Meetings. 'Notes and Queries' shall also be issued quarterly in connection with the Journal provided matter is available.

37. The Council shall have the power to decide on the admission of Papers into the Journal, or on their being read at the General Meetings of the Society. Notice of the receipt of a Paper shall be sent without delay to every Member of the Council. A Paper when once accepted may not be altered before it is read, except by the author.



38. The Honorary Secretaries shall edit the Journal and send a copy to each Member of the Society entitled thereto whose address is known.

39. The author of any Paper published in the Journal shall be entitled to twenty-five copies of such Paper.

40. Where a paper is printed before it is read at a meeting of the Society, the author of such paper may apply for advance copies of the paper for distribution among any persons interested in the subject, in the discretion of the author, provided that the number of such copies does not exceed fifty. Members of the Council will be supplied with copies when a paper is printed in advance.

#### THE LIBRARY

41. The Library shall be open on Sundays, Tuesdays, Wednesdays, Fridays and Saturdays from 10-30 a.m. to 6 p.m. It shall be closed on the 1st of January, Good Friday, Easter Sunday, Hindu New Year Day, Vesak Day, Prophet Mohammed's Birthday, Christmas Day, and from 1st to the 14th of March every year.

42. Every Resident Member shall be at liberty to borrow any books from the Library, except such works as are reserved for use in the Library itself.

43. For every book so borrowed a receipt shall be signed by the Member borrowing it.

44. No Member shall borrow at the same time more than three works, without the special permission of one of the Honorary Secretaries.

45. Books borrowed may be retained for a month. If not asked for during this period, the loan may be renewed by the Member signing a fresh receipt. All books borrowed shall be returned to the Library before January 1st of each year.

46. The Council may, by special Resolution, on such terms as it thinks fit, sanction the loan of manuscripts or of works reserved for use in the Library; and may in special circumstances, suspend the operation of Rule 42.



## MISCELLANEOUS

47. Members of the Royal Asiatic Society of Great Britain and Ireland and Members of the Branches of the Royal Asiatic Society in other countries shall be entitled to use the Library on the same terms as Ordinary Members of this Society, and to attend the Meetings of the Society. If desirous of joining this Society, they are eligible for admission without the formalities prescribed by Rule 4.

48. The income and property of this Society, whensoever derived, shall be applied solely towards the promotion of the objects of this Society as set forth in these rules, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, or otherwise by way of profit to the Members of the Society.

49. If upon the winding up or dissolution of the Society there remains, after the satisfaction of all its debts and liabilities any property whatsoever, the same shall be given or transferred to some Society or Association having objects similar to the objects of this Society or to any public educational institution as the Council functioning at the time of such winding up or dissolution may decide.

50. The rules of the Society shall not be added to, altered or repealed except at a General Meeting at which at least twenty-one members are present, nor unless at least two-thirds of the members present shall vote for such addition, alteration or repeal.



## **Lieutenant-Colonel S. A. Pakeman**

### **An Appreciation**

Lieutenant-Colonel S. A. Pakeman veteran of two world wars was born on 4th January, 1891, and graduated from Cambridge where he was at Sydney Sussex College. Joining the University College of Ceylon on 1st June, 1921, as Professor of Modern History and Economics, he was soon the most popular professor there as he took a keen interest in sport, particularly rugger and boxing, and was the founder of that Boxing Club. He also was one of the leading lights of the now extinct 20 Club, which consisted of twenty members, comprising some of the best literary talent in Ceylon. The ability and the keenness with which he studied the Island's culture and history were soon recognized, and in 1931 he was elected Chairman of the Historical Manuscripts Commission. Finally in 1949, he was elected President of the Royal Asiatic Society (Ceylon Branch). During his long service as a Member of the Committee of Management of the Colombo Museum, his contribution towards the progress of that Institution was also important. Research workers both in historical and cultural subjects derived much inspiration from him, his advice and criticism being always valuable. He was nominated to the House of Representatives by His Excellency the Governor-General until his session as President of the Royal Asiatic Society ended in 1951 when he departed for England leaving the Society in a better condition than it had been over the past twenty years. The positions to which he raised both the Historical Manuscripts Commission and the Royal Asiatic Society (Ceylon Branch) remain to show how well he has earned the gratitude of this Country. The rank of C.B.E. was conferred upon him in 1951 in recognition of his valuable work.

P. E. P. DERANIYAGALA,  
President of the Royal Asiatic  
Society (Ceylon Branch).