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MONOGRAPH
OF THE
BATTICALOA DISTRICT
OF THE
EASTERN PROVINCE, CEYLON,

BY
S. O. CANAGARATNAM,
Chief Mudaliyar, E. P., Batticaloa.



COLOMBO :
H. R. COTTLE, GOVERNMENT PRINTER, CEYLON.

1921.

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CORA Du BOIS

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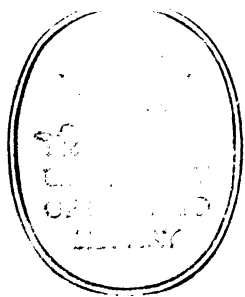
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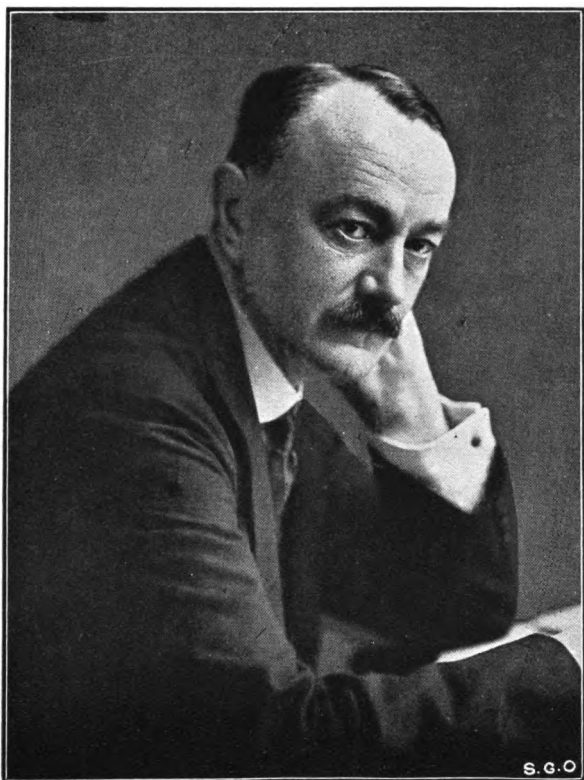


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SIR REGINALD STUBBS, K.C.M.G.

RESPECTFULLY DEDICATED
TO
THE HON. MR. R. E. STUBBS, C.M.G.,
COLONIAL SECRETARY OF CEYLON
(GOVERNOR-ELECT OF HONG KONG),
BY
HIS OBEDIENT SERVANT,
THE COMPILER.



HON. SIR GRAEME THOMSON, K.C.B.

FOREWORD.



PUBLICATION of this nature scarcely requires a "foreword"; but the Compiler has asked me to write a few lines by way of introduction; and though I feel little competent to do so, with less than two years' experience of the District, I am glad of having this opportunity of placing on record my appreciation of his work. A Manual of this District has long been wanted; and I have had occasion frequently to refer to Mr. Canagaratnam's work for reference before it went to the press.

Other District Manuals, with one exception, have been prepared by members of the Ceylon Civil Service. That the Batticaloa District has failed to find a Government Agent or District Judge able and willing to undertake the task of epitomizing its history may, one supposes, be attributed to the fact that these officials have been invariably over-worked. However that may be, it is doubtful whether a more devoted Compiler could have been found than Mr. Canagaratnam, who has spent so many years of his life here, and whose father, before him, served Government for many years in the District.

It has often been said the District of Batticaloa has "marked time" for the past hundred years and more; and in spite of the opening up of coconut estates and the repair and improvement of irrigation works, it must be admitted that the charge is not far from the truth. Fascinating as the District is in many ways, there is little to attract the capitalist or settler. The climatic conditions, as well as the physical features and inaccessibility of the country, militate against most forms of agriculture. There are some successful coconut estates; but the land suitable for growing coconuts is but a small fraction of the total area of the District. The greater part is little above sea level, and liable to alternate extremes of flood and drought, with an occasional cyclone. An immense amount of money must be laid out before the floods can be controlled, and the low lands properly drained and protected from the inroads of salt water. In these circumstances, it is scarcely surprising that there has been little marked progress.

Not the least interesting portion of the Manual deals with old-time customs, many of them now obsolete, and others fast passing into disuse ; and though Batticaloa is probably the least progressive of all Districts in Ceylon, modern influences have been at work, which are " as killing as the canker to the rose " to ancient customs and superstitions. A record of these old observances is therefore of great value.

One of the saddest features in the history of the District is the decay of the Sinhalese population in the west and south. At one time there were flourishing and populous Sinhalese villages here, as is evidenced by the ruins and remains dotted about this part of the country. Now most of the Sinhalese villages that are left are little better than names ; the people lead a nomadic life, wandering from chena to chena, and having generally no permanent houses, and apparently in many cases having quite lost the art of paddy cultivation. Two experimental colonization schemes are being tried at Lahugala and Tempitiya ; but it is too early yet to say what success they will have in regenerating the Sinhalese here.

It is to be hoped that the Compiler will continue his labours, and produce a companion volume in the form of a Gazetteer of the District, with suitable maps, which would be of considerable assistance to Government Officials and others working in the District.

Batticaloa,
Christmas, 1918.

R. A. G. FESTING,
Government Agent, Eastern Province.

PREFACE.



FEW words are necessary by way of preface to this publication. I had originally intended to bring out a Manual of the whole Province, for which materials are available; but as they have to be put into shape at a great distance from one of the Districts to which they relate, I have limited it to Batticaloa, my native place, of which I have the honour of publishing its first Monograph.

Some allowance must be made for the imperfections, whatever they may be, as I had neither the leisure nor the advantage of access to many spots in the District, of which but mere mention is made, as the result of my unavoidable absence at outstations for nearly ten years. I have, however, spared no pains to make the work as accurate as possible.

I have to acknowledge, with gratitude, my obligations for suggestions and correction of the manuscript to R. A. G. Festing, Esq., C.C.S., B.A. (Oxon.), Government Agent of the Eastern Province, and to W. T. Stace, Esq., C.C.S.; for valuable information with regard to the ancient history of the District to the Reverend R. N. Setukavalar, M.A., the Reverend Father H. Bury, S.J., and Mrs. Benson; and for information as to figures regarding the last Census to L. J. B. Turner, Esq., C.C.S.

In submitting this volume to the public, I take the opportunity of expressing my indebtedness to Government for the encouragement I have received at their hands from the commencement of my undertaking, to Sir Reginald E. Stubbs, K.C.M.G., our late Colonial Secretary, and Sir Ernest W. Birch, retired British Resident, Seramban, for their kind offices in my humble endeavours.

I have also to offer my grateful thanks to Mr. H. R. Cottle, Government Printer, for seeing this book through the press in the admirable manner he has done.

March 10, 1919.

S. O. CANAGARATNAM.

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MONOGRAPH

OF THE

BATTICALOA DISTRICT.

CHAPTER I.

TOPOGRAPHY.



HE District of Batticaloa takes its name from the principal town of the same name, which was originally known as Batacaloa, or Puliyan-duwa. The name—Batticaloa or Maticaloa—is derived from *mada kalappua*,* which signifies “muddy swamp.”

The District extends for a distance of 130 miles along the east coast of the Island, from the Kumbukkan-aar in the south to the Verugal-aar in the north. The Eastern Province, of which Batticaloa is the capital, is in extent the largest of the nine Provinces, although it ranks fifth in the official order of administration and eighth in point of population. The District in itself is third in order of size and twelfth in point of population in the Island, according to the last Census.

The town of Batticaloa, the capital of the Province, is insular in character, and is 103 miles from Badulla and 84 miles from Trincomalee.

Dr. C. A. Kriekenbeek, Colonial Surgeon, has an interesting note on Batticaloa, which is worth quoting :—

“The Island of Batticaloa,” he says, “called (by the natives) ‘Puliyantivu’—‘Tamarind Island’—situated in the middle of the lake, about four miles from where it opens into the sea, has been called, with propriety, ‘The Venice of Ceylon.’ It is three miles in circumference and entirely surrounded by water. A narrow strait separates it on the west and south from the mainland, and from another island called ‘Buffalo Island,’ by the natives ‘Periacalam.’ The name of Puliyantivu appears to have originated either in the resemblance that the shape of the island has to a tamarind seed (*puliyancottai*, புலியங்கொட்டை), or to the number and size of the tamarind trees that are to be found upon it.”—Page 291 of Volume XXVIII. of the *Literary Register*.

* A *kalappu* is formed by the waters of the rivers or streams being shut in by raised fringes of the sea coast.

The real significance of the term is the "Island of Puliyan" (a Vedda chief).

Batticaloa lies in $7^{\circ} 47'$ north latitude and $81^{\circ} 44'$ longitude east of Greenwich.

The whole District formed part of the Kandyan Provinces when the Sinhalese kings held sway, and Batticaloa was then known as Puliyan-duwa. "It was part of the Rohana Rata (of which the name still lingers in Ranna, or Rohana, in the Tangalla District), which embraced the mountainous zone and the region which rose up to it ladderwise (Rohana) from the western, southern, and eastern seas, and was bounded on the north by the Mahaweli-ganga. The Kandyan Provinces corresponded with part of the Central and Eastern Provinces and the Sabaragamuwa and Uva Provinces and the Southern Province."—*Kandyan Provinces*, by Sir P. Arunachalam. Saida Tissa (Dutugemunu's brother), who overcame Elala in 101 B.C., ruled over this part of Ruhana, at Digha Wapi (Kandia Kattu Kulam), in Naducadu Pattu.—*Vide* page 332 of the *Mahawansa*.

The second article of the Treaty* between the Sinhalese Government and the Dutch East India Company, in the Saka Year 1688, i.e., 1766 A.D., supports the statement that Batticaloa was included in the Kandyan Provinces. The material portions of that Treaty are as follows:—

Second Article.—The illustrious Lord Emperor, and the illustrious the principal members of His Majesty's Great Council of Ministers . . . recognize the States General of the United Provinces and the Company of Hollanders (in the East) as the rightful and independent Overlord of the several Districts of this Island of Lanka, which had been held by the Company before the war now concluded, to wit:—Yapa Pattanama,† the Districts thereto belonging; Hettikula Pattuwa,‡ Mannarama,§ with the places appertaining thereto; the country from there (that is to say), Kalpitiya and the places appertaining thereto; Kolamba Disava, Galu Korale, Matara Disava, Puliyan-duwa,|| Trikuna-malai¶ with the places appertaining thereto.

The boundary between the Maritime Districts (afterwards acquired by the British at the capitulation of Colombo in 1796) and the Dominions of the Sinhalese Monarchy (ceded to the King of Great Britain by the Convention of 1815) was definitely laid down in this Treaty.

* The Treaty, in the original Sinhalese, appears at page 62 of Volume XVI. of the Journal of the Royal Asiatic Society, Ceylon Branch, with a translation by Mr. H. C. P. Bell, first published in the *Orientalist*, Volume III., page 115.

† Jaffna.

‡ Chettikulam.

§ Mannar.

|| Batticaloa.

¶ Trincomalee

CHAPTER II.

PHYSICAL FEATURES.



HE general lie of the District is flat, especially along the seaboard. In the interior there are gentle undulations and alluvial plains, watered by rivers from the mountainous zones of the Uva and Central Provinces. Marshes and lagoons indent the coast line.

Promontories.—Sankamankandimunai, the most easterly point of Ceylon, and the Komari Point are the two principal headlands. The former lies to the south, between Tirukkoil and Pottuvil (7° north latitude). The latter, which marks the meeting point of the currents from the south-west of Ceylon and the counter currents from the Bay of Bengal, lies across the steamer track between Ceylon and Calcutta. Hence arises difficulty of navigation and actual danger at Komari. It is interesting to note that the name of Komari Point, or Kumari Munai ("Virgin Point," or Cape), is connected by tradition with the shipwreck of a vessel in which a royal princess was a passenger. It is said that eventually the princess became the queen of that part of the Island.

Bays.—The Batticaloa Bay, or rather roadstead, three miles from the town of Batticaloa, is used during six months of the year (April to September) as a port of call, mainly by coasting vessels. It is, however, possible to carry on the traffic of this port even during the north-east monsoon, as will be seen from the following account of an experiment made by Mr. R. Morris, Government Agent of the Province in 1871. The Government Agent says :—

A masullah boat was obtained from Madras, with a crew of Madras men, in October last, in order to test the efficiency of such a means of shipping and unshipping cargo from vessels in the Batticaloa roadstead in the north-east monsoon, when the surf over the bar is sufficiently high to compel the ordinary cargo boats to lay up for the season. The crew remained here for four months ; and the total cost of the experiment was Rs. 893·12. Unfortunately the Colonial steamer "Serendib" did not touch here on the occasions of her passing the port during the close months, although steaming within a comparatively short distance of the shore, and on one occasion followed by the masullah boat, with a flag flying to attract attention. And as native vessels were naturally reluctant to risk a voyage until it should be practically shown that the masullah boat was a success, no opportunities occurred of proving that by this means the traffic

of the port might be carried on as well here as at Madras, during the season it has been generally considered impracticable. I went out to sea in the boat myself, however, when the weather was unusually boisterous, and am able to testify that the experiment would answer.—*Administration Report, 1871.*

Dutch Bar.—If it were possible to keep the false or so-called Dutch Bar (a narrow strip of about three hundred yards of land between the lake and the sea opposite the Fort) open, there seems to be fair ground for supposing that all shipping might come inside the river or lake running past the walls of the Fort, instead of as now, all but very small craft having to lie outside in an open roadstead, so dangerous for four months of the year that communication by sea is almost completely cut off.

Kalkuda.—Another roadstead, twenty-one miles to the north of Batticaloa ; it serves as a port of the town for the six months October to March. It was first given a trial during the north-east monsoon of 1890.

Arugam Bay.—This is an ancient port, affording a safe anchorage to vessels eight months in the year. In the time of the Dutch it was much used as a port for the shipment of country produce, when, owing to the roadless state of the country, transport by sea was generally adopted. It is still used by the traders for the shipment of paddy to Jaffna, and timber to Colombo and India. It is said that on completion of the Pottuvil-Muppane road Arugam Bay will be used as a port of call by the round-the-Island steamers, taking the output of tea from the Moneragala tea estates and copra and other produce from the flourishing estates in the south of the District.

There are twelve Muhattuvarams or river mouths on the southern part of the coast lying between Karunkodditivu and Pottuvil, and nine along the coast to the boundary.—*Administration Report, 1890.*

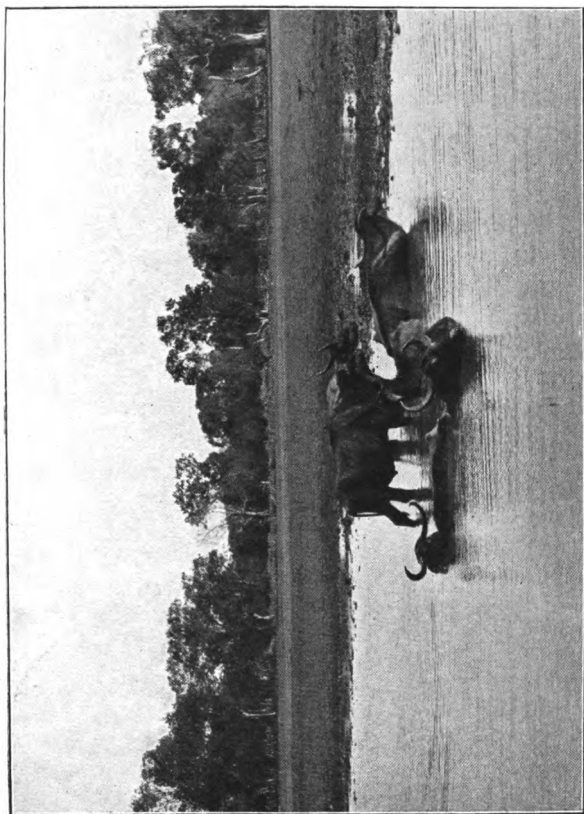
Rivers and Streams.—The Mahaweli-ganga enters Taman-kaduwa at the boundary of the District. It rises at the foot of Adam's Peak, and taking a north-eastern direction falls into the sea at Trincomalee.

The Verugal, a branch of the Mahaweli-ganga, separates the Revenue District of Batticaloa from Trincomalee.

The Maduru-oya rises in the east of Bintenna, and passing through Tamankaduwa enters the Batticaloa District and is discharged into the sea at Vendaloos Bay.

The Muntanai-aar, or Black Pea River, has its source in the Province of Uva, and flows into the Batticaloa Lake at Chenkalladi.

The Pattipalai-aar, or Cattle Kraal River, also has its rise in Uva, and enters the sea to the south of Batticaloa Lake, between Kalmunai and Arasadi.



BUFFALOES IN THE LAKE.

The Karavetti and Adaichchakal streams discharge into the Batticaloa Lake.

The Kumbukkan-aar, which forms the southern boundary of the Batticaloa District, falls into the sea beyond Komari.

Rocks.—Eighteen miles south of Panama are the Salawa (Halawa) rocks : here are eighteen wells, a stone ship, a stone image (supposed to be of a Vedda), and plenty of inscriptions.

Hills.—The most notable are the Kokagalla,* 2,241 feet, in Bintenna, and Katirakalamalai,* 1,068 feet, which lies sixteen miles to the south-west of Batticaloa.

Islands.—Besides the Island of Puliyantivu, of which an account appears elsewhere, the Buffalo Island is the most important and the largest in the District. It is an immense tract of paddy fields, about ten miles in circumference, and only a few feet above the level of the lake by which it is surrounded. It has upon it seven tanks, artificially formed, in which rain water accumulates during the north-east monsoon. The tanks serve the purpose of irrigation during the drier months. This immense area of paddy fields, until 1817 or thereabouts, belonged to one individual (Pasqual Mudaliyar), but it has subsequently been divided and sold, and is possessed by several persons. During the south-west monsoon, and after the removal of the paddy crop, the cattle from the surrounding villages are transported to this island and left for pasture. This practice is equally beneficial to the owners of the cattle and the soil, as it feeds and enriches the soil at the same time.

There are, in addition, several small islands of no great importance. One is called Bone's Island, from the circumstance that an Assistant Government Agent, Mr. Bone, built a small bungalow upon it and made it a place for occasional resort. It is pleasantly situated, just at the mouth of what may be called the Batticaloa River, as for one or two miles the lake assumes all the characters of a river, and opens into the sea over what is called the bar.

Lake.—There are no lakes in the proper sense of the term, the Batticaloa Lake itself being a *kalappu*, formed by the waters of the rivers being shut in by raised fringes of the sea coast. It is derived from *mada kalappua* (மட்கலாப்பூ, "muddy swamp"). In the Sinhalese translation of the *Mahawansa* it is known as "Diga Madulla."

* Friar's Hood and Westminster Abbey—though both are not actually in the District, the latter being over the borders in Uva—serve as distinct landmarks, and are visible from a large portion of the District.

Strange musical sounds are supposed to be heard issuing from the bottom of the lake at several places, both above and below the ferry opposite the old Dutch fort. This is believed to be produced from some fish peculiar to the locality. We give the following description of the phenomenon, but if a more detailed account is desired, the reader should refer to Sir Emerson Tennent's *Ceylon*.

The musical sounds are heard at night, and most distinctly when the moon is nearest the full and when there is not much wind. They come up from the water "like the gentle thrills of a musical chord, or the faint vibrations of a wineglass when its rim is rubbed with a wet finger." They vary considerably at different points, as the number of shells (*oorie*) from which they are believed to be produced is greater or less at particular points, and this agrees with the theory of the native boatmen, that they are produced by mollusca, and not by fish. The following extract from Sir Emerson Tennent's account lends support to the theory evolved by the boatmen :—

Dr. Grant, in 1826, communicated with the Edinburgh Philosophical Society the fact, that on placing some specimens of the *Tritonia arborescens* in a glass vessel filled with sea water, his attention was attracted by a noise which he ascertained to proceed from these mollusca. It resembled the "clink" of a steel wire on the side of the jar, one stroke only being given at a time, and repeated at short intervals.

The affinity of structure between the *Tritonia* and the mollusca inhabiting the shells brought to me at Batticaloa might justify the belief of the natives of Ceylon that the latter are the authors of the sounds I heard; and the description of those emitted by the former, as given by Dr. Grant, so nearly resembled them that I have always regretted my inability, on the occasion of my visits to Batticaloa, to investigate the subject more narrowly.

Dr. Pearson, who spent some time at Batticaloa during August, 1911, prosecuting the investigation, has evolved a different theory in explanation of the phenomenon, which has been described as resembling the faint sweet notes of an Æolian harp.

His theory is that the sounds are produced by fish by means of their gills, and not by mollusca. He was of opinion that the only way of accurately determining how the sounds are produced would be by finding out all that is within the area in which the sounds are produced, and then going through a process of careful elimination until the actual producer of the sound is left. But the fish theory is not readily acceptable, as fish are not stationary, whereas the musical notes have always been associated with particular points in the lake.

CHAPTER III.

ANCIENT HISTORY.

INVESTIGATIONS of the ruins and inscriptions in the neighbourhood, supported by local traditions, leave no doubt that the Batticaloa District had its share in the events related by early Indian traditions about Ceylon. In the *Skanda Purana** mention is made of Katiramalai, now known as Katira Gala, a hill 1,068 feet high, lying sixteen miles south-west of Batticaloa. The next reference in the world's literature of Ceylon is in *The Ramayana*, a panegyric in praise of Rama. According to this poem, Ravana, the formidable enemy of Rama, had his fortress at the now submerged Basses Rocks (Ravanan Kotai) and a temple at Tirukoil. He often passed in his chariot between this fortress and Tiru Konesar Temple at Trincomalee. The same poem also contains the story of how Hanuman, the monkey-god, burnt his tail in the firing of the patanas at the instance of Rama, who was intent on destroying the whole Island. He quenched the fire, however, by dipping his tail in a pool in Lanka. Tradition has it that it was at Amirtakali, two miles from Batticaloa on the Bar road, that Hanuman quenched the fire in his tail. An important festival is held there to commemorate the event every year, on the new moon day of the Hindu month *Aadi* (ආශ්ව), i.e., the early part of August.

It is stated in the *Mahawansa* that in 540 B.C. Wijayo, an Indian prince, came to the Island and established himself at Katiramalai, when the only occupants were the Veddas and wild beasts, and that he successfully induced the people of South India to colonize Ceylon. It is also stated that in ancient times there were three Tamil kingdoms in South India: the Chera, Chola, and Pandiya kingdoms. A Chola prince, called Erlala Singhe, invaded East Ceylon about 200 B.C. The invasion was not futile, but Tamils of this part of

* This is a Sanskrit poem, which contains the story of the rise and fall of the mighty and wicked Titan, for whose overthrow Skantha, or Kartikeya (the Mars of Hindu mythology), the god of war and wisdom, was incarcerated. The echoes of that contest live in a remote forest shrine in the south-eastern corner of the Island, called after him Kartikeya Grama, or Katira Gama, where, after his victory, he wooed and won a chieftain's daughter, who shares with him the worship of millions from Cashmere to Ceylon, and with whom the Sinhalese priests (Kappurales) of the shrine proudly claim kinship.—Sir P. Arunachalam's *Census Report*, Vol. I.

the Island were subjugated by the Sinhalese king. It is therefore no exaggeration to state that Batticaloa is inseparably connected with the history of the Hindus of Ceylon for several hundred years before Christ. About 435 A.D. a second invasion of the Eastern Province, by a Chola prince named Kulakoddan, was successful, and for many centuries the Eastern Province was a Tamil kingdom tributary to the Sinhalese kings. It was this prince who brought over from India the Vanniar, a branch of the Vellala tribe,* and placed them in charge of the rice cultivation of his kingdom. (In this connection it may be mentioned that when first entertained by the ill-fated queen Kuveni, Wijayo is said to have been served with rice gathered from the wreck of ships.—*Mahawansa*, Vol. I., page 33.) These Vanniar are said to be the ancestors of the present high-caste population of the District.

The occupation of Batticaloa by the Tamils is said to have been earlier than that of Jaffna, which latter was not inhabited until the Blind Minstrel brought colonists from the Pandiya kingdom.

About the eighth century Arab traders came and settled in the District, and founded the Muhammadan community. The Muhammadans call themselves *Sonahar*,† as distinguished from the *Sammankarar*,‡ the latter being Muhammadan arrivals from India. It is stated that there was a Malay invasion in the thirteenth century, and that it was repulsed.

Batticaloa was taken by the Portuguese in 1622, and retained till 1639, when the Dutch made themselves masters of the place. The first visit of the Dutch was in 1602, and the second in 1603. The following account of the first visit of the Dutch Admiral Spilbergen to the sub-king of Batticaloa appears in Philaethe's *History of Ceylon*.

* A branch of the Vellalas, the old ruling caste of Tamil land, claims to have received the grain and instructions in its cultivation from the goddess Parvati (consort of Siva, and also called Uma), and still calls itself by the title of *Pillai*, her children, for so she deigned to call them when granting the boon. The Tamil name of the grain, *Arist*, was adopted into the Greek language, and through the Latin *Oryza* has passed into modern European languages (French, "riz"; English, "rice," &c.).—Sir P. Arunachalam's *Census Report*, Vol. I.

† *Sonaha* is derived from *Yavana*, originally applied in India to Ionian Greeks, and afterwards to any people who came from the north, and brought in new rites, and finally to the Muhammadans.

‡ *Sammankarar* is probably from the Malay *sampan*, a boat, and apparently meant a boatman, the idea retained in the ordinary Sinhalese and Tamil title for Moors, *Marikar*, or *Marakalaha*, the Tamil for ship being *marakalam*, a wooden vessel.—Sir P. Arunachalam's *Census Report*.

The Dutch Admiral Spilbergen entered the river of Batticaloa on May 29, 1603 ; on May 31 he despatched a messenger to Batticaloa, in order to speak to the King Darma Jangadara. On the 1st of June the Sinhalese went on board with a Portuguese interpreter, who informed them that they might obtain a sufficient supply of pepper and cinnamon, and that the Mudaliyar, who at the time conducted the king's affairs, had desired that the admiral would pay him a friendly visit on shore. About the same time the messenger who had been sent to the king returned with news that he had experienced a favourable reception. The admiral presented the Sinhalese and their interpreter, who had gone on board his ship, with some beautiful glass and other articles before they returned to the shore. On the following day Spilbergen landed with three or four attendants. As he reached the shore five elephants stood ready to receive him. By kneeling and other signs those noble animals had been taught to testify their respect for the Dutch admiral, whilst they raised some of the Sinhalese with their trunks.

Spilbergen was received with great cordiality by the Mudaliyar, and, at his departure, promised on the following day to pay a visit to the King of Batticaloa. He accordingly landed again on the 3rd of June, when he took with him, not only a variety of presents for the king, but also a band of musicians, with different instruments. On the 5th, in the evening, Spilbergen repeated his visit to the king, whom he found attended by a guard of 1,400 men. His Majesty's bodyguard all stood in a line with drawn swords as the admiral approached, and the king also welcomed his arrival with a naked sword in his hand. Spilbergen testified his respect for the monarch by many beautiful presents, and by the performance of some sweet music, at which he expressed great delight. He afterwards directed Spilbergen to be conducted to the house of the Mudaliyar, where he and his suite were sumptuously entertained. The king suspecting him to be a Portuguese, increased his troops on the coast. The admiral was repeatedly disappointed in the completion of their lading, and suspected treachery, until eventually he visited Kandy, where he received a gracious reception. Permission to build a fort in any part of his dominions being granted by the king, he started from Batticaloa.

The Siege of Batticaloa by the Dutch.

Hostilities began between the Portuguese and the Dutch in February, 1639. The Dutch Admiral Adam Westerwold, having been compelled to abandon the siege of Goa, sailed to Ceylon. He had sent a messenger to the King of Kandy

(Raja Sinha), to ask him to join in a combined attack on Batticaloa. Westerwold had six vessels, 840 soldiers, and siege material. Raja Sinha joined him, with 2,000 men. The fort was attacked at once, along the Dutch bar. The Portuguese garrison numbered only 40 men. Water was wanting, as the enemy had cut the approach to the only well which could be reached from the fort. In spite of their inferior numbers they fought bravely for two days, and the heroic little garrison opened the gates only after having been granted an honourable capitulation. They marched out of the place with arms and baggage, and were given a ship to take them to Negapatam. With their wives and children they numbered about 108 souls.

Raja Sinha gave vent to his rage against the people of Batticaloa by impaling fifty of them, and selling the rest as slaves. The fort was razed to the ground.

Batticaloa and the French.

The hostilities between Louis XIV. and the States of Holland served as a pretext for attacking the Dutch in India. Admiral de la Haye appeared in the waters of Batticaloa, with fourteen vessels, on March 21, 1672. The French and Dutch accounts of the event do not quite agree. According to the Dutch version, De la Haye, seeing that Batticaloa was defended, saluted the Dutch flag; when salute had been returned he passed on to Trincomalee, which he took a few days later. The result was the Dutch neglected the forts on the Eastern coast and abandoned Batticaloa.

Native Rule.

Before the District was divided into seven Divisions ruled by seven Vanniahs—chief of whom was the Vanniah of Natanai, who held the status of feudatory prince* under the kings of Ceylon—it was ruled by the sub-kings of Palugamam, Batticaloa, Podera, and Panama. Nadeniya, or Nadukadu, was ruled by Sada Tissa, brother of Dutugemunu, son of Kakewannea Tissa. The seven Vanniahs referred to above were known as the Vanniahs of Singaravatte.

In 1611 the King of Kandy held a council at the royal court, as the result of hostilities between the sub-kings of Palugamam and Podera, arising from a design on the part of the former to appropriate all the income from the tolls on Palugamam River to himself. His Majesty collected his chiefs and a

* *Taprobanian*, Vol. II., pages 1-7.

strong force, and summoned the council, at which Ideli, King of Koddiyaram (Koddiyar), an envoy from the King of Jaffna Pattam, Celle Wandaar (King of Palugamam), Kumara Bandar (King of Batticaloa), Tame Sangatie (Dharma Sangari), King and Lord of Podera, and Samaraway (King of Panama) were present. The Kings of Palugamam and Podera were ordered to abstain from hostilities in future, on pain of corporal punishment.

In 1612 news reached Kandy that the Kings of Panama and Koddiyar had joined the Portuguese. They were summoned to appear at Kandy within sixteen days. The King of Koddiyar, feigning indisposition, sent his nephew, who ably defended his uncle on arrival, with the result that he was exonerated. The King of Panama failed to appear, and an army of 35,000 was sent, under the princes of Minagone and Ouva, with instructions to lay waste the place if necessary. The inhabitants sent presents, and entreated to be heard in defence, and it was agreed that, besides the annual tribute, the King of Panama should give two months' pay, *i.e.*, 457,000 larcens, to the army.

In 1614 a battle was fought between the Kings of Palugamam and Batticaloa, in which the former, with the assistance of the Prince of Ouva, was victorious, and the latter slain. Batticaloa was annexed to Palugamam.

CHAPTER IV.

MODERN HISTORY.



THE following are some of the main facts in connection with the District in the period leading up to the British period, which began nominally in 1815, and actually in 1833.

113 A.D.—Gaja Bahu makes Tirukoil the southern limit of the Vanniya country.

1433 to 1477.—A Vannichchi is said to have reigned over Panichchenkerni,* and her descendants from 1477 to 1552.

1759.—Date of the first Mudaliyar of the Province, Don Paulo Irumarapum Tuya, Mapane Mudaliyar.

1759.—Date of the first Shroff Mudaliyar, Chetty Kandar.

In 1815 was held "the Convention" with the Kandyan Chiefs, by which the boundary between the Maritime Districts, acquired by the British in 1796, and the Dominions of the Sinhalese Monarchy was clearly defined.

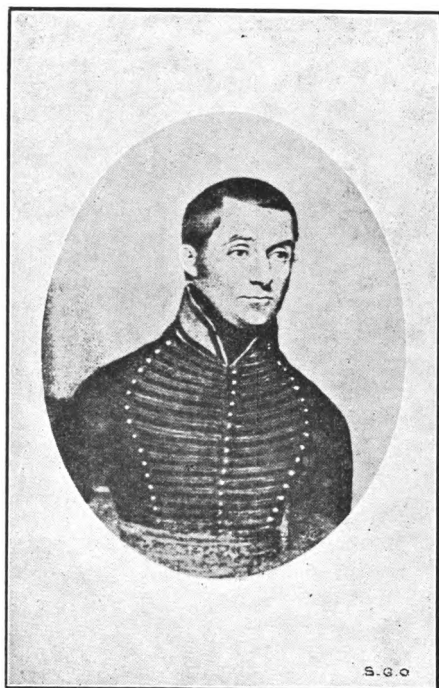
1804.—Captain Johnston's famous march from Batticaloa to Kandy.

Major Johnston, in his "Narrative of the Operations of a Detachment in an Expedition to Kandy, in the Island of Ceylon, in the Year 1804, with some Observations on the previous Campaign and on the nature of the Kandyan Warfare," &c., states as follows :—

In 1800 I commanded a Corps of Pioneers, which opened a road for General MacDowall's embassy to Kandy. After that period, till the commencement of the Kandyan war, I was chiefly entrusted with the command of remote districts, uniting in my own person the civil and military authorities.

On the breaking out of that war in 1803 I was appointed to command a *free Corps* composed principally of Malays, and was generally employed in escorting supplies to and from the different depôts, a service which led to frequent skirmishes with the enemy.

* Ribeyro says that there was a kingdom formerly near Balany, which was called Saula (Chola), which extended three leagues along the coast and two leagues inland, but it was submerged and changed into a bed of salt. Mr. Lee, in his translation, identifies it with Panichchenkerni. The tradition is that a Vannichchi reigned here.



**CAPTAIN JOHNSTON, WHO LED A DETACH-
MENT OF HIS REGIMENT TO
KANDY IN 1804.**

When the army returned to Colombo and Trincomalee after having seated Boodoo Swamy (the prince whose cause the English espoused) on the throne of Kandy, I was appointed First Commissioner for regulating the affairs of the Provinces ceded by that Prince to the British Government. Illness, however, obliging me to repair to the sea coast for the benefit of a change of air, I thus fortunately escaped the massacre which shortly after took place in the capital.

On the re-establishment of my health I was appointed to command the district of Batticaloa, which, in common with most of our other Provinces, was invaded by the enemy, who was not driven out till after repeated skirmishes.

I continued at Batticaloa till September, 1804, when I received the instructions, in my conception of which originated the expedition to Kandy, and which General Wemyss has obligingly permitted me to publish.

On my return to Colombo I was nominated to the command of Hambingtotte, into which the enemy had penetrated, under the Desave of Ouva, and from whence I was so fortunate as to expel them, with little loss on our side.

Thus, during a residence of nearly twelve years in Ceylon, the greater part of that time employed either in active military scenes, or in the discharge of civil duties, I had frequent opportunities of observing the nature of the country, and making myself acquainted with the character and customs of its inhabitants, and their mode of warfare.

Having been led, since my return to Europe, to consider the importance of the Island of Ceylon as a Colony, which, I trust, will never again revert to the enemies of Britain, I have been induced to commit to the press what occurred to my observations during my continuance there, in the hope of promoting His Majesty's Service, by giving to officers, who may hereafter be employed in the interior of the Island, that information which they may not have had the means of obtaining, in regard to a species of warfare peculiar to it, and which has not, to my knowledge, been noticed in any former work.

A memoir which was published with this new edition gives the following personal information regarding Colonel Johnston :—

Lieutenant-Colonel Arthur Johnston was the eldest son of the late John Johnston, of Clare, in the County of Tyrone, whose ancestor (of the ancient house of Loverhay, a branch of the Annandale family) left Dumfriesshire in the beginning of the seventeenth century, and purchased considerable estates in the Counties of Tyrone and Fermanagh.

Colonel Johnston, the subject of this narrative, was born in 1778, and when very young received his Ensigns and Lieutenant's commissions in the 19th Regiment, and accompanied that Corps to Ceylon, where he early attracted the attention of the Governor of the Island, and was placed on his staff.

His command of a detachment of his regiment to Kandy in 1804 is still spoken of in Ceylon with admiration. Major Forbes, in his work on Ceylon, recently published, makes frequent mention of it, and says :—

That the gallantry of Captain Johnston and his party taught the Kandyans a respect for British troops, which they had not felt before, and afterwards reluctantly admitted ; and that one of the chiefs who harassed Captain Johnston's retreat assured him that the commander of that party must have been in alliance with supernatural powers. His personal escape while passing through such a continual ambush and his superior judgment and energy were unaccountable, unless this explanation were admitted.

His naturally fine constitution, however, never recovered the effects of that severe and trying expedition, and he was shortly obliged to return to Europe, soon after which he joined the Senior Department of the Royal Military College at Wickham as student, and was selected by the Commandant to act for him during his absence in Spain. On the return of Sir Howard Douglass he was made Assistant Commandant, a situation which he held till the conclusion of the war ; and when inquiries were started as to what retrenchment could be made in that Department, he suggested that his appointment could better be dispensed with than many others.

He married Martha, eldest daughter of Thomas Smith, of Shalden, in Hampshire. He died and was buried at Shalden, in June, 1824.

*Extracts from Major Johnston's Account of the Expedition
and of what led to it.*

Our knowledge of the interior of Ceylon is still extremely imperfect. The ruggedness of the country, and the insalubrity of the climate at any distance from the coast, have hitherto prevented our obtaining an accurate survey even of those parts in the interior under our immediate control. Of those in possession of the Kandyans, consisting principally of steep and lofty mountains, in many places covered with impenetrable forests, still less is known. Well aware that our ignorance of their passes and defiles forms one of the best safeguards of their independence, the rulers of the Kandyan nation take all possible care to prevent our acquiring information on this subject. They watch the ingress and egress of their territory with unremitting vigilance. This is the less difficult, as the access is by paths along which two men can seldom go abreast. In these paths gates are fixed, and guard stationed to prevent the entrance of strangers, and to examine all passengers. Few Europeans, even in the time of peace, venture to approach these barriers ; and the continued detention of Major Davie, since the unfortunate fate of detachment, notwithstanding the unwearied exertions of Governor North and General Maitland to effect his liberation, is an example of the extreme difficulty of escape.

It does not appear that the Portuguese and Dutch armies, which at different times penetrated the interior, were accompanied by men of science capable of taking topographical surveys of the country. Indeed, the officers who commanded those armies do not seem to have attached so much importance to this species of military knowledge as we now find it to deserve. They have not left us any general description of the country, nor even those parts which were the scenes of their own operations. The accounts which remain of their campaigns abound indeed, in detail of battles and marches, describing the sufferings and privations of their troops, but convey no topographical information.

The Government of Kandy, like most Eastern Governments, is purely despotic. The standing army consists of a few hundred men, chiefly mercenaries, who are generally stationed about the King's person. They are armed with muskets, taken at different times, or purchased from their European invaders. Although they possess little, if any, of what is considered discipline in Europe, yet the Kandians have acquired in their frequent conflicts with the Portuguese and Dutch a considerable knowledge and dexterity in that species of warfare which is best suited to the nature of the country and the disposition of the inhabitants. Conscious of their inability to resist the regular attack of European troops and aware of the advantages they possess in being familiar with the country and inured to the climate, they avoid close combat, preferring an irregular and desultory warfare. They harass the enemy in his march, hanging on his flanks, cutting off his supplies, interrupting the communication between his divisions, and occupying the heights which command the passes, from whence they fire in perfect security from behind rocks or trees. They aim principally at the coolies who carry the ammunition and provisions, well knowing that, without these, a regular force can make but little progress.

To dislodge them from these heights is a task of extreme difficulty, as the paths leading to them are mostly on the opposite sides of the mountains, and only known to the inhabitants.

They are accustomed to impede the march of hostile troops by felling, and placing as abatis, large trees across the defiles. In narrow passes, where they cannot be avoided, this contrivance presents a most serious obstacle to the march of troops; for cutting up and removing a large tree is not the business of a moment.

One of their maxims is seldom to press closely an enemy marching into their country; being certain that the diseases incident to Europeans in that climate, and the want of provisions, will soon oblige him to fall back; the farther he advances the better he promotes their scheme of defence, as they can thus throw more numerous impediments in the way of his return. In the meantime they are busily employed in blocking up the roads through which they think it most probable that he will attempt to retreat when encumbered by a long train of sick and wounded, exhausted by fatigue and want of provisions, and frequently

destitute of ammunition (which frequently happens from desertion of the coolies), then it is, and then only, that they attack him, exerting all their energies and still to harass and cut off his retreat.

What makes the situation of the troops under these circumstances still more distressing is that every man who falls into the hands of the enemy is certain of immediate death. Nor does this inhuman practise arise from thirst of blood, or the gratification of revenge; it is a consequence of the reward offered by the King of Kandy for the heads of his enemies, and of the desire of affording proofs of personal courage.

The Kandyan will even decapitate their own countrymen when killed in action, and carry the heads to their Chiefs, as belonging to the enemy, in order to obtain this reward and distinction. I had frequent opportunities of ascertaining this fact. On surprising their posts at night, which we often effected without the loss of a man, and afterwards passing over the ground, we invariably found their slain without heads.

The Nobles held their lands by tenure of service, and are obliged when called upon to join the King at the head of a third of their vassals, should that number be required. This enables the King to dispense with a large regular force, which would be burthensome to his finances, and to bring into the field, on any emergency, a considerable portion of the male population of his kingdom.

Each soldier is provided with a musket, and carries with him fifteen days' provision and small cooking vessel. A few are armed with bows and arrows. A leaf of the tulip tree protects him from the heat of sun and two men by placing the broad end of their leaves together form a tent by night.

The provisions of the Kandyan are equally portable with his tent. Although in most parts of the Continent of India rice forms the principal article of food amongst all ranks of natives in Ceylon, and particularly in the interior of the Island, it is reserved for the higher classes, and is a luxury, of which the lowest order of the people seldom partake. The chief food of the poorer sort is a grain that grows on the hills with little cultivation and without watering. This, together with a root dug from the bottom of the tanks, and a decoction of the bark of a tree found in abundance in the forests, constitute their principal means of support. Men accustomed to such diet cannot be supposed to acquire many luxuries in the field. Two or three cocoanuts, a few cakes made of the grain I have just described, and a small quantity of rice compose the whole of the soldier's stock for the campaign. His other wants he is certain of being always able to supply.

Thus equipped the Kandyan soldier follows his chief, to whom he is accustomed to pay the most implicit obedience At the end of fifteen days he is relieved by a fresh requisition from the village the party relieved always carrying home their sick and wounded compatriots.

In the year 1802 a wanton act of violence on the part of the Kandyans, for which reparation was in vain demanded, terminated in open hostility between the two Governments. Without any pretence of aggression, our merchants, in carrying on their trade in the Kandyan territory, had been attacked and plundered of considerable property. After repeated remonstrances on the part of the British Government against this outrage and evasive delays and violated promises on the part of the Kandyans, Mr. North felt himself under the painful necessity of proceeding to hostile measures. On the 31st January, 1803, a division of our forces, under the command of the General MacDowall, composed of the flower of the Ceylon Army, began their march from Colombo, and after suffering much delay from want of coolies, entered the enemy's territory on the 6th of February. On the 20th, in the neighbourhood of Kandy, they formed a junction with the division of Colonel Barbut, which had marched about the same time from Trincomalie. Their united force amounted to 3,000 soldiers; and, as usual, they met with little opposition from the Kandyans in their advance.

On the following morning the troops crossed the great Kandyan river, Mahavilla-ganga, and took possession of the capital of Kandy, which was totally deserted by its inhabitants on their approach. Not an individual was found in the place; and almost every article of value had been removed to the mountains. The possession of the capital, which, in most countries would be considered as an object of great importance, if not decisive of the conquest, here afforded no advantages whatever to the captors.

No advantage because difficult to get provisions locally, as foraging parties were attacked, and eventually all supplies had to be got from Colombo. The coolies got sick and deserted, and it was difficult to get supply columns through enemy country.

About the middle of March the rains set in, which rendered the conveyance of farther supplies from the coast nearly impracticable. It was, therefore, judged advisable to withdraw all the troops from the interior that could prudently be spared. Accordingly, in the beginning of April, the main body of the forces marched from the Kandyan territory towards Colombo and Trincomalie, leaving 1,000 soldiers, consisting of Europeans and natives, under the command of Colonel Barbut, for the defence of Kandy.

A truce having been concluded between General MacDowall and the Adigar (Prime Minister of the Kandyans), and the fortifications being finished, this force was deemed sufficient for any probable contingency.

Before the departure of the General Mooto Swamy, the English Government supported in his claims on the throne of Kandy, was crowned in the palace with all the forms of Eastern ceremonial. But not one of the Kandyans appeared to support his pretensions. This prince entered into a treaty with the English, to whom, amongst other valuable concessions, he ceded the Province of the Seven Corles.

The Kandyans broke faith, and, finding the garrison was weakened by illness, they attacked and invested Kandy on the 23rd of June, and the weak state of the garrison induced Major Davie, who had taken up the command on the death of Colonel Barbut, to surrender the town the next day, on condition of being allowed to march with his garrison to Trincomalie, and that the sick and wounded should be taken care of by the Kandyan Government. The Kandyans broke all terms, murdered and mutilated Mooto Swamy and two of his relations, massacred the European troops, and murdered in cold blood the 120 sick and wounded in the hospital at Kandy. Of the whole detachment, Major Davie, Captains Rumley and Humphries, and Corporal Barnsley of the 19th were the only survivors.

All the other posts in the interior also fell successively into the hands of the enemy ; the last, Dambadinia, about 60 miles from Kandy, fell on 2nd July.

The Kandyans tried, and failed, to attack the *coast, ports*, and the English army was reinforced from the Cape of Good Hope and Bengal.

The Government thus strengthened, considered itself in a position to retaliate on the enemy ; and detachments entered the country from various points, laying it waste wherever they penetrated.

This mode of warfare, however repugnant to the feelings of Government, appeared the only one now left us to pursue ; and while it contributed to the security of our districts from invasion, it held out a hope that, by convincing the King of Kandy of his inability to protect his people, he might ultimately be led to negotiation for peace."

In 1817.—A rebellion broke out in Uva, and the garrison of Batticaloa was sent, under the command of Captain Jones. With the voluntary assistance of Mr. Sawers, who was previously Collector of Batticaloa, and at the time Third Commissioner in Kandy, the rebellion was soon suppressed. But Captain Jones returned to Batticaloa an invalid, and died there. He was a relative of Mr. H. White, C.C.S. ; his Commanding Officer, Lieutenant-Colonel Kelly, thus refers to his services :—

It would be difficult for me to render adequate justice to the merits of this officer, whose conduct, while placed under my command, I have had the honour in a former letter to bring before the notice of His Excellency. To his unwearied and well-directed exertions in the discharge of a duty of no ordinary importance I must in a great degree attribute the success with which our troops have been hitherto supplied ; and to his judicious endeavours to inspire the Moormen of Wellassa with confidence, I ascribe the fidelity they have hitherto evinced to our Government. It is much to be feared that to this arduous discharge of his duty, and the great anxiety consequent thereon, are to be attributed the illness and death of Captain Jones.



THE RESIDENCY.

A tablet to the memory of this gallant officer faces the main entrance of St. Peter's Church, Colombo. The following is the inscription on the monument at Batticaloa dedicated to his memory, now in the William Ault memorial hall :—

HERE LIE THE REMAINS
OF THOMAS ALDERSEY JONES,
CAPTAIN IN THE 19TH REGIMENT,
WHO DIED ON THE 18TH OF APRIL, 1818,
AGED 36 YEARS.

The manly firmness of Captain Jones's military conduct was shown in the steady discipline of the men under his command.

The friendly kindness of his private life was rewarded by the general confidence and esteem of the Regiment in which he served. Captain Jones was the third son of John Lloyd Jones, Esq., of Maesmawr, in the County of Montgomery. He married, on the 4th of February, 1813, Susan, the second daughter of W. Thornes, Rector of Cardeston and Vicar of Alberbury, in the County of Salop. His afflicted widow and three young children are left to mourn his loss.

In 1818 another rebellion was attempted by the Chiefs of Uva, who assembled at Wellassa, under the pretence of a great deer hunt. Their leader, Gonigoda Pandita Mudiyanse, Dissawa of Wellassa and Bintenna, who was responsible for the management of his Division to the Collector of Batticaloa, was dismissed from the service, and the Division was placed under the direct administration of the Collector.

In 1819 the practice of whipping was "restricted to ignominious offences, such as stealing and fraud" (October, 1819 : from the Secretary, Kandyan Provinces, to the several Agents of Government).

1845.—Government allowed reserves for the Veddass.

1855 saw the opening of the Batticaloa Library.

Until 1868 the public peace was preserved by one constable, at £12 per annum.

In 1870 murrain of an unusually violent type broke out early in the year, and spread within a space of six months over a greater part of the Province, destroying no less than 8,579 head of cattle ; a serious loss where the cultivation depends so much on the aid of buffaloes as here.

In May, 1870, Batticaloa was made the headquarters of the Government Agent, and Trincomalee was made, in turn, the Assistant Agency.

In 1876 the resthouse at Tirukoil was built. In the same year mails were transmitted under contract, for the first time, between Batticaloa and Badulla. The service is said to have been somewhat accelerated and regular. An appreciable change has taken place after thirty-five years, by the establishment of the motor mail service in July, 1913.

In 1878 there was a huge flood, such as had not been known for forty years; and the following year is remembered as one visited with distress beyond anything that the oldest inhabitant can remember.

In 1880 a cemetery for the town of Batticaloa was completed, and offices were acquired for the combined Postal and Telegraph Departments.

In 1882 the Government resumed possession of the lands irrigable from the Kantalai tank leased to the Jaffna-Batticaloa Commercial and Agricultural Co., Ltd., owing to the failure of the latter to fulfil the stipulations of their contract with the Government. It is said that the failure was only what was to be expected, in that the stipulations (to bring the lands under rice cultivation) were impossible of strict fulfilment, and that the company was doomed to failure, when its originators held out the promise or expectation of profits such as any one familiar with agricultural operations in this country must have known could not possibly be realized.

In 1883 a new resthouse was provided at Kirankulam, on the South Coast Road, thus completing the chain of resthouses from the town to Komari, a distance of fifty-eight miles.

In 1888 the irrigation rule that, while the paddy fields are under crop, the buffaloes are to be taken to places to be determined by the Village Council, came into operation.

In 1891 one great improvement in the means of communication in the District was effected by the late Mr. O. S. de O'Grady, one of the largest landed proprietors of the District at the time. I refer to the small steamer "Shamrock," which ran daily between Batticaloa and Kiddanki, two miles from Kalmunai. Its speed was, on an average, seven or eight miles an hour, the whole journey being accomplished in three and a half hours.

The year 1900 saw the commencement, by Mr. Halliley, of the topographical survey, which resulted in the discovery of the existence of lead and plumbago in Bintenna pattu, and the ruins of Buddhist temples, palaces, and towns. The highway mentioned in the *Mahawansa* as running from

Tissamaharama to Anuradhapura was traced in several places, the broad line of rubble stones which indicated its position being covered with heavy forest.

In the same year the Batticaloa Planters' Association was established.

In 1901 the motor boat "Alice" started running regularly between Batticaloa and Kiddanki, for Kalmunai.

In 1905 the local branch of the Ceylon Agricultural Society was formed.

In 1907 the Batticaloa Association was started. In the same year the steamship "Trowbridge" went ashore off Komari Point during April, and the steamship "Lady Havelock" stranded off Kalkuda during the great cyclone. In December Dr. and Mrs. Seligmann visited several Vedda settlements in the Batticaloa District, on scientific research.

In February, 1908, the steamship "Amaryllis," of the Stag Line, was wrecked at Vendeloos Point, near Kalkuda. In September the steamship "Sir John Jackson," of the Westminster Line, stranded off Batticaloa, and became a total wreck. She had run short of coal off the Basses, owing to bad weather, and made for Batticaloa to obtain fresh supplies. The stranding was due to miscalculation of distance from the shore at night, and to consequent failure to seek an anchorage far enough out. Eleven lives were subsequently lost, owing to poisonous gases, in the course of salvage operations.

CHAPTER V.

POLITICAL HISTORY.

IT is interesting to note that the District of Batticaloa formed part of the dominions of the King of Kandy. Tennent says that it was a fief of the Kingdom of Kandy in the fifteenth century, held by one of the Chiefs of the Wanni.

On a branch of the Natoor River there are still to be seen the remains of a stone bridge which led to a place of the "Vannichchi," or queen of the District.

In the valuable notes on the *Constitution of the Kandyan Kingdom*, by Sir John D'Oyley (1818), that author makes mention of the following with regard to the judicial jurisdiction :—

A part of the Western, the Northern, the Eastern, and part of the Southern Provinces are subject to the First Adigar, consisting of the Seven Korales, Uva, Matale, Walapane, Wellassa, Bintenna, Nuwarakalawiya, Tamankaduwa, Harris pattuwa, Dumbara, and Hewaheta.

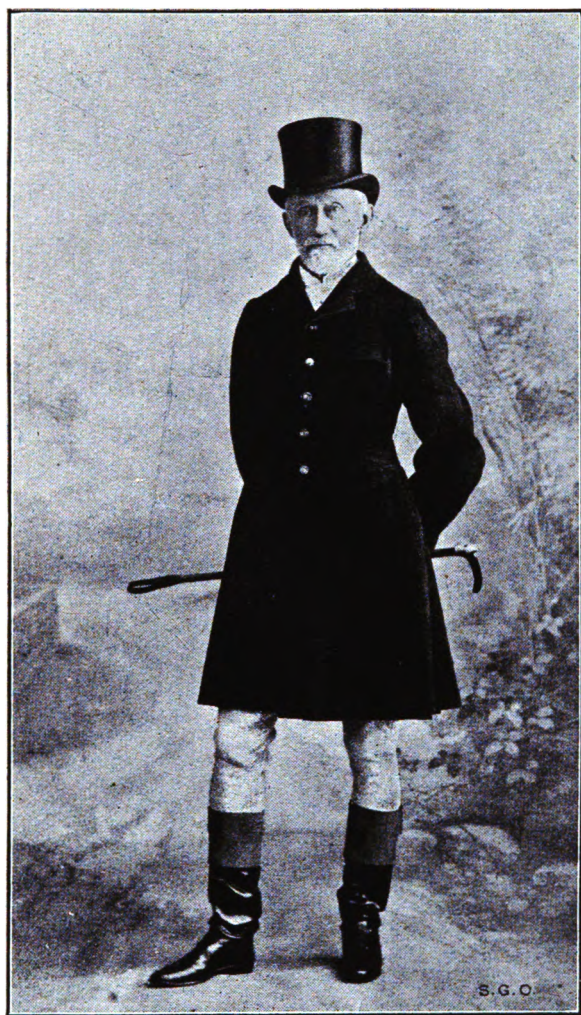
As early stated, the District of Batticaloa was at this period included in the Kingdom of Uva. Reference to the account of the attempted rebellion in 1818 elsewhere will show that the Dissawa of Wellassa and Bintenna was then responsible to the Collector of Batticaloa for the management of his Division.

After the capture of the Kandyan king a Proclamation was issued on the 2nd of March, 1815. It declares the dominion of the Kandyan Provinces to be vested in the Sovereign of the British Empire, and that the administration of civil and criminal justice and police over the inhabitants of the said Provinces is to be exercised according to established forms and by the ordinary authorities, but does not specify the names or limits of these Provinces.*

The constitution and administration remained unaltered, except that a Resident, on behalf of the King of Great Britain, was placed at the head, viz., Mr. (afterwards Sir) John D'Oyley, assisted by Mr. Simon Sawers, as First Assistant to the Resident and Agent† of Government at Badulla, and by Mr. Henry Wright, as Second Assistant and Agent at Kandy. By Proclamation dated the 1st of October, 1833, the several Collectorates and Agencies of Revenue were consolidated into

* *Kandyan Provinces*, by Mr. P. Arunachalam.

† From 1815 the Kandyan Provinces were governed separately by Agents.



R. W. T. MORRIS, FIRST GOVERNMENT AGENT TO OCCUPY NEW
HEADQUARTERS AFTER BATTICALOA WAS MADE
THE SEAT OF AGENCY IN 1870.

five Provinces, thus abolishing the distinction between the Kandyan and Maritime Provinces. These were the Northern, Southern, Eastern, Western, and Central Provinces. The Eastern Province then embraced Tamankaduwa of the present North-Central Province, Bintenna of the Badulla District, and the country hitherto known as the Districts of Batticaloa and Trincomalee. By His Majesty's Charter, or Letters Patent, dated the 18th of February, 1833, the whole Island was divided, for the purpose of administration of justice, into the District of Colombo and three Circuits, viz., the Northern, Southern, and Western. Batticaloa was included in the Northern Circuit, and was one of the nine Districts into which the Circuit was divided. It consisted of the "Province of that name and the Province of Bintenna."

As to the history subsequent to 1833,—

In 1837 Bintenna was transferred from the Eastern to the Central Province.

In 1845 the District of Alupota, which consisted of Lower Uva and Wellassa, was added to the Southern Province.

In 1873, by the Proclamation of September 6, Tamankaduwa, which had been assigned to the Eastern Province, with Nuwarakalawiya (assigned to the Northern Province in 1833), was formed, with the Demala hatpattu of the North-Western Province, into a Province, called the North-Western Province.

In 1870 the capital of the Province was transferred from Trincomalee to Batticaloa, Mr. R. W. T. Morris being the first Government Agent to occupy the new headquarters.

For the purpose of registration of Kandyan marriages under Ordinance No. 3 of 1870, the following places in the Batticaloa District are declared to be meant by the term "Kandyan Provinces":—The Uda, Palle, and Ratta Palatas of Bintenna, the Vanems of Nadena, Nadukadu, and Akkarai Pattus, and the Sinhalese villages in the Division of Panama.

There was a proposal to re-transfer the Agency to Trincomalee in 1882, but it fell through, in view of the fact that, whilst the proposed transfer would benefit Trincomalee, it would affect the Province prejudicially. It must be remembered that the native interests of the Trincomalee District are quite insignificant compared with that of Batticaloa, the present seat of the Agency, which has an area and population five times that of the former place. Trincomalee being a place of such a surpassing importance from a strategic and Imperial point of view, it was decided that it should be governed by a civilian of experience and standing.

As regards the administration of justice and the revenue under the Dutch Government, the following notes, from Mr. Cleghorn's* minute dated the 1st of June, 1799, are very instructive.

The Government of Ceylon, with respect to its judicial power, was divided into three Departments, viz., Colombo, Jaffnapatam, and Galle. The jurisdiction of the courts of justice of Jaffnapatam extended from the limits of Puttalam to the River Koomane, or Koombookan, which separates the country from that of Matara.

Appeals lay from the last two mentioned courts to that of Colombo; and all civil cases above a certain sum, and all criminal cases affecting persons above the rank of a sergeant, might be carried by appeal from Colombo to the High Court of Justice at Batavia.

All criminal causes were revised by the Governor in a Council, who approved or suspended the sentence. But in civil causes the Governor alone revised the judgments of the courts of Galle and Jaffna, and modified them agreeably to his pleasure. The judicial authority vested in the Governor alone has continued since the time of Mr. Falck. These courts of justice in Ceylon were not composed, like that of Batavia, of persons trained to law and sent from Europe to administer justice in the Colonies, independent of the executive power; the members of these courts were continually changing. They were appointed by the Governor from the civil servants or military officers possessing considerable revenues from the situations they held, and they were obliged to administer justice without additional salary. Their only perquisite, called *mantall geld* (or money to purchase cloaks), did not exceed £12 per annum.

Besides these there was an inferior court at Trincomalee, which probably owed its institution to the too extensive jurisdiction of Jaffnapatam, to which it was subordinate.

The office of President of the court of Jaffnapatam was held by the first civil or military servants, who, being removable at pleasure, were of course dependent upon the Governor. In each of these courts there was an officer called Fiscal, who in some respects might be considered a judge, and in others as the *Calumniator Publicus*. He was nominated by the Supreme Government of Batavia. In civil cases he deliberated and voted as a judge; in criminal cases he was considered as the public accuser. The functions of this officer were numerous

* Mr. Cleghorn held the office of "Secretary and Registrar of the Records of the Island of Ceylon." He was appointed in 1789, under the Royal sign manual.—*Ceylon Almanac*, 1855.

and important at Colombo. Besides his duty as Fiscal in criminal cases, he was obliged to superintend the carrying out of the orders of Government, and to him was committed the inspection of the police of the town, of which he was justice of the peace ; although appointed from Batavia, he was entirely dependent on the Governor.

Civil Raad.—In each of the three departments of justice above named there was also an inferior court, called the Civil Raad (Council), whose members were composed partly of the civil servants of the Company, and partly of the Burgher inhabitants. Its jurisdiction extended no further than the town and its precincts, and it owed its institution to the necessity of disencumbering the courts of justice of a number of small causes which formerly were judged by them in the first instance. In civil cases it was judged expedient, and even necessary, to allow the people to preserve the laws and customs which had been established by their ancient princes or by the kings of Kandy.

Territorial Divisions.—The divisions of the Company's possessions with respect to Presidencies differed from that established for the limits of the courts of justice. The latter consisted of three and the former of six divisions. Suffice to say that Trincomalee and Batticaloa, though forming part of Jaffnapatam for the limits of the courts of justice, were under a military and a civil servant respectively, Batticaloa extending from the Wisgal (Verugal) to the Koombookan.

Origin of the Land Raad.—About sixty years ago (*i.e.*, in 1739) a court was created called the Land Raad, or Country Councils, of which the Dissawa was officially President. This court was erected with a view to relieve him from a multitude of legal discussions. He referred to it all cases too complicated for his judgment, or which he had not leisure to decide, and from the above period the inhabitants could appeal from the decisions of the Dissawa himself to the Land Raad, whose forms of proceeding were simple. The charges attending the few written deeds these required were fixed at one-half of those of the three courts of justice previously mentioned, and to which appeals, under certain restrictions, could be made from that of the Land Raad. The Land Raad was extremely popular, and its decisions were generally and justly respected. A court of this kind, of easy access, is more particularly necessary in a country where the greater part of the lands are private property, where the revenue is paid in kind, and where a variety of trifling disputes arise between the landed proprietors and the farmers of the revenue.

Batticaloa.—The Chief was President of the Land Raad ; the members were the Commandant of the Troops, the Commercial Bookkeeper, the Surgeon, the President of the Outstations, and the principal native Chiefs. The President and the members of the Land Raad, like those of the other officers of justice under the Dutch Government of Ceylon, had no separate allowances for acting as judges. The sum of 40 rixdollars, or about £5 sterling, per annum was allowed them for *mantall geld* (or cloak money), and even this money was paid from the 20th-penny which the Company received from the sales of private immovable property. When any of its members were deputed by commission to decide causes at a distance, their moderate expenses were defrayed by the Government, if Government required their attendance, or by the party requiring it.

Tenures of Property.—It was an acknowledged principle in Ceylon, as in the feudal kingdoms of Europe, that all lands belonged to the Sovereign, and that the inhabitants held their possession in virtue of a conditional grant from him.

Since the occupation of the Island by Europeans land has been sold or ceded in perpetuity to different individuals, who hold their possessions by various tenures. Some by grants or by purchase have acquired all the rights of absolute property ; others are granted to tribes or castes, and to native individuals on condition of performing certain public services.

Tenure by Accommodessan.—By far the greater portion of the land, and that, too, of the most productive, has been granted, both in the Kandyan and in the Maritime Districts, under the name of *accommodessan*, either hereditary or for life, or during a stipulated time, to persons, families, or villages, or for some office held or services to be performed. In the maritime territories this species of property has been granted without object or necessity, and the quantity of land held by *accommodessans* has become prejudicial to the public revenue and burdensome to the people.

Government, about thirty years ago, burnt the ancient Portuguese land register, with a view to preventing litigation. Trincomalee was under a military commander, and till the year 1766 had but a small territory annexed to its Government. At that period the Kandyan ceded to the Company the countries of Koddigar, Tamblegam, and Cottiar Pattoos. A Land Raad was also established at Trincomalee, whose chief formerly decided all causes in person, and appeals from it lay to the court of justice at Jaffna.

Batticaloa was formerly under a military chief, until the peace with Kandy in the year 1766, and had no other territory

than the small isle of Puliyantivu at the mouth of the river. But at the peace in 1766 the Company obtained in sovereignty from the Kandyans the eight Pattus of Batticaloa. These were then governed by a civil servant and a Land Raad. In criminal cases appeals were made to the court of justice at Jaffna.

The civil causes arising in the Fort and adjacent Districts were brought before the Land Raad. But such cases as arose in the interior were referred to an assembly called *Lands Vergadeving*, composed of the members of the Land Raad, and all the native chiefs who held their appointment from the Governor of Ceylon. This assembly met twice a year, and its sessions lasted for several days. It decided all the disputes of the interior of the country, generally upon a verbal hearing of the parties, and no appeal lay from its decisions, except directly to Government. This assembly also examined the accounts of the revenue of the country, delivered by the native servants of the Company, who received a salary, and were called *D' Inlande Bedienders*, whose accounts were totalled, with those kept upon *cadjan* (ola) leaves by the native chiefs of the country, called *D' Inlande Hoofden*, each of whom was obliged to superintend the payment of the revenue of his District, though no part of it passed through his hands; their duty as chiefs was to preserve good order, and to police the country. By the regulations of the Company all imposts, whether territorial or personal, were uniform in all the country dependent on Batticaloa; that is, from the limits of Matara to those of Trincomalee, an extent of coast of seventy leagues. In consequence of these regulations, too, the revenue of this Province was quadrupled, and the quantity of cultivated land at least doubled in a very few years after they were carried into execution.

All the countries dependent on the six places referred to were almost infinitesimally subdivided, and from a Province to the most paltry village, various chiefs, under different denominations, presided. The principal of these, to whom the superintendence of a Korale or Province was committed, were called Vanniahs, Mudaliyars, Muhandirams, Coraals, Vidaans, Attekoraals, &c. All these were nominated to their employment by the Governor. The stamped paper on which their commissions were written provided for a part of the revenue.

Native Officers : Hereditary.—Notwithstanding that native offices, by the regulations of the Company, were declared not to be hereditary, yet almost all of them, except the Wannias, in fact, became so. This circumstance, as will be afterwards shown, augmented their influence and gave rise to great abuses.

By far the greater part of these native chiefs received no salary, but in right of their office held lands or *accommodessans*, which, joined to their emoluments, secret or avowed, enabled them to live with comparative splendour. All these chiefs were known in the Dutch time by the name of *D' Inlande Hoofden*, and each of them had jurisdiction over the inhabitants of their respective Districts; their authority was more or less, according to the rank, being graduated from that of Mayoraal to that of Mudaliyar (Wannia), which last had the power of inflicting slight fines and corporal punishment, a power frequently used; but crimes of a more serious nature, and such civil causes as they could not decide to the satisfaction of the parties, they were obliged to report to the European chief of the Province or District.

Besides these, the Company entertained a number of servants known to the Dutch by the general name of *D' Inlande Bedienders*, to the principal of whom *accommodessan* lands were also given. Some of these were interpreters, concopolies (kanakapulles); others formed a kind of Island militia, called Araatjies, Cangannies, Lascoreens, &c. As a militia they were useless and contemptible, and their principal service was to attend the different European chiefs and to see their orders observed.

List of Collectors, Assistant Government Agents, and Government Agents from 1801 to 1920.

1801.. Captain Young.	1883.. E. Elliott (acting).
1803.. Joseph Smith.	1886.. F. C. Fisher.
1804.. Captain Arthur Johnston.	1888.. A. Bailey.
1806.. William H. Hooper (acting).	1889.. E. Elliott.
1809.. Simon Sawers.	1891.. C. W. Templer.
1817.. E. D. Boyd.	1892.. E. M. D. Byrde.
1819.. Henry Pennel.	1893.. G. W. Templer.
1824.. R. M. Sneyd.	1895.. F. C. Fisher.
1825.. Joseph Price.	1895.. R. W. Ievers.
1828.. M. Wilmot.	1897.. C. A. Murray.
1830.. H. R. Scott.	1901.. S. Haughton.
1833.. J. A. Bone.	1903.. C. M. Lushington.
1837.. W. H. Whiting.	1904.. E. F. Hopkins.
1839.. R. Atherton.	1907.. H. R. Freeman.
1854.. J. Morpew.	1909.. J. O'K. Murty.
1861.. J. W. Birch (acting).	1911.. C. S. Vaughan.
1865.. R. W. T. Morris.	1912.. J. O'K. Murty.
1873.. W. W. Hume.	1914.. R. A. G. Festing.
1878.. R. W. Moir.	1914.. W. E. Thorpe.
1878.. F. R. Saunders.	1914.. B. Hill.
1879.. G. E. Worthington.	1915.. E. B. Denham.
1881.. R. W. D. Moir.	1916.. R. A. G. Festing.
1883.. A. Bailey.	1920.. C. V. Brayne.

CHAPTER VI.

ARCHÆOLOGY.



HERE are very old inscriptions in the District. The Nuwaragala inscriptions date from 300 B.C. There are several places where the stone inscriptions are found in Nagara or Asoka characters.

One of the oldest inscriptions is cut at a cave in the hill called Kusalanakanda, not far from Rugam. It was discovered and copied by a Forest Ranger and submitted to Mr. F. Lewis, formerly of the Forest Department, but not examined by him. But it appears to be so important, in connection with the identification of the authors of several inscriptions, that, although it may prove to require some correction, a facsimile and a transliteration and tentative translation of it as it stood in the hand copy sent to him by Mr. Lewis are given by Parker in his *Ancient Ceylon*, page 445 :—

Upaja Naga p(u) te Raja Abaye Nama tat, p(u) te Gamani
Tisa Hamate nakarate sudasane sagasa.

Born he son (of) Naga (and) by King Abaya named (his) "own son" (the prince) named Gamani Tissa has prepared the "Beautiful" (cave) of the community.

This agrees so accurately with the account in the *Mahawansa* (Vol. I., p. 129) of Atta-Gamini Abhaya's adoption of the son of his brother, King Khallata-Naga, that it appears to settle the question of the identification of the sovereign called Gamini Tissa, who is thus Mahacula Maha Tissa.

The following inscription was discovered by Mr. H. Nevill at Henannegala, in the south-eastern part of the Province, and was published by him in the *Taprobanian* (Vol. I., p. 38) :—

Undescribed Symbols.—Gamini Tisaha pitaha ca Majama Rajaha ca niyata gemn nisa paribegani sagasa Giritisa game, Karaginitisa Wila gama, Kasuba nagare Malaga Maka like.

The villages assigned by the father of Gamini Tissa and by the Majjhima Raja (King of the Middle Country) as a resource for the food of the community (are) Giritissa-gama, Karajinitissagama, Wila-gama. Written (by) Malaga Naga of Kassappa Nagara.

Next comes the inscription at Nuwaragala, in Bintenna pattu, which was re-published in 1907 by Mr. F. Lewis in the *Journal of the Ceylon Branch of the Royal Asiatic Society*.

It was discovered and first published by Mr. Nevill in the *Tuprobanian* (Vol. I., p. 150). The forms of the letters " J " and " M " prove that it belongs to the first century B.C. :—

Devanampiya maha rajaha Gamini Tisaha puta Maha Tisa Ayaha lene sagike.

The cave belonging to the community of Maha Tissa the Noble, son of the great king beloved of the gods Gamini Tissa.

The son who left this inscription may be the one who became King Kalakanni Tissa (42–20 B.C.). Mahacula's other son being called Kuda Tissa in the *Mahawansa* apparently cannot be the prince here termed Maha Tissa.

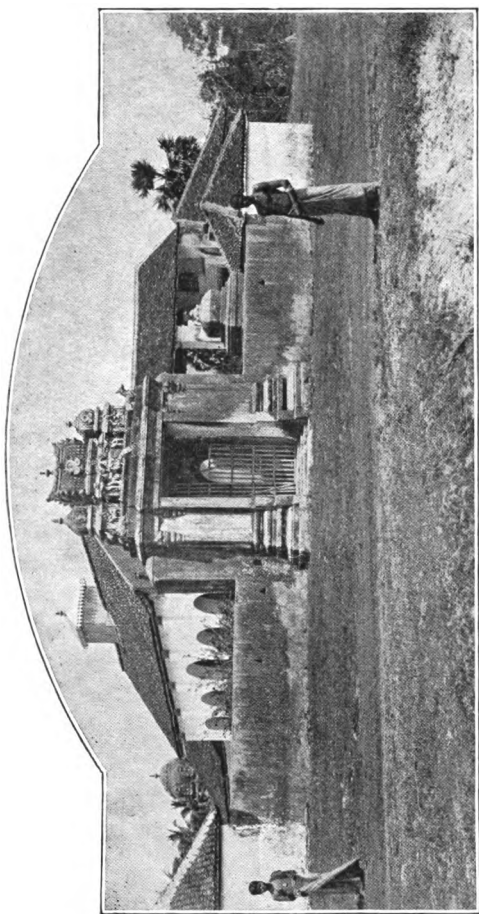
After this we have thirteen inscriptions at Kotadaemuhela and neighbouring rocks in the southern part of the Eastern Province, which were discovered and published in the *Taprobanian* (Vol. I., p. 150) by Mr. H. Nevill. All are described by him as very nearly identical.

In the account of the religion of the Veddas, it has been mentioned that their chief deity, the Gale Yaka, is probably identical with the hill god of the aborigines of Southern India. The legend regarding his arrival in Ceylon from India current among the Veddas and Kandians is, and all who are acquainted with him agree, that he came from a country called Malwara-desa, "the country of the hill region," which can be no other than some part of the Malayalam tract, our Malabar.

The tradition of the Tamil-speaking Veddas, which is very definite, is that, accompanied by his minister Kurumbuda Devata "in the olden time," he landed from a vessel on the east coast, at a place called Periya-kaduvei-karai, close to Valaichenai, which is twenty-one miles north of Batticaloa. A temple was established there for his worship, and it was in existence down to comparatively recent times, when the residents of the place having died out or left, it was abandoned, and the site became overgrown with jungle.

The Veddas of the interior state that the Gale Yaka came over the sea and alighted on two hills of their district in succession, on which dances are still performed in his honour, one of them is called Kokkagala, and I believe the other is Omungala. *Omun* may be the Sanskrit word *oman* (favour). The name would then appear to mean the rock on which the god granted favours, probably a translation of an ancient Vaeddi name for it. Some thought that this deity afterwards proceeded to Katiragama. It is probable this place was a site where a Vaeddi deity was worshipped in early times.

The Sinhalese who inhabit villages in the same district carry his movements a step onward, and repeat a tradition that he and Kurumbuda went to some place further inland,



THE PILLAYAR TEMPLE.

where they killed a number of Buddhist priests, and took possession of a cave, in which they resided. Neither the name of the district to which he proceeded nor the site of the cave is known by them. (Parker's *Ancient Ceylon*, pp. 178-179.)

Mr. Nevill, C.C.S., discovered the following inscription of a grant of land in the Ammankoil (Temple) at Tampiluvil. In his *Taprobanian* it is said that he had it built in the portico of the temple at Tirukoil to which it relates :—

சிசிசங்கபோதி பருமரான திரிபூவன சக்கிரவர்த்திகள் சிறி
விசயவாகுதேவர்க்கு ஆண்டு பத்தாவதில் தைமீ 20 ன் திகதி சிவ
நூன சங்கரகோவிலுக்கு கொடுத்த வோவிலிதை தன்மத்துக்கு
அடுத்தம்செய்தானாகில் கெங்கைக்கரையில் காரரம்பசுவைக்
கொன்றபாவத்தைக் கொள்ளக்கடவாராகவும்.

The translation is as follows :—

Sri Sankapothi, the Great General and Emperor of the three worlds (divisions), has granted to Sri Wijayabaho Teva on the 20th day of January, in the tenth year Vovila,* as a gift to Sivagnana Sankara Koil. If any man destroy the gift, let him bear the sin of killing the sacred cow† on the bank of the Ganges.

The inscription is on two sides of a square stone post five feet or so in length, but evidently broken off where it entered the ground. On the other sides are an elaborate “Bahirava Sula” and a peacock, *vakanam*, supporting the *asthiram*, or the emblem of god.

The date of this inscription is 20th January, in the tenth year of Deva Sri Wijaya Bahu. The probable date, according to Mr. Nevill, is the (Wijaya Bahu I., 1075 A.D.) Saka year

* Vovila is now called in Tamil *Vevel*, and is a tract of fields some four miles south of the temple, the Sinhalese name of which I have ascertained to be Bowila. Sivagnana Sankara was an ancient benefactor of the temple, which is dedicated to “Kathiraiandavan,” a form of Skanda.

† A *karam* cow is literally one of dark colour, or dun, but evidently was also a generic name of a peculiar breed (*Taprobanian*). King Raja Sinha granted certain lands to Ramanada Brahman, a Batticaloa Chief, in 1581 A.D.—sannas—the wording of which is as follows :—

“On Wednesday, the 29th April, in the year (Kali Yuga) 1581 A.D., on the auspicious day of the conjunction of the star ‘Kisbat’ and the full moon and on eclipse day, the conqueror of foreign kings, the Chola (prince), who is like Indra, the god of the golden regions, the destroyer of Sura (the giant ruler of Lanka and South India), the great father (of his people), the Lord Rajasinha Maharajah has been graciously pleased to grant Ramanatha Brahman, to his children’s children and their descendants in perpetuity, Kondavattavan field and Kottan pattu, and the Elavisam attached to them, situated at Panditivu pattu, near Sammanturai pattu, in the Batticaloa country. Any one obstructing this shall make himself liable to the sin of polluting Benares, Rameswaram, Katiragama, and the Manika-ganga.”

1438, or 1240 to 1267 or 1398 to 1410 A.D., during the reign of Wijaya Bahu III. or IV. With this should be compared the inscriptions at Dondra to verify dates.

In the Pattimetu Ammankoil the priestess Kannakai is worshipped under the symbol of the golden pigeon. The legend connected with it is that Kannakai, having been driven out of Sitawaka, came to Tampiluvil, set up a temple there, and married a local nobleman named *Mankalapodi*, and expatriated Rajput of the Malavarayan clan from Melkunadu (India).

Ribeyro says that there was formerly a kingdom near Balany which was called Saula (Chola), and which extended three leagues along the coast and two leagues inland, but it was submerged and changed into a bed of salt (Mr. Lee, in his translation, identifies it with Panichchenkerni). The tradition is that a Vannichchi reigned here from 1453 to 1477 A.D., and her descendants from 1477 to 1552 A.D.

Four leagues from this place there is a pagoda (identified with Wergel—Verugal—Coil by Mr. Lee), which had very rich offerings of jewellery and gold work, and 1,500 men always guarded it. It is said that in 1642 Ribeyro and Gaspar Figuerre de Cerpe, with 150 Portuguese and 2,000 lascoreens (mostly Christians), went to capture, but were misled by the guards.

Eighteen miles south of Panama are the Salawa Rocks, with eighteen wells, a stone ship, a stone image (supposed to be of a Vedda), and many inscriptions; five miles from Panama there are some stone demons; at Lahugala there are seven stone utensils and several inscriptions; near the Naval-aru is an ancient temple, where are many images, most of which are said to have been removed; two miles from Sakamam there is a stone house with inscriptions; at Rattawa, near Komari, are some ruins; four miles from Panangkadu are three cave dwellings and a large stone image of Buddha; at Mallikaitivu there is a stone house with inscriptions; at Yakgal (near Akkaraipattu) is a rock crevice, where demons are worshipped, and some stone weapons; at Murunkaiadimunmari, six miles west of Palugamam, there are extensive ruins, consisting of a bathing tank, a huge rock dwelling, several circles of stone pillars, and a number of inscriptions; beyond Kokkaddicholai there is another demon crevice; near Devilanai tank there are stone utensils and ruins; at Tampitiya, near the tank, there are a stone fountain, a five-headed cobra, and several inscriptions; at Kirimattiaru there are a stone house and a bathing tank; at Karuvacholai, five miles from Tumpalancholai, are two stone images of Veddas and a stone

crocodile ; at a place south of Unnichchai there are some stone utensils and images ; near the Rugam tank are also several inscriptions, which have been deciphered by Mr. Muller ; in the Koralai pattu are many ruins, of which but little is yet known.

Of the few architectural remains of the Portuguese and the Dutch occupation, the Batticaloa fort and the ruins of a Dutch church within it and a fort at Koddaikallar are those so far known.

The Batticaloa fort is said to have been partly built by the Portuguese* in 1627 in violation of their treaty with the emperor. It was stormed by the Dutch, who completed it in 1682. This was the first spot on which the Hollanders secured a footing in Ceylon, when afterwards invited by the King of Kandy to assist him against the insolence and tyranny of the Portuguese (*Emerson Tennent*). It is interesting to note that Nallatamby Vanniah of Pandaramulai-Sittandi and beyond (Koralai pattu) alone has supplied about 600 pots of honey for mixing with mortar, as it was believed that such a composition renders the masonry almost impregnable.

The Dutch church in the fort is said to have occupied a site at right angles to that occupied by the main Kachcheri building. The following is the inscription on a stone slab found near the Kachcheri, the site of the old Dutch church referred to :—

DESE—KERK
SGESTRIGTDON 18 FEBY. A.D. 1740
WAARVANDEN EERSTEN STEENISGELYT
DOOR NEJUFFU M^{AM} DE MOOR
HUYST VANTOPPER HT
DE E MR RD BUYK.

The translation is as follows :—

This church is founded on the 18th February, 1740 A.D., of which the first stone is laid by Mrs. M^{AM}. de Moor, wife of the Chief (of Batticaloa), Mr. Rd. (Raymond) Buyk.

A photograph of the original and, in addition, a translation of the inscription, taken at the instance of Mr. J. O'K. Murty, are hung up at the entrance of the English Department of the Kachcheri.

Sir Emerson Tennent speaks of remains of what had formerly been a Dutch garden in the esplanade in front of the then Government House, now the Residency, with a reservoir in the centre abounding with tortoises and small fish.

* By Sa e Noronha. See Journal, R. A. S., C. B., Vol. XI., No. 41.

The following places at Batticaloa are mentioned in the *Mahawansa* :—

- Page 96 .. Bhodivila = Potiwillu.
Page 100 .. Chagama = Sagamam.
Page 111 .. Kadaligama highway = Katiragam highway.
Page 224 .. Sangucheda = Senkatpadai.
Wellassa = Vellai Arasu Nadu, the land of the
white bo-tree.
Ambara = Amba-hira(eri) or tank, *Amba* god
dess.
Irakamam = Rat-gama = Royal village tank
Lagalla = Lagugalla = Lanka rock.
Adaichakal = Rock where a pot with royal
remains is buried.
Unnichchai was formerly known as Vannichchi-
kulam (the tank of the Vannichchi Chiefs).
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S. N. G. ELIATAMBY, MUDALIYAR, GOVERNOR'S GATE,
FIRST ATIKAR OF BATTICALOA.

CHAPTER VII. POPULATION.

Races and Castes.



THE great majority of the inhabitants are Tamils, representing 55 per cent. of the total population according to the last Census. Of the total population of 153,943, 39 per cent. are Moors, 2½ per cent. Burghers and half-caste Portuguese, and 3¾ per cent. Sinhalese, who are mostly fishermen and boutique-keepers. It may be stated that nearly half of the intelligent Tamil inhabitants are Vellalas, and next in numbers come the Karaiyar (Karawas) and Mukkuwas. The total population according to the Census taken on March 18, 1921, is 158,779, an increase of 4,836. Details are not available.

The following table will give some idea of the different castes represented in the District :—

Vellalas	Ampallar
Madapali Vellalar	Vedar
Karayar	Vaniyar
Mukuwar	Kollar
Thanakkarar	Taddar
Pallar	Thachchar
Kaikkulavar	Kadaiyar
Chanar	Paraiyar
Vannar	

It is interesting to observe that the people of the District, if not of the whole Province, were divided into seven *kudies*, or tribes, the division being said to be due to Venus worship, and followed the allegory of her seven births :—

Vellala Kudies (Clans or Tribes).

Vayitianakudi (வயிதியனகுடி)	Kopikudi (கோபிகுடி)
Attiyakudi (அதியனகுடி)	Sankarapattankudi (சங்கரப்பத்தனகுடி)
Periyakavuttankudi (பெரியவெறுத்தனகுடி)	Pokkankudi* (பொக்கனகுடி)
Sinnakavutankudi (சென்னகவெறுத்தனகுடி)	

Mukkuwa Kudies.

Ulakippodikudi (உலகிப்போடிகுடி)	Pettandakudi (பெத்தனடிகுடி)
Kalinkakudi (கலினககுடி)	Panikkanakudi (பனிக்கனகுடி)
Padaiyandakudi (படையனடிகுடி)	Kachchilakudi (கச்சிலகுடி)
	Pettandapadayandakudi (பெத்தனடபடையனடிகுடி)

* This is said to correspond to the "Bocanne" tribe during Pliny's time.

Muhammadan Kudies.

Ponnachchikudi (பொனாச்சிகுடி)	Kinikkarudenkudi (கினிக்கரூடென்குடி)
Usavidumiralevvaikudi (உசவிடும்பிரலேவ்வைகுடி)	Pannayavidukudi (பன்னையவிடுகுடி)
Varisainachchikudi (வரிசைநாச்சிகுடி)	Muhantiramnachchikudi (முஹந்திரம்நாச்சிகுடி)
Poomalaikattikudi (பூமலைகாட்டிகுடி)	

The Mukkuwas say that they came originally from Ayodyha (Oudh, Guzerat). The date of their arrival in the District from Jaffna is supposed to be the fifth century A.D. According to Casie Chitty, we learn they "Call themselves Mukuger* from Kuga, the ferryman mentioned in *The Ramayana* as assisting Rama and his retinue in crossing the Ganges on their way from Ayodhya, whence, or some part of Oudh in Hindustan, they say they emigrated." The same author says "that they originally emanated from one of the tribes known as Mookwanas, a race in Kuch or Kuchana, lying west of Guzerat, who from the similarity of the names may appear to have some connection to the Mookwas," or "the Nairs and Mookwas on the coast of Malabar," to whom the Mukuwas bore "a striking resemblance both in their customs and habits."

As regards emigration and settlement in the Island, the same writer gives the following :—

When the coast of Malabar was overrun by the Muhammadans from Arabia, the natives were persecuted, with the view of causing them to embrace the doctrines of the Koran ; in order to avoid which the Mukwas transported themselves to Ceylon, and established their residence in the Malabar Provinces.

It appears that the place where the Mukwas first landed was Kudramalai, whence they emigrated to other parts of the Island, and in course of time formed several settlements. Some time after the arrival of the Mukwas in the District (Puttalam), their chieftain, named Vedi Arasan, had to contend with a rival called Manikka Taleivan, who then presided over the people, dominated Karaiyar, and possessed a settlement on the south side of the District. Manikka Taleivan despatched some of his officers to Vedi Arasan for the purpose of soliciting his daughter in marriage, but, meeting with a refusal, he collected a considerable body of armed men and declared war against the Mukwas, threatening their total destruction. As the Mukwas were at that time a very weak and defenceless people, they concerted with a crew of an Arab vessel which was then at anchor at Kudramalai, and with their assistance slew the rival chieftain and put all his troops to

* Hobson-Jobson (1903) gives the following additional particulars :—
 "Mucua, Mukua, n.p. Malayalam and Tamil, Mukkuwan (sing.) 'a diver,' and Mukkuwar (pl.). [Logan (*Malabar*, ii. Gloss. s. v.) derives it from Drav. *Mukkuha*, 'to dive' the *Madras Gloss.* gives Tam. *Muzhuya* with the same meaning.]—*Manual of the Puttalam District.*

flight. This skirmish is said to have taken place in the plains between Mangalaveli and Kattakadu, and to support their assertion the Mukwas point out an anthill in the vicinity known by the name of Manikkan Puttoo, as the place where the remains of the slain chieftain were interned by the victors, after their revenge had been fully satisfied. In turn for the service rendered them by the Arabs, the whole of the Mukwas embraced the Muhammadan religion, which many of their descendants renounced in favour of Christianity, through the influence of the Portuguese. After the defeat of the Karaiyars, the Mukwas determined to send an embassy to the court of the Emperor in order to ingratiate themselves into his favour. They accordingly made choice of certain individuals for the purpose and despatched them to Sitawaka with many costly presents. When these delegates reached the capital and presented themselves to the Emperor, he received them with uncommon kindness, and granted them several copper sannasas or receipts, whereby the land in the whole District of Puttalam and Kalpenty were allotted to them for their maintenance as *paraveni*, or as it was subsequently designated *koppumari paraveni*, from their breaking off branches of trees and planting them as boundaries to their respective portions of lands, when the division took place. Besides the assignment of land, the Emperor constituted a royal tribunal at Puttalam called Muttrakudam, and appointed eighteen of the Mukwas to be members of the same, under the authority of a Dissawa or Pro-Consul, who was to be annually sent from the court; and also conferred on the said members the title of Wanniya, with the following privilege, viz., "that the offices they held should be hereditary in their respective families; that they should not be capitally punished for any crimes; that they should be exempted from the payment of tythe; and lastly, that their relations to a certain degree should be free from performing any personal labour to Government."

The tenure by which the lands were held exhibited a strong resemblance to the feudal system of Europe, and, according to the original institution, they were not in any way alienable; but in course of time the Indo-Moors (who settled in the District some time after the Mukwas), gaining an ascendancy over them by their pecuniary influence, gradually bought up all their lands for very trifling considerations, so that none of the Mukwas remain at present in possession of their ancestral property.*

As regards their immigration into Batticaloa, it is stated that they were driven out of Jaffna in the fifth century for defiling the temple at Kirimalai by their fish. It is evident that from the very early times they made a confederacy with the Moors to drive out the Timilars, the story of which struggle is written in the names of places in the District. The connection between the Moors and Mukwas is not apparent, unless, as the result of joint expedition against the Timilars,

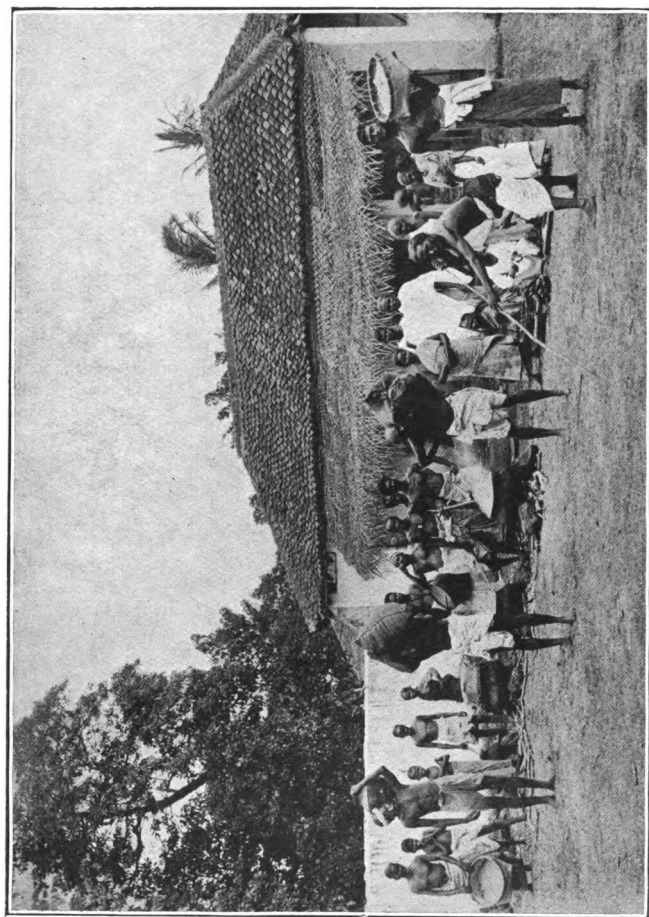
* Ceylon Gazetteer, p. 278.

the former were allowed to settle down at Eravur (the uninhabited country), from which they had been excluded. Other matters in which the races bear a distinct resemblance are (1) that both have seven *kudies*, or tribes ; (2) that both give their daughters in marriage before they are marriageable ; and (3) that mixed marriage between Moormen and Mukwa women are common. In some cases the Mukwa women when married to Moormen do not embrace the Muhammadan religion, but retain their connection with their own people.

The following extract from *The Lamp* is very interesting :—

A strange story is told of an old Vellala man who came to this District from Negapattam long ago, having quarrelled with his people in his own country ; his name was Ottuvarakandan, the first portion of which was evidently a nickname, denoting his quarrelsome disposition. This man brought with him his own servants, including barber and dhoby ; at this time the Mukwars were without either barber or dhoby, and they appealed to Ottuvarakandan to supply them with the necessary barber and dhoby, in order that they might be like the Vellalas, whose privilege it is to enjoy these luxuries. Ottuvarakandan agreed to this, and the Mukwars rejoiced in the use of the barber and dhoby, but Ottuvarakandan was not the man to do something for nothing, and the price he exacted was virtually the independence of the Mukwars ; this the Mukwars bore until they could bear it no longer, and at last driven to extremes they invited him out on to the lake one night that he might see their skill in the use of the bow and arrow in killing fish ; the unsuspecting tyrant went on the expedition and never returned, and so the Mukwars gained their freedom. It is stated that the tyrant left behind him two daughters, whom the Mukwars wished to marry, but the girls rather than submit to the degradation, as it appeared to them, committed suicide.

The Mukwars still use the bow and arrow for night fishing, whilst during the day time they fish by means of nets.



PREPARATION FOR AN ALMSGIVING (பொதுச்சேஷம்).

CHAPTER VIII.

RELIGION AND EDUCATION.

Religion.



THE predominant religion in the District is Hinduism, representing 52 per cent. of the population. Christians and Muhammadans are also largely represented. According to the Census of 1911 there were 79,908 Hindus, 7,466 Christians, 60,740 Muhammadans, and 5,829 Buddhists.

Of the Christian population, Roman Catholicism claims the largest percentage (75) numbering 5,603. It has upwards of 350 years' existence in the Island, and nearly 300 years in the Batticaloa District. It has survived even the persecution by the Dutch heretics. Catholics were to be found in the Batticaloa District at the beginning of the British period. According to the documents in Latin and French in the archives of the Roman Catholic Mission at Batticaloa, Roman Catholicism was introduced into this part of the Island before St. Francis Xavier's time, although as the result of persecutions there was no distinct community here when the great apostle came to Ceylon. It is said that in a letter dated 1st February, 1868, Father A. M. Rauffiaé states that the construction of the first Catholic church at Batticaloa was in 1624, according to some of the oldest inhabitants living at the time. This building is identified with the old church at Thandavanveli; then came the persecution by the Dutch heretics referred to above. It was at this time that a priest named Father J. Vas arrived in the District with the intention of reviving the Catholic faith. It is said that that holy priest coming one night to Batticaloa at the time the *Angelus* was recited by Catholics fell in with some of the faithful and made himself known as a priest. After some time he was betrayed by an apostate and beaten after having been tied to a *vammi* tree, which was much visited and venerated by the Catholics. The small church was set on fire and reduced to ashes, except the statue, which was miraculously preserved. It is said that this statue is still in existence, and that it is carried on the 2nd February on the feast of காளிக்கைமாதா. Soon after the Catholics of Thandavanveli collected funds, and with the permission of the King of Kandy rebuilt their church in 1660. Shortly after St. Mary's

Church was erected at Puliyantivu, and before its completion St. Anthony's Church was commenced. In 1807 the church at Sorikalmunai was built by Pasqual Mudaliyar, and about the same time St. Joseph's Church was erected by Gabriel Vidane. The church at Amirthagali was built in 1822. St. Peter's at Vakarai in 1823, and St. Anna's at Veechikalmunai in 1844 or 1845. There was one school, seven churches, and 1,500 Catholics when Mgr. Bettachine, the Vicar Apostolic of Jaffna, visited Batticaloa.

On the 25th August, 1893, the Eastern Province, with the District of Tamankaduwa, was separated by a brief of the Holy Father Leo XIII. from the Diocese of Jaffna to form the new Diocese of Trincomalee, the first titular bishop being the Right Reverend Doctor C. Lavigne, S.J.

The second strongest Christian sect is the Wesleyan Mission. In 1814 the Reverend William Ault, a Wesleyan Missionary, opened work in connection with the Wesleyan Missionary Society in Batticaloa. After a few months' work he died, and the William Ault memorial hall facing the esplanade marks the spot where he is buried, the first Wesleyan Missionary who died in Asia. The Mission now carries on its operations from Katiraveli to Panama.

The Church of England has a total membership of 428 in the District. The chief centres are at Batticaloa town, Navatkuda, and Valaichenai. The work at Valaichenai is chiefly among the Veddass.

In spite of Christianity, however, Hinduism in all its forms and superstitions still holds the predominant influence in mundane affairs. In almost every village is to be found the emblem of "Pillayar"* (Ganesha), who is supposed to protect both the people and their cattle.

Education.

There are only eight Government vernacular schools in the District, six of which are boys' schools, and the remainder mixed schools; but boys' elementary education is fairly well provided for, thanks to the various missionary bodies at work in the District. In the wild parts, of course, schools are few and far between. Attempts have occasionally been made to establish schools in jungle villages, but owing to the nomadic condition of the people, such schools have generally to be abandoned sooner or later.

* "Pillayar" is the "St. Julian" of travellers.



RIGHT REV. DR. C. LAVIGNE, S.J., FIRST TITULAR BISHOP OF THE
DIOCESE OF TRINCOMALEE.

The following table shows the number of schools in charge of the Missions and other bodies and the average attendance thereat :—

	Boys.	Girls.	Mixed.	Total.	Average Attendance.	
					Boys.	Girls.
Wesleyan Mission ..	3	9	70	82	2,732	567
Roman Catholic Mission.	3	2	33	38	961	291
Church of England ..	1	—	7	8	325	39
Hindu..	—	—	10	10	516	161
Muhammadian (Koran)..	—	—	45	45	1,114	97
Government ..	6	—	2	8	686	8
Total ..	13	11	167	191	6,334	1,163

With the exception of the eight Government vernacular schools and the Koran schools, all the rest are grant-in-aid institutions.

There are four industrial and two training schools in the District. Lace-making and embroidery are taught at the girls' industrial school in charge of the Roman Catholic Mission ; printing, book-binding, and carpentry at the boys' industrial schools.

The District School Committee has erected a new school at Oddaimavadi to accommodate two hundred children. Extensions to the schools at Addalaichenai, Saintamarutu, and Marutamunai have also been completed during the year. The eight Government schools are at Kattankudi, Marutamunai, Saintamarutu, Sammanturai, Addalaichenai, Irakkamam, Eravur, and Oddaimavadi.

Special mention must be made of the Roman Catholic College, St. Michael's. The buildings are the finest in Batticaloa, and the College must rank high amongst schools in Ceylon. It is a fine monument to the devotion and zeal of the Roman Catholic Mission. In spite of the war, which has very seriously crippled the resources of the fathers, electric light has been installed this year in the buildings.

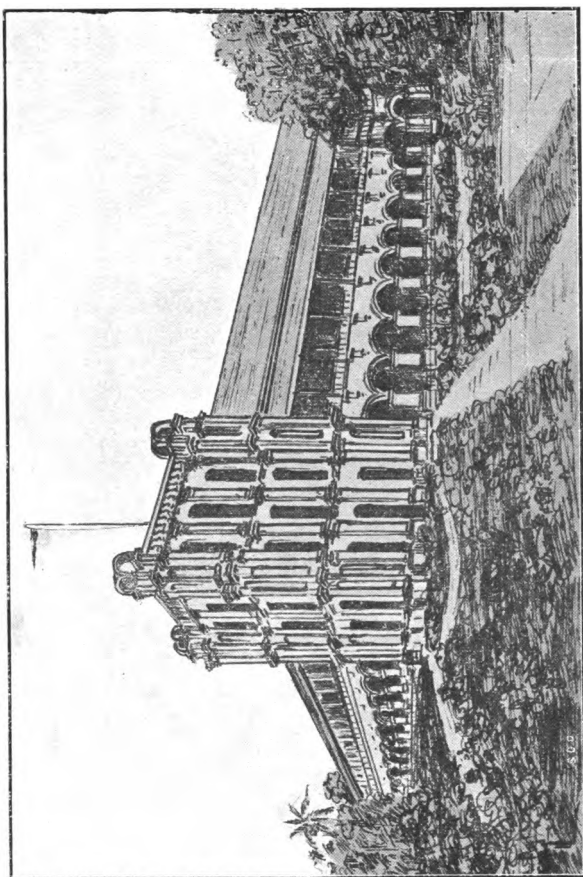
It is said that the number of girls attending schools and the number of female teachers is lamentably small, and there appears to be very little desire for female education in the District.

The following account by Cordiner in 1807 of a Sinhalese (evidently a Tamil school at Singalavady, on his way to Periyaturai, is meant) school at Periyaturai, about two miles from Batticaloa, may be quoted with advantage :—

The appearance of the children were extremely gratifying, and the deportment of a teacher, only fifteen years of age, particularly interesting. His complexion was fair, and his manners denoted mild and amiable dispositions. The scholars are smart and

tractable, displaying sweet serenity in their countenances. Their hair is nicely combed, plaited, and fixed in knot resembling a cockade with a silver pin in it; sometimes on the right and sometimes on the left side of the head. A little thin hair is combed down upon the face, and at the back of the neck the hair is cropped quite close. The costume is handsome and becoming; but when the youth arrives at the age of puberty, the knot is tied behind, and all its elegance disappears. The children of the first class inhabitants wear gold rings about their necks, legs, and arms, but no other articles of dress, excepting a piece of printed muslin about the waist. They sit upon the ground on mats with their legs under them, seemingly very attentive to their tasks, which they read and repeat with as much vociferation as possible. The music of their voices resembles in some degree the quick notes of a harpsichord. They learn the letters in the same manner as the Sinhalese, and all the other nations of India, by writing them in sand upon the floor or a stone bench, at the same time singing their names and the characteristics of their formation, as if in writing the letter A, they were to say A is one line up, another down, and one across. Boys of five years of age write after this method with great facility and neatness. Those more advanced write or engrave with a stylus or piece of pointed steel fixed in a brass handle on slips of talipot or palmyra leaves, which are thicker than parchment, and of a nature no less durable. When the writing is finished, they sometimes rub over the leaves with a black juice, which fills up the characters, making them look bright and beautiful.*

* *Cordiner*, Vol. I., pp. 258-9.



ST. MICHAEL'S COLLEGE, FINEST IN EAST CEYLON.

CHAPTER IX.

CLIMATE.



THE Batticaloa District lies almost within what is sometimes termed the "dry zone of Ceylon," the average rainfall being 59 inches. It is not much affected by the rains of the south-west monsoon. The water supply, upon which health so much depends, is chiefly given by the rains of the north-east monsoon from October to December, practically the whole of the rest of the year being one long spell of hot weather. The hottest season is from June to September, when the dry land wind* blows, parching the grass and the leaves and causing suffering to men and animals.

As regards temperature, Batticaloa comes sixth in the list of meteorological stations, judging from the "average monthly mean temperature" for the last forty-three years (thirty-nine to forty-three). The stations hotter than it are Jaffna, Mannar, Puttalam, and Colombo.

Batticaloa is only 26 feet above sea level (14 feet higher than Mannar), which partly accounts for its coming so low down in the list of meteorological stations.

In what is termed the "dewy season," i.e., from December to February, when there is heavy dew on the ground at nights and in the early mornings, there is great variation in the temperature, with the result that the nights are very cold in some places. The truth of this is illustrated in the familiar Tamil saying *தையும் மாசியும் வையகத்துறங்கு*, meaning that during January and February one should sleep in a house the roof of which is covered with straw.

The first disastrous cyclone which is said to have caused great havoc at Batticaloa was in 1845. A storm of unparalleled severity swept over Batticaloa between the hours of 1 and 8 o'clock in the morning of the 10th March, 1907. The main road to Badulla and the South Coast Road up to the 40th milepost were rendered impassable for wheeled traffic by the number of trees found across. Consequently the mails were delayed and a runner service instituted till the obstructions were removed for the resumption of the coach service. All the telegraphic communications between Batticaloa,

* This hot blast is known as *Kachchan*, from *Cacha*, the Portuguese term for the south-west monsoon.—See Journal R. A. S., C. B., Vol. XI., No. 41, p. 452.

Colombo, Trincomalee, and Kalmunai, i.e., with all the other parts of the Island, were interrupted from 10th night to 15th noon.

The steamship "Lady Havelock" stranded off Kalkuda. The captain finding it impossible to make headway against the gale beached the vessel to prevent a worst disaster. No lives were lost, and the cargo was safe. A native schooner, "Abdul Hamid," was totally wrecked. Of her crew of fourteen, six were saved, and the rest were missing. Three lighters at Kalkuda were also wrecked. The brig "Mohammedu Saundary" was also wrecked at Kirankulam with a cargo of loose paddy. No lives were lost. The schooner "Saundra Letchimy" foundered off Punoehchimunai. Six out of eleven lives were lost.

The damage done in town was considerable, but the ravages caused by the storm were much more serious in the south than in the north of the District. Numbers of houses between Batticaloa town and Kalmunai were wrecked and the villagers rendered homeless. Thousands of coconut trees were bodily uprooted and blown down. The cyclone is said to have commenced in the north-east, veering to the east and south-east.

The Cheddipalayam resthouse suffered considerable damage to roofs and walls, and the furniture was wrecked. The Kalmunai resthouse, a substantial building with Mangalore tiles, was practically unroofed, and much damage done to the furniture and crockery. The old and new salt stores at Kalmunai were both damaged and practically unroofed. The roof tiles and rafters of the wards of the Kalmunai hospital came down simultaneously, with the result that all the inmates were submerged in débris until it was removed. The only buildings which remained intact were the small outbuildings which had no walls. Five patients died, and several were injured. Some ran away for good.

Coconut estates suffered greatly, 50 per cent. being reported to represent the average loss of trees on all estates in the Eruvil, Porativu, Karavagu, and Akkarai pattus. The storm was more severely felt from about the $6\frac{1}{2}$ milepost on the South Coast Road to Akkaraipattu (about thirty-eight miles south). One cannot do better than quote the following from the report of Mr. E. F. Hopkins, Government Agent of the Province at that time, to show the extent to which the coconut industry has suffered in the District :—

About the 4th and the 6th miles I noticed two gardens where coconut trees appeared to have been wrecked by a whirlwind, but the damage was not general. From this point the violence of the storm appears to have increased. About the $6\frac{1}{2}$ mile I noticed

that a garden had lost about one-third of its trees. Near the 10th mile I observed a garden which had lost fully 50 per cent. of its trees, and south of this the destruction is appalling. Onward to the 20th mile the sight is most pitiable. The trees have been swept down wholesale, in some places not a single tree escaping. Coconut and arecanut trees were snapped across, twisted round, torn up by the roots. Many trees left standing had their crowns and leaves so battered that they cannot survive. I am utterly unable to describe the scene of desolation over this stretch of the road, and indeed no words of mine can do justice to it. A large number of houses have been crushed by falling trees, or have had the roofs blown clean away.

The village of Karunkodditivu in Akkaraipattu is utterly wrecked. Most of the trees are destroyed, and a large number of the houses. Two thriving young coconut estates just beyond 38th mile are destroyed. The trees being young have not been uprooted, but they are so battered, twisted, and damaged that few will survive. Much beyond this the damage did not extend. It is a marvel that there was not serious loss of life in this village, for there is such a network of fallen trees, that on the night of the storm it must have been almost impossible to move about the compounds or along the lanes.

In fine, it is no exaggeration to say that from the 10th to the 40th mile south of Batticaloa the coconut industry is ruined.

The approximate cost of damages to coconut and other trees, houses, and buildings exceeds four million rupees, exclusive of the value of a large number of black cattle, goats, and sheep.

Subjoined is a statement of the damages caused by the cyclone furnished by the Chief Headmen to the Government Agent (*vide* page 585 of Sessional Paper XLI. of 1907) :—

Damages caused by Cyclone.

Pattu.	Number of Persons killed.	Number of Cattle killed.		Number of Coconut Trees blown down.	Estimated Value of same.	Number of other Trees fallen: Jak, Palmyra, Cadju, &c.
		Black Cattle and Buffaloes.	Goats and Sheep.			
Manmunai North ..	4	103	(Not given)	28,220	Rs. 235,786	13,253
Manmunai South ..	10	206	(do.)	16,481	82,515	(Not given)
Eravil Porativu ..	13	304	45	96,047	960,470	26,861
Karavaku ..	12	287	(Not given)	180,215	1,802,150	(Not given)
Sammanturai ..	17	157	102	5,159	51,115	(do.)
Eravur Korala ..	8	41	28	3,280	29,795	(do.)
Akkaral ..	—	329	(Not given)	41,640	279,159	(do.)
Panama ..	—	2	(do.)	4	30	(do.)
Bintenna ..	—	7	(do.)	7	50	(do.)
Total ..	64	1,436	175	371,053	3,441,070	40,114

Damages caused by Cyclone—*contd.*

Pattu.	Number of Houses, Temples, Churches, &c., blown down.	Estimated Cost of Damage to same.	Estimated Damage to Paddy and other Grains.	Cost of Repairs of Buildings and removal of Trees.	Grand Total.
					Rs.
Manmunai North ..	412	22,719	17,100	(Not given)	308,461
Manmunai South ..	(Not given)	14,383	36,617	5,615	166,597
Eruvil Porativu ..	1,063	8,950	4,850	8,950	1,020,638
Karavaku ..	(Not given)	24,350	7,250	29,840	1,846,090
Sammanturai ..	351	7,945	55,590	(Not given)	130,762
Eravur Koralai ..	(Not given)	1,371	850	2,457	34,576
Akkarai ..	(do.)	24,589	31,137	17,987	358,243
Panama ..	16	226	167	326	1,335
Bintenna ..	(Not given)	1,200	1,300	(Not given)	5,315
Total ..	1,842	105,733	154,861	65,175	3,872,017

Meteorological.

The following schedule showing the average meteorological observations taken at Batticaloa and the monthly rainfall was kindly prepared and furnished by the Superintendent of the Observatory, through the courtesy of Mr. W. C. S. Ingles, Surveyor-General :—

Temperature and Rainfall at Batticaloa.

Month.	Average Monthly Mean Temperature (1916).		Monthly Rainfall (1916).	
			Inches.	Days.
January .	..	77·8	..	13
February	..	78·5	..	6
March	80·7	..	5
April	83·2	..	5
May	84·7	..	4
June	85·2	..	3
July	84·6	..	4
August	83·9	..	6
September	..	83·6	..	6
October .	..	81·7	..	13
November	..	79·4	..	18
December	..	78·0	..	19
Year	81·8	63·13	102

Subjoined schedule shows monthly rainfall during the last five years. It may be mentioned that the rainfall for January, 1913, is more than that of the corresponding period for the last forty-seven years, and hence the highest recorded flood of that year :—

Month.	Rainfall.				
	1912. Inches.	1913. Inches.	1914. Inches.	1915. Inches.	1916. Inches.
January	1·20	53·21	16·74	23·85	2·40
February	0·20	3·50	1·31	0·70	0·33
March	1·40	0·35	2·94	4·54	1·82
April	2·36	0·75	0·92	1·19	2·76
May	1·67	0·92	1·20	1·90	1·81
June	1·60	0·08	2·22	0·39	0·04
July	0·34	0·65	0·32	3·14	6·22
August	0·77	2·12	2·30	0·53	2·37
September	0·17	0·20	1·52	2·04	4·73
October	10·21	5·90	11·95	5·19	3·88
November	12·56	10·99	25·25	10·48	12·15
December	14·39	35·26	23·36	13·02	7·72
Year	46·87	113·93	90·03	66·97	46·23

Floods.

In 1878 there was a huge flood such as had not been known for forty years to the oldest inhabitant in the District. During the first week of January, 1878, the streams rising in and beyond the borders of the Batticaloa District became flooded to such a degree that the water overflowed their banks and, combined with the local rainfall, submerged all the fields and lowlands stretching along and away from the margin of the Batticaloa lake; extensive losses of private property and crops, buildings, live stock, &c., resulted, while the damage done to public property was exceedingly great.

The Government tanks breeched were Rugam, Pulugunawa, Divilanai, Rotawewa, and Panama. Traffic on the road to Badulla for a time was interrupted owing to the destruction of a number of bridges. A great deal of the growing *munmari* crops were swept completely away, and many fields were so covered with sand washed down from the rivers that a large extent remained unfit for cultivation for some time. Those crops which were uninjured by the flood were immediately afterwards attacked by a plague of flies, when settling on the young ears suck the sap in the tender grain of paddy, leaving

nothing but husks. In many fields at least three-quarters of the crop that survived the rainfall and flood were lost in this way.—*Administration Report, 1878.*

This is still mentioned with awe as the flood which rolled away elephants. It is said that the water rose to a height of 9 feet at the fort, and that the Kachcheri was flooded. The flood of 1904 did not cause such distress as that of 1878. In the same year (1904) there was famine, which, however, was not severe as that of 1906. Had it not been for the relief works opened up at a cost of about Rs. 37,000, thousands would have died of starvation.

In 1913 there was a flood which was even higher than the recorded flood of 1878 to the personal knowledge of several old inhabitants who had vivid recollections of the severity of the flood in 1878. Curiously enough both the floods were in the month of January, as all the rainfall of the year is practically limited to the period December to January in this District. Below is a statement of the rainfall in Batticaloa for the months of January, 1903 to 1913 :—

January.	Inches.	January.	Inches.	January.	Inches.
1903 ..	6·57	1907 ..	10·53	1911 ..	3·93
1904 ..	20·66	1908 ..	10·86	1912 ..	1·20
1905 ..	10·57	1909 ..	3·06	1913 ..	53·21
1906 ..	2·15	1910 ..	13·92		

The Batticaloa Lake, the normal of which is about mean sea level, rose steadily until it reached 6 feet 9 inches above mean sea level, the average rise being about 2 feet in 24 hours, the roads in Batticaloa town itself were under water to a depth of 3 feet, and cart and vehicular traffic of all kinds was at a standstill; the flood reached its maximum level on the 10th January.

The Batticaloa Lake discharges into the sea at a point about three miles north-east of Batticaloa town, and the bar at this point is the cause of serious anxiety to the residents and shippers, as during the dry weather, the south-west monsoon, the action of the waves on the beach cause the bar to silt up to such an extent that it becomes at times entirely blocked. In times of flood, therefore, the sand bar has to be cut, in order to allow the flood waters to escape; the bar in January, 1913, was open, but it proved incapable of discharging the flood water in the lake, and it was necessary to increase the waterway; this was accomplished by cutting what is known as the Dutch Bar. This bar was cut on the 10th January by a small cutting about 3 feet wide, and on the 11th the cut had widened to 200 feet and about 6 feet deep. On the 12th the lake had fallen to 5 feet 6 inches above mean sea level, and it

continued to fall at the rate of about 1 foot a day, until the lake resumed its normal level; the damage done to houses and property during these few days was very considerable, no less than 4,865 houses being reported as having collapsed or been seriously damaged; it is, therefore, very necessary that some means should be found of keeping the bar permanently open. The problem of how best to do this at a reasonable cost is a very interesting one.

In addition to the damage done to private property, the following is the estimated damage to Government works :—

	Rs.
Irrigation Department ..	73,000
Public Works Department ..	84,070
Sanitary Board ..	1,072
Minor Roads ..	4,785
Resthouses ..	1,696
Government schools ..	1,009
Total ..	165,632

The flood is believed to be a record one, and valuable information has been secured as to the height that flood water may be expected to rise, and it is to be regretted that, owing to the nature of things, it was impossible to secure any information as to the run-off from the watershed of Rugam, Ambarai, and other large tanks in the District.—*Floods in Batticaloa District, 1913*, by J. H. Fraser, A.M.I.M.E.

Steamship "Salfordia" stranded on a reef about a mile out to sea in front of the Kalmunai resthouse. The crew of the stranded steamer came ashore in the ship's boats, and were safely brought through the surf by the local fishermen, headed by Messrs. Stanley Green and A. E. Byrde. One of the boats was smashed. Mr. Green is said to have previously paid Rs. 100 to induce some of the Moor fishermen to take out a message to the master of the ship as the sea was very rough. The steamer was a total loss.

A consignment of 3,000 bags of rice was obtained from Government, in addition to 1,231 bags bought locally, for free distribution, and sale to traders, Government contractors, and planters at cost price. The value of the rice distributed free to destitute persons amounted to Rs. 9,913, and the value of the rice sold on Government account is Rs. 23,863·93.

A great many cattle were reported drowned by flood, although no estimate can be made of the number. In spite of the precautionary steps taken to prevent loss of lives, three men were drowned in or near the lake during the flood, and six men were killed by fall of houses.

Shipwrecks and Disasters along the Coast.

The following are the noteworthy disasters to steamers along the Batticaloa coast during the last twenty-eight years :—

“ Khandala ” struck on a rock at Batticaloa Bar, but was re-floated in 1883.

“ Macgregor ” totally wrecked on Komari reef.

“ Brenus ” wrecked at Dutch Bar.

“ Laleham ” stranded at Batticaloa on 27th April, 1884, but was re-floated.

French Barque “ Gol ” stranded near Kallar in 1886.

“ Clan Lamont ” totally wrecked on the rocks at Vandalooos Point on 2nd May, 1891.

“ Nieman ” broke her shaft and foundered at Katiraveli on 22nd January, 1893.

“ Lady Gordon ” struck a rock at Batticaloa Bar in 1897, but got off with a change of wind.

German steamer “ Lydenfels ” ran ashore at Kurucal madam in 1905, but was successfully re-floated.

“ Lady Havelock ” ran aground at Kalkuda in the great cyclone on 10th March, 1907.

“ Trowbridge ” struck Komari reef on 8th April, 1907, but re-floated on the 21st.

“ Amaryllis ” of the Stag Line wrecked at Vandalooos Point, near Kalkuda, in February, 1908.

“ Sir John Jackson ” of the Westminster Line stranded off Batticaloa and totally wrecked in September, 1908.

“ Cymeric ” ashore on Komari Point, 16th May, 1910 ; towed off May 20th.

“ City of Mysore,” Komari, 1915.

“ Eugenia ” stranded off Cheddipalayam ; totally wrecked in 1918.

“ Koti Kisthi Mobarak ” caught in a storm, broke her mast and rudder, and drifted north of Forest Bungalow at Mankerni. January, 1920.

“ Botanist ” stranded off Komari, March, 1920.

CHAPTER X.

HEALTH.



THE fact that the bulk of the population has for years remained stationary, taken with the fact that there is no immigration into Batticaloa, is an indication that the District cannot be very healthy.

Apart from the ordinary malarial fever, it has had to contend with frequent famine, as well as smallpox and cholera. Parangi and leprosy may be said to be the chief endemic diseases.*

Murrain of an unusually virulent type broke out early in 1870 and spread within a space of six months over the greater part of the Province, destroying no less than 8,579 head of cattle; a serious loss, where the cultivation depends so much on the aid of the buffaloes.

Towards the end of 1877 cholera is said to have broken out in Marutamunai and other villages, and made its appearance again in February, 1878.

The following is an accurate account, from the Administration Report of the Government Agent, of the outbreak of rinderpest in the District in 1909 :—

In spite of the efforts made, the disease continued to spread with alarming rapidity, mainly owing to the apathy, ignorance, and absence of public spirit displayed by cattle owners, and to lack of energy on the part of a large number of headmen. By the end of May no less than 13,833 cases of disease had been reported to the headmen. According to the headmen's reports, which are probably exaggerated, no less than 47,986 cattle were affected by the disease up to the end of the year. The total number of deaths was 43,808, and of recoveries 4,178, showing an average mortality of 91 per cent. The expenditure incurred in the Batticaloa District in the burial of carcasses of buffaloes, neat cattle, wild buffaloes, wild pigs, and dogs amounted to Rs. 13,671.

* Smallpox, called by the natives *vaisuri* (වෘශ්චි) is looked upon with dread, as being a special manifestation of divine displeasure. A horrible account of the misery and devastation caused by the outbreak of 1799-1800 in the Batticaloa District is given in Cordiner's *Ceylon*. (See also the *Ceylon Almanac*, 1846.) Vaccination was introduced in the Maritime Districts in 1802, and into the Kandyan Districts in 1816.—*A Report on Smallpox*, by J. Kinnis, M.D., Superintendent of Vaccination in the Colombo District, 1835.

The following extract from the Administration Report for 1910-11 by Mr. J. O'K. Murty, Government Agent, shows the health of the people in general :—

The diseases which afflict the people most are malaria, dysentery, diarrhoea, parangi, sore-eyes (ophthalmia), and rheumatic affections. Malarial fever is prevalent during the greater part of the year, and at its worst in February and March, after the wet season. During the period under review 62,120 cases were treated at the different hospitals and dispensaries in the Province.

Parangi is endemic, and prevails throughout the Province, chiefly in Koralai, Sammanturai, Akkarai, Manmunai, and Koddigar pattus. 7,379 persons were treated for this disease at the different medical stations ; but Dr. Kalenberg, Provincial Surgeon, does not think that this represents half the number of persons affected. The Vanniah of Manmunai North reports that this disease is increasing rapidly in Manmunai pattu. It is unfortunate that the sufferers are too numerous to be properly segregated, so as to prevent their spreading the disease.

There are 131 known cases of leprosy in the Province, mostly in the neighbourhood of the Batticaloa Lake. Of these, thirty are in Kalmunai leper wards, three are allowed home isolation, and the rest are at large. An ideal site for a leper asylum, for which Rs. 100,000 has been voted, has been found in the Island of Mantivu in the Batticaloa Lake, about $1\frac{1}{2}$ miles from Batticaloa. This Island is about 100 acres in extent, and has paddy fields, coconut groves, and other fruit trees, and a soil fit for gardening. Its only drawback is the lack of water during the four driest months of the year, but now that the Batticaloa water supply scheme has been sanctioned, this drawback will disappear, as the Island can be supplied with water from Batticaloa. The Island is surrounded by deep water at the driest season of the year. Escapes have been numerous from the Kalmunai Leper Wards—there were twelve during the past eighteen months—but it would be much more difficult for lepers to escape from this Island.

CHAPTER XI.

IRRIGATION.



AT a period long anterior to European intercourse with the East, Batticaloa District, under the rule of its native sovereigns, produced rice sufficient to support a resident population far more numerous than it possesses at present. Of the amount of the supply, some general idea may be formed from the many extensive irrigation works to be met with in almost every part of the District. Vast tracts of the country, now lying fallow or covered with vegetation of several decades, once abounded in grain. The irrigation works of Batticaloa are amongst the largest and most notable in Ceylon.

Digba Vapi or Maha Kandiya Wewa.—This reservoir is mentioned in the *Mahawansa* (Vol. I., p. 93) as being in existence during the reign of Kakka-Vannia Tissa, the father of Duttha Gamini, that is some years prior to 161 B.C. Its importance in those early times may be judged from the fact that the king's second son, Chadda Tissa, who succeeded Duttha Gamini on the throne, was specially stationed at it "to superintend the agricultural works in progress," possibly a reference to the reclamation of the irrigable lands to which it supplied water.

The place is occasionally mentioned in later times. In the middle of the seventeenth century, at the time of the first arrival of the Dutch in Ceylon, the country about it was termed "a rich, prosperous, and populous district" (*Mahawansa*, Vol. II., p. 332).

This reservoir has never been satisfactorily identified; but as it was certainly in south-eastern Ceylon, and a work of great importance, there is every probability that it is the tank now known as Kandiya-kattu or Maha Kandiya, a reservoir which has been supposed to be capable of irrigating 10,000 or even 20,000 acres of rice fields. The "prosperous and populous" neighbourhood of the work is totally abandoned; with the exception of two small hamlets, all have relapsed more or less into its original wild forest.

According to the topographical survey, the reservoir is supposed to be narrow, but very long in the direction parallel to the bank. It was formed near the foot of the Kandyan mountains by raising a low embankment across a hollow on each side of a central stretch of high ground, so as to retain a

great sheet of water that was, perhaps, six miles in length parallel to the bank, but possibly less than one mile in width on the average. Although so large, it seems to have had a very limited catchment area, but water may have been diverted into it from an adjoining river (Parker's *Ancient Ceylon*, p. 396).

The following account appears in the *Ceylon Manual* :—

The lakes, or more correctly the tanks, of Batticaloa are among the largest and most notable in Ceylon. They contributed in a large measure to the wealth and glory of ancient Lanka. It is an established fact that the south and south-east of Ceylon was in ancient times the most fertile portion of the rice-producing parts of the world, and that in the southern portion of Batticaloa and in the Hambantota Districts a large export trade in rice was carried on. It is averred by historians that it was to the productive wealth of this portion of the Island that Ceylon owed its proud ancient title of the Granary of the East. Traces of an inland canal, which connected the lake region of Batticaloa to the Hambantota-Tissamaharama region, have been discovered by some surveyors lately. This lends colour to the fact that in ancient days between these two rich rice-growing districts was a great and necessary traffic by means of a water-highway, and that Hambantota served as the rice emporium of this part of the Island, if not of the whole Island itself. As the result of the unhappy vicissitudes which the Island underwent during the recent centuries, the tanks fell into utter disrepair and were abandoned. But under the statesmanship of Governor Sir Henry Ward, the work of restoring these tanks was taken up, Mr. J. W. Birch being the able administrator of the Province at the time. Sir Henry's undertaking was followed by successive Governors, and almost all the tanks have been partially or completely restored. These are: Amparai (in area 850 acres) can hold 290,000,000 cubic feet of water, and irrigates an area of 6,000 acres; Irakkamam (in area 1,200 acres) can hold 513,000,000 cubic feet of water, and irrigates 6,000 acres; Sakamam (in area 448 acres) can hold 155,000,000 cubic feet of water, and irrigates 1,200 acres; Chadayantalawa (in area 400 acres) can hold 140,000,000 cubic feet of water, and irrigates 1,100 acres; Rugam (in area 2,800 acres) can hold 975,000,000 cubic feet of water, and irrigates 10,000 acres. The latest large schemes are the Vakaneri and Unnichchai schemes, which are expected to irrigate 13,000 and 19,000 acres respectively.

The period at which the larger irrigation works fell into disrepair, and the causes of their abandonment are subjects which it may not be out of place to discuss here. It is worthy of record that the period most fruitful in disaster to these works within modern times, was coincident with the abolition of *rajakariya*, or about 1833. However opposed to European ideas of social polity, the system of forced labour was not

altogether unsuited to the character of the rural population. Its abolition struck at the root of those very liberties which it was intended to preserve. It destroyed that power of co-operation among the people, by which alone irrigation works could be kept in working order; it abolished the power to compel the owners of a share in communal property to contribute his quota of work for the maintenance and protection of that property. Thus, what was everybody's business became nobody's business, and the industrious majority were placed at the mercy of the indolent few. From this time forth many works which had already fallen into decay went from bad to worse. Sir Henry Ward contrasted the British policy with that of the Dutch in these words: "The Dutch by wise regulations continued the labour of the rice-growing districts for the maintenance of the dams and canals upon which the common prosperity depended. The British Government proclaimed by beat of tom-tom that no community of labour was required, and that any headman who called out the working men of his district for the purpose of repairing dams or keeping the banks of canals would be dismissed."—Despatch No. 31 of 27th February, 1857.

The abolition of *rajakariya* left them freedom, but it gave the rural population no substitute for the system under which the nation had lived from time immemorial. Accustomed to be led like children, and to look up to a strong central influency for guidance and help, they found themselves suddenly deprived of all power of action for common good. Wanting the strong will which once led them, continuation became impracticable, with the result that the tanks and water-courses, hitherto maintained under the action of the *rajakariya*, were allowed to fall into disrepair.

The Batticaloa irrigation works* were undertaken by Sir Henry Ward at the suggestion of Mr. Birch in the year 1858, and completed at a cost of £18,039.

The circumstances of the Eastern differ from those of other Provinces, in that its irrigation works were maintained by the Dutch in a state of efficiency, and had not been allowed, as elsewhere, to revert to jungle during many centuries. The condition of the works under the Pattipolai-arū in 1856 are thus described in a report by Mr. Birch, the Government Agent at that time: "The dams of the splendid reservoirs were kept in perfect order till 1833. The abolition of compulsory labour prevented calling out people, and though once or twice temporarily repaired by a few enterprising cultivators, they have at last fallen into perfect decay and are now utterly

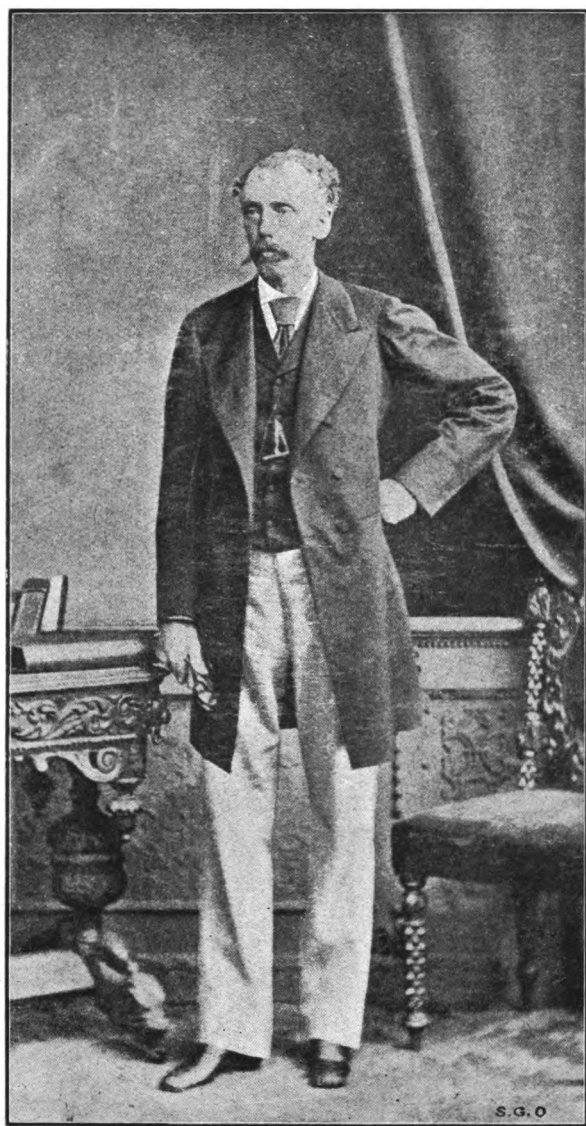
* This refers to Irakkamam and Sakamam schemes.

useless for the retention of water." (Volume of Sir Henry Ward's Minutes and Speeches, page 291.) The extent of the decay consequent on the abolition of all communal machinery may be gathered from a report by the Government Agent of the Province in 1867, who calculated that 63,360 acres of paddy land had been abandoned on account of the decay of irrigation works. The consequence was that the people were driven to chena cultivation for their support, and the large area necessary for this wasteful form of cultivation led to abuses and land disputes, which could only be checked by the most drastic regulations. Sir Henry Ward was, however, not slow to realize that this Province possessed of these essentials to make irrigation a success, namely, "a super-abundant population, an unlimited supply of land and water," and after the enactment of the Paddy Ordinance, which gave once again legal validity to ancient customs, embarked, through the agency of Mr. Birch, upon the systematic restoration of the old works. Since that time the record of progress in this Province has been bright and continuous, its only blemish being a disregard of financial considerations, which has occasioned an annual charge upon revenue for the maintenance of an industry that, on the whole, is capable of its self-support.

The prosperous condition of paddy cultivation in the Province is so generally admitted that few figures need be cited in its illustration. In 1869 6,000 bushels of paddy and 43,000 bushels of rice were imported for the supply of the population. In 1916 the visible coastwise exports were 7,195 bushels of paddy and 153 bushels of rice, besides large invisible exports which were sent inland to the Province of Uva.

The beneficial effect of Crown works in this Province may be gathered from the fact that, while the total extent of paddy cultivation has increased since 1870 by 17,298 acres, the new land cultivated under Crown works amounts to 32,406 acres, thus indicating that lands outside the influence of these works have been abandoned in favour of lands where certainty of supply was assured.—Captain Sir John Keane's Report on Irrigation in Ceylon (Sessional Paper XLV. of 1905).

To sum up. The Portuguese Government appear to have done nothing in the way of irrigation, nor to have taken any interest in the agriculture of the District, as their jurisdiction did not extend beyond the town of Puliyantivu. Under the Dutch Government agriculture and irrigation received much attention, as proved by Sir Henry Ward in one of his minutes, where he says that "the most thrifty of our predecessors, the Dutch, found it good economy to encourage agriculture in the low-country by costly works, which we have allowed to



**J. W. BIRCH, THE GREAT BENEFACTOR OF BATTICALOA, NOTED
FOR HIS FORWARD POLICY IN THE RESTORATION OF OLD,
AND CONSTRUCTION OF NEW, IRRIGATION WORKS AND
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IN THE DISTRICT.**

fall into decay." Mr. Franke, Chief of the District, is said to have "erected certain dams at Kudavillu and Ambaravillu, closing the opening of the reservoirs and rendering them capable of retaining a large amount of water. Mr. Burnand repaired Amparai, and erected a large dam at Irakkamam ; he also constructed a dam on the river for filling these reservoirs and impounding the flood water. These works were kept in repair until the abolition of compulsory labour in 1832, after which, there being no means of securing the necessary yearly upkeep, they were neglected and gradually destroyed."—*Ceylon Manual*.

The new Irrigation Ordinance, No. 9 of 1856, which was found to act so well so far as it was carried out, was but partially brought into operation. It provided for certain sections of the Island only, namely, those in which there were large tracts of paddy land dependent on a single source of irrigation, with a comparatively large number of proprietors, whose interests were identical. This partiality of operation and want of provision for the interests of the whole Island was assigned by Mr. Twynam as one of the chief reasons for its want of success.

A brilliant exception to this want of success was, however, presented by the Batticaloa District, a result due to the energy and ability of Mr. Birch. By his report on the state of the tanks in the Eastern Province sent in to Sir Henry Ward in 1856, he persuaded the Government to expend on their restoration. He pointed out how the Dutch had, under the administration of Mr. Franke and Mr. Burnard, erected dams at Andivillu, Ambaravillu, and Irakkamam ; and it is interesting, as indicative of the sentiments entertained by the natives of the district towards irrigation, to learn from Mr. Birch that Mr. Burnard's name was still revered at the time the report was made for his efforts in this direction. The work of restoration was interrupted by the conquest of the Island by the British, but the works restored were kept in good repair till 1833, when the system of maintaining them by communal labour was abolished. Their subsequent speedy ruin affords a striking instance of the unexpected and disastrous results of the well-meant recommendations of the Commission of 1832 and the consequent legislation. Mr. Birch pointed out how peculiarly favourable the Batticaloa District was for the carrying out of the Ordinance of 1856. At his suggestion Sir Henry Ward took up the Irakamam scheme. In no part of the Island was the Ordinance of 1856 so successfully or thoroughly enforced as in the Batticaloa District under the supervision of Mr. Birch. And, like his

Dutch predecessors in the restoration of Irakkamam, Mr. Birch's name is now held in grateful remembrance by the inhabitants of the district as that of the man to whom the enormous extension of cultivation in the district, and the position it now holds of being the chief rice exporting district in the Island, is mainly due.

The new Irrigation Ordinance, No. 9 of 1856, was brought into force during Sir Henry Ward's régime, and is said to have amply verified the anticipations of its projectors. Since that time the record of progress has been bright and continuous. The chief work begun, under the Irakkamam-Amparai scheme in Sir Henry Ward's time, was Rugam (Rs. 159,685), Pulugunavi (Rs. 54,342), Kadukkamunai (Rs. 33,679), Sakamam (Rs. 37,110), Divulane (Rs. 43,924), Chadayantalawa (Rs. 55,926), and the Senkalpadai and other anicuts (Rs. 88,297).

The major irrigation works, which are all in charge of the Irrigation Department, were maintained in fair order. The tank at Unnichchai has been practically completed, and has filled for the first time. The bund has been closed, and the spills completed up to 2 feet below final crest level.

The work done under Pattipolai-arai scheme during the year has all been on the Madugaha-ela anicut and the supply channel to Kondaivettuvan, both of which works are approaching completion. Extensive repairs to Kaliodai anicut were also effected. It is proposed to erect a bridge over the Odanga river in Samman-turai for the convenience of the paddy cultivators.

Among the minor constructions, an apron was constructed in Vakaneri spillway, the main sluice at Irakkamam was repaired, and the sluice on Irakkamam supply channel rebuilt.

The survey of the channel system under Unnichchai tank, and the laying out of the various tracts of land to be irrigated, has been in progress throughout the year, and is not yet completed. A cadastral survey of the land near Vakaneri tank by the Survey Department and a preliminary survey of the tracts under this tank by the Irrigation Department were made in 1916. Steps are being taken to construct an agricultural road to Divulanai, and a survey has been made for the purpose.

The crop returns for the year under review show a considerable falling off, due to the failure of the rains. The total area reaped in 1916 under the major irrigation works was 38,535 acres, as against 51,397 in 1915. Over 8,000 acres under Paddippolai-arai scheme and 1,800 acres under Sakamam-Vammiyadi scheme were either not cultivated or produced no crops owing to the insufficient rainfall, which in these important cultivation Districts was from 25 to 30 inches below that of 1915.

The maintenance rates of several tanks were fixed for the quinquennium from 1915. In some cases the rates were slightly increased, and in some considerably reduced. The construction rate under Rukam tank was reduced from Re. 1.50 to 91 cents for ten years from 1915. The total amount of water-rates collected during the year was Rs. 34,123, as against Rs. 22,459 for 1915.

The Irrigation Sub-Inspector appointed to be in charge of the minor (village) works put in a considerable amount of useful work during the year. Seventy-two village tanks are on the register, but there are many others which should be taken up. The chief drawback to progress in village tanks is due to the want of proper rules in some of the pattus for calling out labour and dealing with defaulters. The question of framing and passing new rules has been delayed till the new Irrigation Ordinance is in force.

Next year it is proposed to have a separate Irrigation Vanniah to deal with the cultivation under minor works. If the right man can be found, he should be able to do a good deal towards furthering the interests of the cultivators.

Two tanks in the Bintenna pattu, viz., Kallodi and Kolikewela, which had remained breached and neglected for a considerable time, were repaired by the shareholders during the year.

I inspected several breached tanks, and had levels and cross sections taken with a view to discovering whether their restoration is feasible. Devalakandiya near Miriswatta, among others, appears to promise well.—*Administration Report, 1916, Eastern Province, of Mr. R. A. G. Festing, Government Agent.*

CHAPTER XII.

INDUSTRY.



PATTICALOA is, on the whole, a typical self-supplying District. The most important industry in the District is agriculture : paddy and coconut cultivation. The disastrous cyclone which swept over the District in 1907 caused widespread distress to the coconut industry ; while the unequally virulent type of rinderpest which broke out in 1907 spread all over the District, destroying over 43,800 head of cattle—a very serious loss indeed. It is estimated that on completion of the Unnichchai, Vakaneri, and other similar irrigation works the area under paddy cultivation will be largely increased. The acreage cultivated under paddy in 1918 was 64,739. The area under coconut cultivation was 36,078 acres.

Paddy Cultivation.—In this District there are two crops : one known as *munmari*, and the other as *kalavellamai*. The former is sown between September and January, according to the situation of the land, cultivation, rainfall, &c., and reaped in April. In the *munmari* there are two different modes of cultivation : one under the ploughing system, commenced about September ; and the other under the trampling system, commenced about January the following year. But though the age of the paddy sown in the former is longer than that used in the latter, the harvest of both takes place simultaneously in April. Many of the earlier and heavier operations are conducted with the aid of the rain water, and the tanks (where any exist) are only drawn on to carry the crop on to maturity during the usually dry months of March and April. The *kalavellamai*, which is termed *pinmari*, is done entirely under the trampling system. The seed is sown in March, or sometimes in April, and reaped in August, so that owing to the much drier weather, which, as a rule, prevails during this interval, the cultivation is necessarily restricted to the fields which have special irrigational advantages. It is to assist this class of lands the large works in the Paddipolai-aar in the south of the District have been constructed.

There is also a small cultivation on the trampling system late in dry season called *etalai*, which applies only to the very low lands in the borders of the lake to which the lake water is raised by a wooden scoop (*etu*, that which raises, and hence the name *etalai*) hung on a tripod. The cultivation is commenced in August, and its harvest comes about the end of

September or beginning of October. There is a well-established distinction between *munmari* and *kalavellamai* lands; the latter, as a rule, lie low, and are subject to inundations during the wet season (which contributes the only manuring they ever get), and they cannot consequently be cultivated until the north-east monsoon rains are pretty well over. The demand of the District on Nature's stores may therefore be considered as follows :—

During September and October there are moderate rains for the ploughing and sowing for the *munmari* crop.

November and December : heavy rains swell the streams and fill the tanks, and moderate floods re-invigorate the *kalavellamai* lands. January, February, and March : moderate rains keep the *munmari* crop going, and admit of *kalavellamai* cultivation being begun without unduly drawing on the tanks. April and May : occasional rains keep the *kalavellamai* crop going. July and August : rain is not necessarily required, but would be beneficial, and a saving of trouble and labour for the *etalai* crop. It will be seen how insufficient the rainfall is, frequently from March, and generally from May to October, hence the necessity for irrigation at times for the maturing of the *munmari* and almost invariably during all stages of the *kalavellamai*. But happily the rainfall does not represent all the water supply of the District, as several of the streams on which cultivation depends arise more inland, at points where no observations are taken. This is specially the case with the Paddipolai-aar, freshes in which frequently replenish the southern works when there is no local rainfall, as it has its source in the eastern flanks of the Badulla hills.

As regards the customs *et seq.* peculiar to Batticaloa in respect of paddy cultivation, one cannot do better than give *in extenso* the account published in Volume VIII., No. 29, of the Journal of the Royal Asiatic Society :—

There are three kinds of harvest in the paddy cultivation of this District, viz., (1) the *munmari*, (2) the *kalavellamai*, and (3) the *etalai*.

I.—In the *munmari* cultivation of a field, a portion of the land is set apart for the *podu*, or proprietor, which is called *mutteddu*, and another to the *mullaikaran*, or the head field servant, called the *mullai vayal*; and the rest is divided between the cultivators, or *veliyans*, which divisions are called *veliyan vayal*. As a general rule, about a fifth of the field is taken as *mutteddu*, but if the fields be more than twenty amunams' sowing extent, about a fourth is cultivated as *mutteddu*, and, in consideration of the responsibility and supervision of the whole field by the *mullaikaran*, who is the sole manager of the cultivation, the *munnalai vayal* either equals, or is a little larger than, the *mutteddu*; and

the remainder is divided equally, according to the extent cultivable by each man, having respect to the facilities for cultivation, the quality of the soil, and the means of irrigation, as well as the expenses of fencing and watching. Care is, however, taken that each man's share shall not be less than two amunams' extent, nor exceed three amunams' extent at most. There are, however, exceptional cases founded on either the fertility or the sterility of the soil, where the *mullaikaran* has an extra portion called *ilavisam* to cultivate.

For instance, in a field of $20\frac{1}{2}$ amunams' extent, the divisions and number of cultivators are determined as follows :—

				Amunams.
Muttetdu	..	..	..	4
Munnilai vayal	..	..	..	4
Ilavisam	..	..	..	$\frac{1}{2}$
6 Veliyan vayals at 2 amunams each	..	..	..	12
				<hr/>
				20 $\frac{1}{2}$
				<hr/>

making the whole to be eight *vayals*, including the *muttetdu* and *munnilai vayals*; and with these six *veliyan*s, or cultivators (and two other coolies for *muttetdu* and *munnilai vayals*) the whole field is cultivated. For the sowing are required $20\frac{1}{2}$ amunams seed and 16 amunams maintenance paddy at 2 amunams each, equals 36 amunams in all, which is liable to a charge of 50 per cent. profit payable out of the crop. The Moors (except those of Eravur and Akkaraipattu) do not charge 50 per cent., because prohibited by their religion, but exact a portion of the cultivator's share, which amounts to double the quantity of the maintenance paddy.

When no agreement is made for the cultivation of *muttetdu* for the *podu*, but advances of seed and maintenance paddy are made, 50 per cent. is charged on both the seed and maintenance paddy; and the *podu* is entitled to a proportionate share of the produce, as he would be of the sowing extent of the land.

The *podu* is entitled to the free labour of all the field servants in the cultivation of the *muttetdu*, i.e., if the cultivators agree to sow a *muttetdu* for the *podu* to the produce whereof he has exclusive right, but he has to pay a cooly who looks after the *muttetdu*; and the *mullaikaran*, or the manager and superintendent of the cultivation, is also entitled to a certain degree of free labour which is performed for him in the cultivation of the *munnilai vayal*, and which free labour is, rendered to him partly because of the attention and general superintendence of the cultivation of the field, and partly from fear of the *mullaikaran*, who will make them forfeit the perquisites of the cultivation (which will be seen in the sequel) if they refuse to render him free labour to a certain extent. The amount of this free labour is as follows :—

The field servant must put up the ridges of the *mullai vayal*, sow it and fence it along with the cooly of the *mullai vayal*; the fence sticks are to be supplied by the field servants no

fence by the custom of the country is apportioned for the *mutteddu* and *mullai vayal*, which is divided in common with the fences of the field servants; cattle for trampling are to be supplied by the *podī* or the *mullaikaran*, unless each field servant has his own cattle. The usual hire of a yoke of buffaloes for trampling is one amunam of paddy, and a shilling and six pence in money called *kaikuli*, if paid in advance; and $1\frac{1}{2}$ amunams of paddy if paid after the harvest. The hire for ploughing bullocks is 1 amunam if paid in advance, and 1 amunam or 40 marakals of paddy at the harvest.

Before commencing cultivation astrologers are consulted to find out an *ernal*, or an auspicious day, to commence cultivation; and that being fixed upon (which is generally at nights), the cultivators go and wait at the fields till the Pleiades rise or come to the meridian, and then the cultivators plough or trample the land, sow a few seeds, and have a small feast in the open field. After cultivation the plain is fenced by the joint labours of all the cultivators, and watched at nights until the crop is reaped and stacked.

If the land is not commuted, the tythe goes to the Government renter, but if commuted, the whole produce of the *mutteddu* (after paying two amunams to the *mutteddu* cooly) goes to the *podī*. Tythe and seed paddy, with 50 per cent. profit, are only taken from the produce of *mullai vayal*, and those of the *veliyans* are subject to various charges, as in the following instance, viz. :— Suppose the produce of one cultivator's share, 3 amunams in extent, yields 20 amunams of paddy, he will have to pay—

2	amunams	0	marakal	tythe.
3	"	0	"	seed paddy.
1	"	15	"	interest on it.
2	"	0	"	maintenance paddy.
1	"	0	"	interest on it.
0	"	15	"	removal of above.
<hr/>				
10	"	0	"	
2	"	2	"	cattle hire.
1	"	10	"	hire of reaping his share.
0	"	12	"	do. <i>mutteddu</i> .
0	"	15	"	do. bird driver.
0	"	9	"	do. <i>vaddai vitanai</i> or superintendent.
0	"	9	"	do. removal of <i>mutteddu</i> .
0	"	2	"	do. hunter for driving wild pig, &c.
0	"	4	"	do. charmer of flies, &c.
0	"	2	"	for temple or mosque, and for the poor.
0	"	5	"	<i>arakk</i> and charm for devils.
<hr/>				
15	"	10	"	

which leaves a balance of 4 amunams 20 marakals to the cultivator.

The arrangement between the *podī* and his cultivator has altered considerably within the last twenty years, as the above was found to be more beneficial to the cultivators than to the *podī*, in view of the failure of crops and general decrease in the yield.

There are now two principal systems in vogue, viz., *poruttanai* (partnership) and *kulikanakku* (hired labour system).

Under the first system the *podī*, or landlord, advances the seed paddy and maintenance paddy for about 2½ months, pays the cost of hire of buffaloes, cost of reaping, threshing, transport of fence sticks, water-rate, and the minor expenses. At the harvest the *podī* deducts all these expenses, except the water-rate, and takes also 50 per cent. on his advances for seed paddy and maintenance. He also charges rent for the land, which varies according to the fertility of the soil. When all these deductions have been made, and if any balance crop is left, the *podī* claims half of it. It will be seen that all transactions are in kind, and the difference in the price of paddy at sowing and at the harvest does not affect the transaction, and that is why the *podī* charges 50 per cent. on advances for seed paddy and maintenance paddy, as he makes his advance when the price is generally high, and is re-paid when the price is low.

It often happens, however, that not only is there no balance left when the *podī's* expenses have been deducted, but that there is not enough paddy to meet them. In such cases the *podī* generally gets a debt bond from the cultivator to re-pay him in paddy at a certain price per amunam, or carries forward the balance due to him as a charge for the next crop. Under this system the cultivator is generally in the *podī's* debt.

Under the other system—*kulikanakku*—the cultivator gets his maintenance paddy in advance without paying any profit on it; and at the harvest he gets 9 sheaves plus 2 sheaves as first fruits; the crop on 3 marakals of germinated paddy and 5 marakals of paddy from the bottom of stack, which is generally wet. *Manankatti* (bits of earth) and *pathakkadai* (chaff) calculated at 1 marakal each for every amunam of the yield, after deducting seed and maintenance paddy. This is for the cultivation of a field of 6 acres or 3 amunams sowing extent, and in lieu of the above, there is also the alternative payment of 2 amunams and 20 marakals of paddy and 18 sheaves, but it is generally when the land cultivated is for the *kalavellamai* crop. Under this system the cultivator is never in debt to his *podī* for cultivating the land. He gets his maintenance whatever the crop may be, but he gains little or nothing by the crop being extra good.

For threshing Thursdays are considered the best days to commence, and certain charms and ceremonies are performed to keep off *putams*, or devils, from carrying away the fruits of their labour. The charm is called *arakku*, which consists of the following stuffs shut up in a box, viz., silver, copper, iron, coral, pearl, chank, *valampuri* (a fruit), *chadaimudi* (a vegetable), and some arrack in phial, and buried in the centre of the threshing-floor with margosa leaves, &c., over which the sheaves are heaped

and the cattle turned on them for threshing. In addition to these charms and ceremonies to keep off the devil from stealing the paddy, they begin to use a peculiar slang to keep the devils ignorant of what is spoken. For instance, the threshing cattle, instead of being termed *madu* as usual, go by the name of *varikalan*, the meaning of which is productive-legged; the *marakal*, or the measure, is termed "accountant," the baskets are called *peruwayan*, or broad-mouthed, and every implement has a different name in the threshing-floor. All expressions that have meanings suggestive of decrease or other ill-omened significations are avoided, and the word "multiply" is always substituted. For instance, the expression—

- "Drive the bullocks" is rendered "Multiply the *varikalan*."
- "Sweep the corn" is rendered "Multiply the *poli*."
- "Bring the *marakal*" is rendered "Multiply the accountant."
- "Fill the basket" is rendered "Multiply the broad-mouthed."
- "Bring some water" is rendered "Multiply some flood."
- "Go home for rice" is rendered "Multiply home for white."
- "Call him to take this and deliver it at home" is rendered "Multiply him to multiply this and to multiply at home." &c.

In threshing, cattle are driven with a song, the purport of which is to invoke the deities to give them a good produce.

The perquisites of the field servants are the following :—At the reaping of the *vayals* each field servant is entitled to eight bundles of the best crop of his *vayal* by way of *putir*; and further four bundles of corn called *kuruvimullai* (bird nook). *Paiyali* (the *pallam* of the water-course in the *vayal*), two *marakals* extent of the *vayal*, is sown for the field servant, to the produce whereof he is solely entitled. Besides, he gets *adichchudu* (bottom of the stack that is wet), being sometimes three bundles, *mannan-kaddi* (bits of earth), the off-scoring of the threshing-floor, *patakadai* (chaff), and *kandumari* (that is, paddy between chaff and first class paddy).

The coolies of the *mutteddu* and *mullai vayal* are entitled to similar perquisites from the *mutteddu* and *mullai vayal*, respectively. On the day of reaping the *podu* attends the field to take an account of the crop, when the cooly of the *mutteddu* puts up a shed for him covered with sheaves from the *mutteddu*, and when the shed is left unoccupied, the *mutteddu* cooly becomes entitled to the sheaves with which he thatched the shed.

On the day of commencing the cultivation of the *mutteddu* and *mullai vayal*, a feast is given by the *podu* and the *mullaikaran*, called the *podu virundu* and *mullai virundu*, respectively. But this has died away now. *Tinda slavu* (a slight native lunch), called the feast, is exacted from the *podu* in the following way :—

If the *podu*, or sometimes a representative from the *podu's* family, happens to be present at the field on the day that the sheaves are made up and stacked, one of the field servants slyly approaches the *podu* with a sheaf on the top of his head, and all of a sudden falls down with the sheaf and pretends to make a great

noise, as if in agonizing pain, when all the people in the field walk up to him one after the other, and being interrogated "What ails you?" the pretender replies "I suffer from pains in the loins, oppression in the chest, and colic," and being asked to recommend the remedy, the pretender prescribes the remedy, and says that nothing less than it will effect a cure. A Moorman asks for cakes and fruits, but a Tamil man asks for cakes, fruits, and a bottle of arrack. "Unless these be brought and tied on my back, a cure will not be effected." On the *podì* promising to procure the remedy, the man gets up, and not till then. This should be given first of all on the day that the threshing of the *mutteddu* takes place, and cakes are to be prepared at the *podì's* house by the wives of the field servants, who must provide firewood, water, &c. If the remedy that the pretender wants be refused, or no notice taken of it by the *podì*, all sorts of indignities or provocations are showered upon the *podì* by the field servants, who make an effigy of straw, called *pampai*, to represent the *podì*, which is stuck upon the *mutteddu* stack of the crop, and then representations are made of the *podì* himself eating all the cakes named by fixing to the mouth of the effigy mud or clay cakes made by the field servants. Sometimes an ola and a stick are put into the hands of the effigy, to represent the *podì* taking an account of the crop reaped. The refusal on the part of the *podì* is followed by a virtual refusal of obedience to the orders of the *podì*, under the pretence of being sick from the surfeit of the repast given by the *podì*, which is an ironical language.

If the *podì* does not give the demanded repast, he, to maintain respect with the field servants, must by all means give five *marakals* of paddy to each field servant; otherwise his stinginess will be thrown on his face in public, and kept up.

After the paddy is removed from the threshing-floor to the *podì's* house, the field servants must fetch straw from the threshing-floor to thatch the house of the *podì* and repair the fence of the garden, and then get their discharge.

The use of the conventional language when engaged in the various operations of paddy cultivation is not confined to the Tamils of Batticaloa, but prevails more or less among paddy cultivators throughout the Island, both Sinhalese and Tamil.

The subjoined is a list of the varieties of paddy sown in the different parts of the District, showing the time taken to ripen and the harvest for which they are generally sown:—

Varieties.		Time required to ripen.	Harvest for which sown.
1. ..	Alakiyavanan ..	} 6 months ..	Munmari.
2. ..	Karuthavanan ..		
3. ..	Karuppen Periya ..	} 4 months ..	Munmari or Kalavel- lamai
4. ..	Do. Vellai ..		
5. ..	Do. Uvar ..		
6. ..	Do. Mangal ..		



EZEKIEL SOMANADER, MUDALIYAR, GOVERNOR'S GATE, CHIEF
MUDALIYAR, EASTERN PROVINCE, AFTER BATTICALOA
WAS MADE THE HEADQUARTERS OF THE
GOVERNMENT AGENT IN 1870.

Varieties.	Time required to ripen.	Harvest for which sown.
7. .. Murungaikaiallevalle	} 3 months ..	Munmari or Kalavellamai
8. .. Peruvellai		
9. .. Sittrakali		
10. .. Samba		
11. .. Vellaiperunel		
12. .. Kallundai		
13. .. Kayaddai		
14. .. Tampalakayaddai		
15. .. Nankatiyan	} 2 and 2½ months ..	Kalavellamai
16. .. Vellai Chinnaddi (sduhinati)		
17. .. Karutha Chinnaddi (kaluhinati)		

Panri nelli is not cultivated, but grows spontaneously among other cultivated paddy. Age, 4 months.

Alakiyavanan is said to stand being submerged for a longer period than any other description. It was introduced into the District some fifty-five years ago, and is now very extensively used for the *munmari*, or winter crop, when all lands are more or less liable to be flooded.

Chinnaddi was only introduced a few years prior to 1886, and is much sought after for lands cultivated for *kalavellamai*, especially when the water supply is limited. Of seed paddy, there is comparatively much waste. In India a bushel is said to be sufficient to sow an acre, but in the Batticaloa District it varies from $1\frac{1}{2}$ to $3\frac{3}{4}$, and in places even 4 bushels are sown. It is said that the worse the land, the more seed is required, and a Tamil saying bids the owner—

Remember well, don't scorn to know,
Of every four, whenever you sow,
One's for crab and one's for crow,
One to die and one to grow.

—Administration Report by Mr. Elliot.

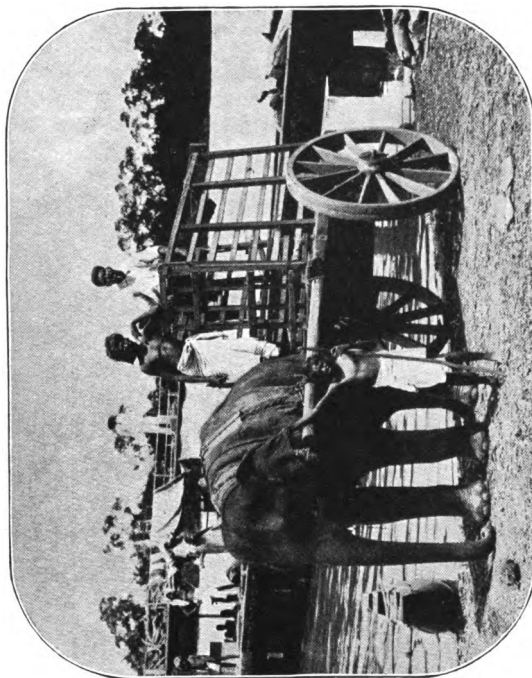
From the first commencement of agricultural operations until the harvest is fitly closed by the feast of thanksgiving to the gods, every stage is made dependent on the occurrence of a "lucky hour," or, to speak more accurately, the positions of planets and asterisms at specified moments. It is a rule among the Tamils, as among the Sinhalese, that after the New Year's day, which is the first day of the month *Chittirai* (April), and falls on the 11th, 12th, or 13th of April, no work of any kind should be begun except at a "lucky hour." This can be ascertained either from the village astrologer

(*chattiri*), or by consulting one of the Tamil almanacs. The good or ill fortune of the undertaking is, it is believed, decided by the influence of the asterisms that governs the day upon which the work is begun. The Jaffna and Batticaloa Commercial and Agricultural Company, Ltd., having entered into an agreement with the Government, undertaking to bring under rice cultivation the land irrigable from Kantalai tank, begun operations during the first half of 1878. In 1882 the Government resumed possession of the lands, due to failure of the Company to fulfil the stipulations of their contract.

Coconut Cultivation.—The cultivation of the coconut is of comparatively modern introduction into Batticaloa. Europeans embarked in the enterprise about sixty-five years ago (i.e., about 1847). The natives have only taken to this industry in recent years, especially on the north side of Batticaloa in Koralai pattu, and on the south in the Akkarai and Panama pattus. The usual practice here used to be to give the land over to cultivators, who take all the minor produce they can, fence the land, and plant it with coconuts (supplied by the owner) on what is known as a “planting voucher.” For every plant handed over at the end of three years, fifty cents is paid by the proprietor, and a fine of a rupee deducted for all vacancies. Large extents were opened up by the native population on this system, but it has fallen into disfavour with the Europeans and natives alike, as it is supposed to exhaust the soil and affect the early bearing of the trees. Unlike the trees in most other parts of the Island, they have to be watered in the dry weather for the first two or three years.

According to Mr. E. N. Atherton, Dr. Sortain was the first European to open out his coconut estate Tannamunai, five miles from town, bordering the lake, in 1846 or 1847. He gives the following account of the history of the existing estates opened out by Europeans :—

Simultaneously my father opened Kalmunai estate, opposite the obelisk, and subsequently sold it to his cousin Meadows Taylor, the novelist, whose brothers Selby and Granville Taylor opened out Linsogoor and Hyderabad estates, the former for Gerald Balmail, and the latter for their brother. Holderness opened out Easter Seaton for Ouchterlony in 1847, I think, after which Cumming & Drummond opened Tuwaringe, Springfield, and Kalutavalai estates. Mylampaveli, at the 7th milepost, was opened by Dr. Jalland. Santiveli, Munro's, was opened by him in 1847, and Rockwood by Kidd in 1850. O'Grady opened out his present Karative and Oluvil estates for Nichol, who was so disgusted (probably with the delay in the execution of the work) that he sold them cheap to the former.



A TAME ELEPHANT DRAWING AN ESTATE CART.

A very large number of coconuts are sent inland to the Badulla markets, of which no statistics are available. It is gratifying to note that inquiry in England by those interested in the industry has shown that the Batticaloa copra is of a very high standard for manufacturing purposes, due probably to its being made during the long hot weather, which prevails from February to October, so that no artificial heat has to be employed. It is also not generally known that in Batticaloa the nuts are husked or peeled at once, but are heaped up for two or three months before being opened. It is claimed that this has a favourable influence on the copra. The price of nuts of this District is said to have been £3 a thousand, whilst those on the south-western side of the Island did not bring more than two-thirds of the price (page 457 of volume II. of Sir Emerson Tennent's *Ceylon*). The area under coconut cultivation in the District in 1918 is reckoned at 37,628 acres.

Chena Cultivation.—Chenas have been the custom in the District from time immemorial. The area cultivated in 1909 was 5,715 acres and 3,528½ in 1910. The staple crops are kurakkan, Indian corn, manioca and other yams, gourds, pumpkins, and other vegetables. The chenaing of lands is discouraged as far as possible, and is permitted in lands under the control of the Forest Department, only if seeds of timber trees, such as teak, satin, halmilla, are planted in them. People take to chenaing land only in the last resort. A certain amount of dry grain and vegetable is, however, essential to the health of the people, as it augments their food supply, which has been greatly diminished by the heavy losses of buffaloes from rinderpest. The large area now allowed will probably be very much reduced when more irrigable lands are available.

Fruit Culture.—It is to be regretted that little or no attention is paid to this department of agriculture in the District. Although the long spell of drought is very unfavourable for the systematic cultivation of fruit trees, no attempt has been made to cultivate even such varieties as will stand the dry season and are suitable to the soil in many parts of the District. Mango, orange, jak, pineapple, papaw, pomegranate, plantains, guava, and breadfruit are found, but not in abundance. In short, none of these receive the necessary attention. Batticaloa depends on Jaffna and Badulla for her supply of mango, oranges, and pineapples, all of which can be successfully cultivated in almost every part of the District. It may be observed that jak and breadfruit, which form the staple food of the Sinhalese villagers, are regarded as luxuries by the Tamils of Batticaloa, because of their limited supply. *Kaju*

and guava are plentiful, but the latter is not turned to any profitable account in the form of preserves, &c. Of the wild fruits, the following are well known :—Woodapple, palai (palu), veerai, nurai (mora), karai, surai, kila, eechai, naval, and mahilai ; tamarind (two varieties), bilin, limes, slime-apple (beli), &c., grew wild.

Cotton.—An attempt has been made to establish a systematic cultivation of cotton in the District, where good results are to be obtained. 35 acres of chena have been cultivated at Tampiluvil (25) and at Sorikalmunai (10), on condition that half the area is planted with cotton. The experiment at Tampiluvilu is in charge of the Agricultural Instructor.—*Administration Report, 1910–11.* It behoves the coconut planters to carry on the cultivation on a larger scale, as it is bound to be a profitable concern, not to mention that it would greatly encourage the villagers, who are content only with what they have been used to cultivate from time immemorial and nothing else.

Manufactures.—Among the subsidiary trades and manufactures may be noted :—

Cloth.—There is a good number of weavers at Koddaimunai, Kattankudi, Mathiramunai, and Eravur, and a very large number of looms are in operation in the manufacture of cotton goods for the Colombo and Galle markets. Some locally manufactured cloths were sent to the Imperial Institute, London, during 1907.

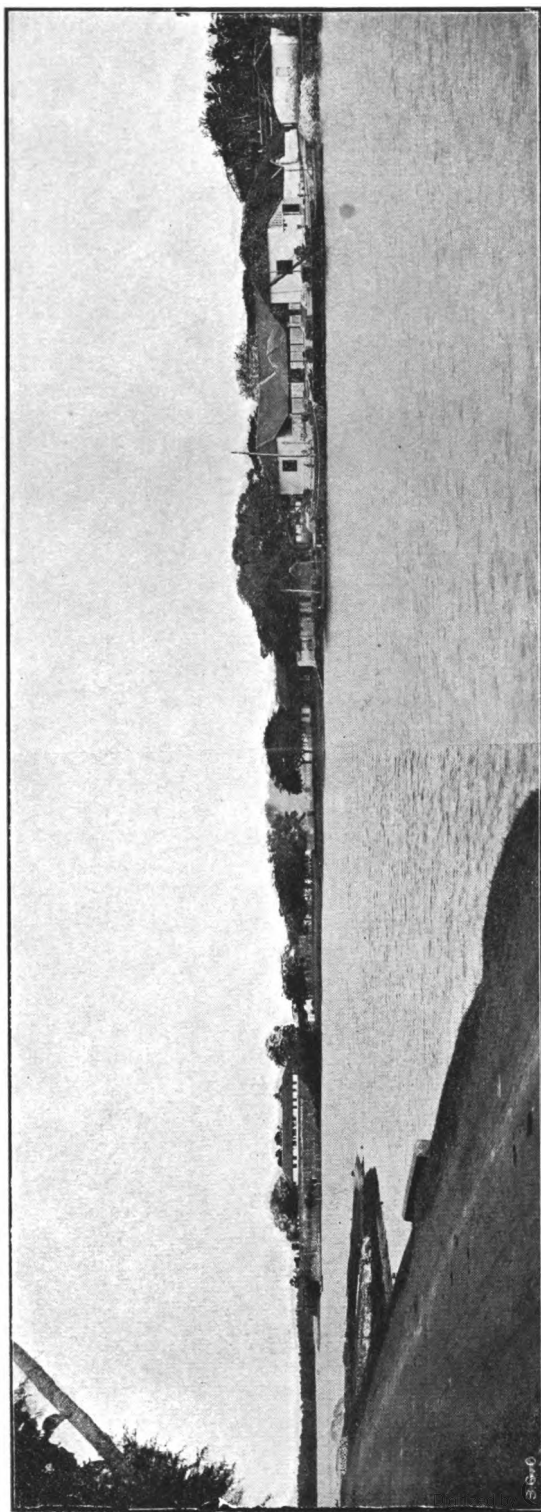
Brass Household Utensils and Coarse Pottery are manufactured in several parts of the District, mainly for local use.

Grass Mats are made mostly by Moor women in Miravodai, Kattankudi, Mathiramunai, Sainthamaruthu, Kalmunai, Sammanturai, and Akkaraipattu.

Fish Curing is another important industry, mostly carried on by the Sinhalese fishermen of the Galle District. Encouraged by the example of the Sinhalese, a number of Tamils and Moors living along the coast have taken up sea fishing of recent years, and keep the principal towns and villages fairly well supplied throughout the year. Considerable quantities of fish are also caught in the lagoons and estuaries of the Province.



FISHING IN THE LAKE : CASTING A NET.



VIEW OF THE FORT, KALLADI FERRY, COURT-HOUSE, AND CUSTOMS JETTY FROM LAKE SHORE ROAD.

CHAPTER XIII.

MEANS OF COMMUNICATION.

Water Communication.



THE lake is the only one in the District that connects Kalmunai with Batticaloa. It extended as far as Sampanturai, the original boat "sampan" harbour of Batticaloa at the extreme south of the lake, which is now silted up for several miles. The bulk of the trade of the southern part of the District, particularly in copra and paddy, is carried on by means of the lake. One great improvement in the means of water communication was started by the late Mr. O. S. de O'Grady by the introduction of the small steamer "Shamrock," which ran daily between Batticaloa and Kiddanki at an average speed of seven and a half miles an hour, performing the whole journey in $3\frac{1}{2}$ hours. At present there are two motor boats in its place, owned by Mr. Stanley Green, another enterprising European gentleman in the District, who first tried the motor car on the Badulla-Batticaloa road, although the experiments proved a failure, due probably to the bad condition of the road in places. In spite of its efficiency in connection with the transport of paddy and the enormous produce of the thriving coconut estates of the southern part of the District, it is deplorably unsatisfactory to observe that matters remained just in the same way as they were years ago as regards the removal of silt in almost the middle of the lagoon.

Mr. J. O'K. Murty, the Government Agent, in his last Administration Report, remarks as follows :—

The Kalladi ferry works were practically completed, and a new ferryboat, much too large for the traffic, supplied. There is no practically heavy traffic at this ferry, except motor cars, as all heavy goods are transported by the lake. The new boat is propelled from shore to shore by means of a heavy chain and hand-winch worked by four coolies. It is considerably slower than the old ferryboat in a calm, but in a high wind the new boat would probably have the advantage, provided the chain did not jam, as it cannot be blown out of its course.

It would appear that the great inconvenience experienced by travellers crossing the Kalladi ferry is a longstanding complaint, and will ever be a reproach till a bridge is constructed.

This work is most required, and has for many years been urged and prayed for in every memorial to His Excellency the Governor in his visits to this remote part of the Island.

The Dutch Canal.—If the short canal, known as the Dutch canal, could be opened between the lake at Pankudaveli and the lake of Chittandi, about six miles, we should have water communication quite close to the harbour at Kalkuda. This canal will be most useful to all the growers of paddy along its banks. Its construction would not be costly, and the advantages to be gained by it would fully compensate Government for the expenditure. It will connect Puliyantivu with Valaichenai. This will also secure water communication within Vakaneri tank and Batticaloa.

Dutch Bar.—If it were possible to keep open the false or Dutch Bar, a narrow strip of about 300 yards of land between the lake and the sea opposite the fort, there is every prospect of all the shipping coming inside the river or lake past the Fort, instead of as now all but very small craft having to lie outside in an open dangerous roadstead.

Land Communication.—There are three principal roads in the District, viz., the Badulla-Batticaloa Road, North Coast or Trincomalee Road, and the South Coast Road.

The Badulla-Batticaloa Road.—Metalling was nearly completed in the course of 1883. It extends to a distance of one hundred and three miles up to Badulla, and eighteen miles beyond to the railway terminus at Bandarawela. A direct road to Kandy *via* Alutnuwara, utilizing as much of the existing road as possible, would place Batticaloa almost in direct communication with the metropolis. The following reference is made to this route to Kandy in the Administration Report of 1876 by Mr. Allanson Bailey, the then Government Agent, since when matters remained just in the same way :—

It is much to be regretted that the amount which His Excellency the Governor proposed to allow for the roads to Kandy *via* Alutnuwara was struck out of the Supply Bill by the Legislative Council. This is the shortest line to Kandy, and the construction of a cart road would be of great benefit to the Eastern Province.

It is hoped that this direct road to Kandy will be an accomplished fact ere long.

The Batticaloa-Trincomalee Road is eighty-four miles long, and branches off at Chenkaladi from the Badulla Road. At the 93½ milepost there is an extension of this road direct north to Kalkuda, which is also connected by a minor road two and three-quarter miles in length with Valaichenai on the Trincomalee Road.

South Coast Road extends to Kumbukkan-aar, a distance of one hundred and two miles. Of this, the metal section extends to Korailappu, a distance of forty-nine miles; the gravelled section to Naval-aar, 72nd milepost, and natural cart road up to the boundary. Of the section to Kalmunai, about three miles at the northern end were gravelled; about six at the southern end, between sixteen and twenty-four miles, including over 1,000 feet of wall at the Dutch wall at Kallar, the road going along it, were also completed in 1876. A wooden platform bridge of twenty-four spans further south was also converted into an arched bridge, and two culverts were built during the same year. Graveling of Kalmunai-Batticaloa section was completed, with the exception of three miles (6th to 9th) in 1877.—*Administration Report*.

There is also a road in course of construction from Pottuvil to Muppane. This will place the southern part of the Batticaloa District (which will soon grow more rice than the people can consume owing to the restoration of tanks) in easy communication with the Moneragala Planting District. It is believed that on the completion of this road, of which there is but a small gap, Arugam Bay will be made a port of call for the round-the-Island steamers.

In addition to these, there are several minor roads leading from the town to the Bar, Valaikaddirravu, and beyond, in addition to several others leading to the large irrigation works from different points on the north and south of the District. The following are the District Road Committee roads with their lengths:—

From the Batticaloa-Badulla Road.

(1) A natural bridle road branches off at Tumpalancholai (80th milepost) on the right of the main road to Batticaloa; distance sixteen miles. The road to Unnichchai tank is four miles in length.

(2) Minor road on left of Chenkaladi (13·40 milepost) leading to Chittandikudyiruppu.

From the North Coast Road (Batticaloa-Trincomalee Road).

(3) Valaichenai (20·5 milepost). Road on right leads to Kalkadu Bay (2½ miles). There is a ferryboat and one single canoe kept for passengers at Valaichenai.

From South Coast Road (Batticaloa-Kumbukanaar).

(4) Kalmunai (24th milepost). Road to the resthouse and road to Kiddanki to the right.

(5) Karativu (27th milepost). Metalled road to Irakkamam-Amparai to right.

Road to left leads to Karativu Estate.

(6) Arasadi (30th milepost). Metalled road right to Mulakkampiddi (3·25 miles) join main road to Irakkamam.

(7) Akkaraipattu (37th milepost). Main road bears to the left. Road to Sakamam. Road to Dispensary (one mile) to right continues as natural cart road to Irakkamam.

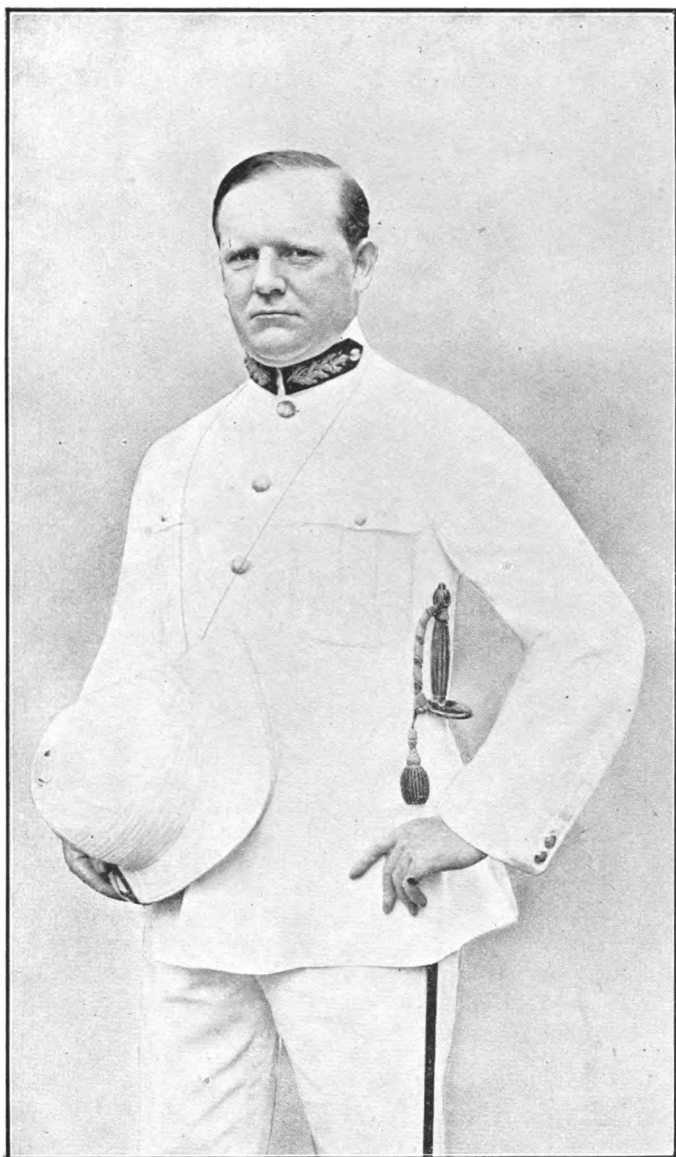
(8) Arasadi to Malukkampiddi (minor road) joins Sammanthurai to Irakkamam Road at 32½ milepost from Batticaloa.

Among other means of transport to the unopened parts of the District may be mentioned the *tavalam*,* which, it has been said, substituting bullocks for camels, is equivalent to a "caravan." The *tavalam* men are chiefly Moors, and supply the people in the unopened parts of the District with different commodities, such as cloths, dry fish, &c.

With a Railway to Batticaloa, looming at one time in the distant horizon, having now come within the range of practical politics, and as His Excellency the Acting Governor Sir Graeme Thomson, on his first visit to Batticaloa in April last, assured the public that the service will be a *fait accompli* in the space of another two years, this district, with its enormous possibilities, will retrieve its ancient glory and become once more the granary of the East. Thanks to His Excellency the Governor for his sympathetic attitude towards this Province, and to the Hon. Mr. K. Balasingham for his persistent effort in getting this project through in Council.

Yet one word to the vast strides made in the cause of agriculture by the Food Production Department, with which are associated the names of Mr. E. B. Denham, so loved and esteemed in this district for his forward policy and his sympathy with the people, and Mr. C. V. Brayne, the present Government Agent, remarkable for his great earnestness and zeal in the welfare and prosperity of this country, the arid lands of Unnichchai and Vakaneri will turn into a veritable *El Dorado* flowing with proverbial milk and honey.

* Like the "Arrieros" of Andalusia, these caravans move by night, or in the dark, and rest during the day in the cool shade of the trees.—Sir P. Arunachalam's *Census Report*, Vol. I., p. 208.



E. B. DENHAM, DIRECTOR OF FOOD PRODUCTION.

CHAPTER XIV.

WILD ANIMALS AND PLANT LIFE.



F wild animals there is no scarcity in the forests. Elephants are not quite so abundant as they used to be. They are not caught in kraals in this Province, but noosed by trackers called *panikkars*. The jungle bear and the leopard, commonly called cheetah, and wild pigs are common. Bears and leopards haunt the rocks and caves, and the wild pigs remain in the depth of the forest during the daytime, and descend at night into the fields and young coconut and plantain gardens to grub for the "cabbage" and roots. Hares and jackals are numerous everywhere, especially on the outskirts of the forest, which is traversed by numerous troops of monkeys. There are two different species of jackals, one large and red, and the other small and dark. Varieties of monkeys are to be seen in every piece of jungle; there are the large black monkey (*wandura*), the gray monkey (also *wandura*), and the red ape (*vilawa*†). Crocodiles abound in all the tanks and rivers, the length varying from 5 to 20 feet.

Poisonous snakes are also abundant, and deaths by snake-bite are of frequent occurrence.

That the *feræ naturæ* are daily diminishing in number, as the introduction of cheap guns and gunpowder has placed it in the power of most of the villagers to shoot "for the pot" and for traffic in hides and horns, regardless of sex, age, or season of the year. This is absolutely true with regard to the beasts and birds of almost every part of the District, if not the whole Island. Although it is hoped that the restrictions upon export will do much to stop the trade and the consequent destruction of game, nothing but the making of guns and gunpowder expensive will stop the excessive slaughter. The system of free guns and powder makes the game laws ineffective.

A few years ago Vakarai, south of Batticaloa, was one of the famous shooting grounds in the Island, but the deer and buffalo have been all but exterminated.

† There is also a red monkey, which is rather rare, known as the "Jogue" monkey (*Pithecia pilcatua*).

Plant Life.—The following is a list of trees, giving the Tamil and botanical names :—

Tamil Name.	Botanical Name.	Tamil Name.	Botanical Name.
Al (banyan)	<i>Ficus bengalensis</i>	Marutu	<i>Terminalia glabra</i>
Araasu (bo)	<i>Ficus religiosa</i>	Mutirai	<i>Chloroxylon Swie-</i>
Atti	<i>Bauhinia racemosa</i>	(satin)	<i>tenia</i>
Tiruvatti	<i>Bauhiniatomantosa</i>	Naval	<i>Eugenia jambolana</i>
Chamalai or Berrya ammonilla		Neykkoddan	<i>Sapindus emarginatus</i>
Chamandalai (halmilla)		Nochchi	<i>Vitex trifolia</i>
Chadavakku	<i>Walsura Pisciadia</i>	Oti	<i>Odina Woodier</i>
Chalampai	<i>Stephegyne parviflora</i>	Palai	<i>Mimusops hexandra</i>
Churapun-nai	<i>Calophyllum Burmanni</i>	Panichchai	<i>Diospyros embryopteris</i>
Illuppai	<i>Bassia lonifolia</i>	Puli	<i>Tamaarindus Indica</i>
Itti	<i>Ficus retusa</i>	Puvarasu	<i>Thespesia populnea</i>
Kadda-manakku	<i>Vitex altissima</i>	Teta	<i>Strychnos potatorum</i>
Kanchurai	<i>Strychnos nuxvomica</i>	Tirukkondai	<i>Cassia fistula</i>
Karunkali	<i>Disopyros ebenum</i>	Vempu	<i>Asadirachta indica</i>
Kokkaddi	<i>Carcinea spicata</i>	Vilatti	<i>Feronia elephantum</i>
Kula	<i>Schleichera trijuga</i>	Vilvam	<i>Aegle marmelos</i>
Makil	<i>Mimusops elengi</i>	Vinnanku	<i>Petrospermum suberifolium</i>
Manchavanna	<i>Morinda tinctoria</i>	Virai	<i>Hemicyclia sepiaria</i>

CHAPTER XV.

ADMINISTRATION.



THE District is administered by a Government Agent,* whose headquarters are at Batticaloa. He is also Additional District Judge, Fiscal, Provincial Registrar, Chairman of the Provincial and District Road Committees, Chairman of the Local Board, Chairman of District School Committee, Superintendent of Prison, Collector of Customs, Receiver of Wrecks, &c. There is an Office Assistant and Cadet attached to the Kachcheri.

Judicial.—The District Judge is also Commissioner of Requests and Police Magistrate. There is also an Itinerating Court of Requests and Police Court at Kalmunai, where sessions are held once a month for a week. During this week the Police Court cases are heard by the Office Assistant, who is also Additional Police Magistrate. Until 1884 Kalmunai was the seat of a separate Magistrate with an adequate establishment.

Police.—The regular force at Batticaloa consists of a First Class Chief Inspector, four sergeants, and thirty-one men. For administrative purposes they are under the charge of the Government Agent.

Punitive Police was established at Eraur, with effect from 1st May, 1911, for two years. The force consisted of a sergeant and six men under the charge of the Inspector stationed at Batticaloa.

As stated elsewhere, the public peace of the District was preserved until 1868 by one constable at £12 per annum.

Rural.—There are twelve rural constables and 207 headmen working under nineteen Udaiyars, eight Vanniahs, and one Ratamahatmaya.

Medical.—There are three hospitals, namely, those at Batticaloa, Kalmunai, and Mahaoya, all under the supervision of a Provincial Surgeon, with qualified Medical Officers

* The earliest title of the Government Agent was from 1796 "Collector." It was changed to "Agent of Revenue and Commerce" in 1801. The title "Collector" and "Collector of Revenue" were again introduced in 1808. The correct official designation of the Government Agent since 1833, when the whole Island was divided into five Provinces, has been "Government Agent for the — Province," and not "Government Agent of the — Province."

in charge of each. There are outdoor dispensaries at Eraur, Kattankudi, Paddiruppu, Akkaraipattu, and Pottuvil. The Wesleyan Mission has a dispensary in charge of a Lady Doctor to attend to women and children. There are also several private medical practitioners both in the town and villages. Want of a lying-in home is keenly felt by all classes of people, especially in the town.

Chief Headmen's Divisions.—The District is divided into nine administrative divisions, eight of which are in charge of Vanniahs, and the other under a Ratamahatmaya. Each Vanniah's division or pattu is divided into Udaiyar's divisions, and each Udaiyar's division into Police Headmen's divisions. The nine divisions are :—

- | | |
|--------------------------|-----------------------|
| 1. Manmunai North. | 6. Akkarai Pattu. |
| 2. Manmunai South. | 7. Panawa. |
| 3. Eruvil Porativu. | 8. Eravur, Rugam, and |
| 4. Karavaku-Nindavur. | Koralai. |
| 5. Sammanturai-Nadukadu. | 9. Bintenna. |

The subdivisions according to Udaiyars', Koralas', and Police Headmen's divisions are :—

- | | |
|----------------------------|---------------------------|
| 1. Manmunai North. | 6. Akkaraipattu. |
| Manmunai South-West. | Akkaraipattu (proper). |
| Manmunai North-West. | Akkaraipattu (Vanam, Sin- |
| Manmunai East. | halese). |
| 2. Manmunai South. | 7. Panawapattu. |
| Manmunai South. | Pottuvil. |
| 3. Eruvil-Porativu :— | 8. Eravur, Rugam, and |
| Eruvil. | Koralai :— |
| Porativu. | Eravur. |
| 4. Karavaku-Nindavur :— | Koralai. |
| Karavaku. | 9. Bintenna :— |
| Nindavur. | Bintenna North. |
| 5. Sammanturai-Nadukadu :— | Bintenna South. |
| Sammanturai (Tamil | |
| Division). | |
| Sammanturai (Moor | |
| Division). | |

It will be seen from the following list appearing in the *Ceylon Almanac* for 1854 that there were then only six Chief Headmen's divisions, as against nine at present, and that the salaries attached to the post were nominal :—

Batticaloa.

R. D. Somanader, First Mudaliyar and Interpreter to the Assistant Government Agent, £40.

M. Ahamado Lebbe, Wanniah of Corale Pattu and Eravur Pattu, £15.



C. O. SANTIAGO, KACHCHERI MUDALIYAR, AND LATTERLY
REGISTRAR OF LANDS, BATTICALOA, IN NATIVE
COSTUME, WHICH IS FAST PASSING
INTO DISUSE.

- S. Alliar, Odear of Corale Pattu, £4. 10s.
 C. Marakair Alliar, Odear of Eraur Pattu, £4. 10s.
 Cadramepody Robert Cungeleapody, Wanniah of Manmunai Pattu, £12.
 Estovoe Selestinoe, Odear of Manmunai North, £4. 10s.
 Alliar Maraikaiair, Odear of Manmunai South, £4. 10s.
 Chinnatambychetty Tampaya, Wanniah of Nindur, Ackra, and Panaka Pattu, £12.
 E. Adampodi, Odear of Nindur Pattu, £4. 10s.
 Manappodi Mundappodi, Odear of Ackra Pattu, £4. 10s.
 Punchirala Aragamaralla, Odear of Panawa Pattu, £4. 10s.
 C. D. Cadramapodi, Wanniah of Sammantore and Naducadu Pattus, £12.
 Allilebbe Oodoomalebbe, Odear of Sammantore Pattu, £4. 10s.
 E. A. Amabegapandaram, Odear of Naducadu Pattu, £4. 10s.
 Nileme Chinnatambipodi, Wanniah of Eruvil, Porativu, and Karavagu Pattus, £12.
 Welachippody Palippody, Odear of Eruvil Pattu, £4. 10s.
 E. P. Kandapodi, Odear of Porativu Pattu, £4. 10s.
 A. E. Kattamuttu, Odear of Karavagu Pattu, £4. 10s.
 W. J. Supramanian, Wanniah of Bintenna, £12.
 J. Pasqual, Odear of Rugam Palata, £4. 10s.
 R. B. Dingiralla, Odear of Rugam Palata, £4. 10s.
 Peter Punchirala, Odear of Rata and Palla Palatas, £4. 10s.

Village Tribunals.—There are ten centres, where the three Presidents hold sessions :—

I.—The President of Batticaloa North holds sessions in—

- | | |
|-----------------|-----------------|
| 1. Puliyantivu. | 3. Eraur. |
| 2. Kirankulam. | 4. Valaichenai. |

II.—The President of Batticaloa South holds sessions in—

- | | |
|----------------|------------------|
| 1. Paddiruppu. | 3. Akkaraipattu. |
| 2. Kalmunai. | 4. Pottuvil. |

III.—The President of Bintenna holds sessions in—

- | | |
|--------------|-------------|
| 1. Gallodai. | 2. Mahaoya. |
|--------------|-------------|

Principal Towns and Villages.—The town of Batticaloa, also called Puliyantivu, is insular in situation, connected with the mainland on the north by Kodaimunai bridge, and on the west by Setukudah causeway. Puliyantivu and its suburbs have an area of $4\frac{1}{2}$ square miles, with a population of 10,666 according to the last Census.

Kattankudi, named after a Vedda (Kattan), is three miles from the town of Batticaloa, and was, according to the Census of 1911, the most thickly populated village in the Island. It is solely inhabited by the Moors with a population of 9,343, and ranks tenth amongst the towns and villages in Ceylon according to the Census of 1911. Until the Moors were given

Eraur (the uninhabited country) as a reward for their help to the Mukwas in driving out the Timilars beyond the historic ironwood tree at Panichchenkerni, on which the wife of a Timila Chief "Patti" was hanged, Kattankudi was the only Moorish settlement.

Amirtagali, two miles from Batticaloa, on the Bar road, is the scene of an important festival held every year to commemorate the quenching of the fire in Hanuman's tail by dipping it in a pool in Lanka, which, tradition has it, was at Amirdagali.

Periyaturai is a ferry about three miles from the town. Captain Johnston is said to have crossed this in 1815 on his march to Bintenna.

Palukamam, sixteen miles south of Batticaloa, has a temple sacred to the Panchapandavas. The great fire-walking ceremony takes place every year on the new moon day in August. This was one of the eastern residences of the Kandyan King when Celle Wandaar was Sub-King of Palukamam at the beginning of the seventeenth century.

Kallar, called Koddai Kallar, as distinct from the southern portion known as Periya Kallar, is nineteen miles from Batticaloa Fort, and six miles to the north of Kalmunai, and was the former seaport of Batticaloa. The ruins of a Dutch Fort are yet to be seen. There is a causeway between Periya Kallar and Koddai Kallar, separating the Batticaloa Lake, which opens itself into the sea here.

Kalmunai, the second important town in the District, is twenty-four miles from Batticaloa. There is a Police Court, a Hospital, a Leper Asylum, a Post and Telegraph Office, Public Works Department Office, Salt and Bulk Petroleum Store, churches and schools belonging to the Roman Catholics and Wesleyan Missions. There is also a resthouse on the seashore, which is much frequented as a health resort.

Kiddankiturai, two miles from the town of Kalmunai, is the point of departure of the motor boats plying between Batticaloa and Kalmunai. It is so-called from the *kiddanki*, or paddy godown, of the Dutch, erected by Mr. Burnand (Burnand), where tithes from Batticaloa South were stored.

Karativu (Kar-katta Vellala's isle, i.e., those waiting for the rain clouds), twenty-seven miles from Batticaloa and three miles from Kalmunai, has a famous Kannakai Amman Temple. There are schools belonging to the Wesleyans and Hindus, which are responsible for the good training in the vernacular of an appreciably large number of youths. There is an extensive coconut estate opened out by Mr. O'Grady for

Mr. Nichol. The latter was, however, so disgusted with the delay in the execution of the work that he sold it cheap to Mr. O'Grady. Thousands of trees were blown down by the great cyclone of 1907, and the present owner, it is said, has decided to sell it by blocks of one or two acres to the villagers. A fishing syndicate, of which Mr. A. E. Byrde is the manager, supplies good salt fish here.

Nindavur is a Nindagama granted to the villagers.

Eruvil is famous for its Kannakai Amman Temple.

Nadena, shortened from Nadeniya, the settlement of Nagas, was the former residence of Vanniahs, now inhabited by their descendants. There is a temple sacred to Nayamar (a deity peculiar to this part of the country). Buffalo catchers annually make offerings. It is worthy of note that the Vanniah of Nadana, the Chief of the seven Vanniahs of the District at the time, held the status of feudatory prince under the kings of Ceylon. There are several ruins and rock dwellings in the neighbouring forests.

Mandur, on the western side of the lake to the south of Batticaloa, contains the ruins of an ancient temple. Several thousands of pilgrims assemble here on the new moon day in July of every year and practise severe penances, such as fire walking, &c.

Kokkaddieholal, about three miles from the town, also on the western side of the lake, has an ancient temple dedicated to Kannappa Nayanar.

Sammanturai, is from the Malay *sampan*, a boat, and *turai*, a ferry or harbour. It is said to have been the original Batticaloa boat harbour, the extreme south of the lake, although it is now silted up for several miles from Kiddanki.

Nadukadu was once a very fertile country, now turned into a jungle. Hence the popular saying in Tamil "in process of time a *nadu* (fertile land) becomes a *kadu* (jungle), and *vice versa*." There are several ruins and rock dwellings in the neighbouring forest. It is said to have been ruled by Sada Tissa, brother of Dutugamunu and son of Kake Wannia Tissa.

Tirukkoil has an ancient temple, which is said to have been one of Ravana's temples mentioned in the *Ramayana*. There are specimens of Juggernaut car. An inscription of a grant of land discovered by Mr. Nevill in the Ammankoil (Temple) at Tampiluvil is, at his instance, fixed in the portico of the temple at Tirukkoil, to which it relates. There is a resthouse, which was built in 1876.

Tampiluvil has also an ancient temple. The tradition is that Kannakai, having been driven out of Sitawaka, came to Tampiluvil, set up a temple there, and married a local nobleman named Mangalapodi, an expatriated Rajput of the Malavarayan clan from India.

Panawa Pattu was formerly a Sinhalese division and the port of the Prince of Uva, when Samaraway was King of Panoa (Panama). It was ceded to the Dutch about the middle of the eighteenth century and attached to Batticaloa for about fifteen years. It is now one of the nine Chief Headmen's divisions under a Vanniah. The President, Batticaloa South, holds sessions here once in three months. There is an Outdoor Dispensary under a qualified apothecary.

Eraur was uninhabited until the Moors were allowed by the Mukwas, as the result of the joint expedition against the Timilars, to come and take their residence there, as they had been previously excluded. It is now mostly occupied by Moors.

Sittandi means the place of the puny mendicants. It is said to have been one of the seaside residences of the Kandyan King. It contains an ancient Hindu temple.

Katiravell was formerly a paddy land attached to the Verugal Temple.

Mahaoya, thirty-six miles from the town of Batticaloa, on the Badulla Road, is the chief town in the Batticaloa-Bintenna Pattu. There is a Field Hospital, a Resthouse, and Gansabhawa Court presided over by the Ratemahatmaya, who performs dual duties.

Satturukondan means "he killed his enemy." The place takes its name from the fact that a Timilar Chief was slain by the Mukwas in a battle fought in this locality.

Santivell is so called because of the meeting here of relief expedition of the Mukwas, and the first one which pursued the Timilars as far as Panichchenkerni.

Vantarumulai is the corner where the troops came and rested.

Sinkalavadi was formerly the portion of Batticaloa occupied by the Sinhalese, when Batticaloa was tributary to the Sinhalese kings.

Panichchenkerni.—Tradition says that this was once the site of a royal residence; in the District surrounding it having been submerged by eruptions of the sea, which afterwards partly retired, leaving behind the present lake and the vast saline marshes, from which the whole District once

derived its supply of salt. The lewaya itself is said to have been six miles in length by three miles broad, and was capable of yielding 10,000 bushels of salt in the season for collection. It is a wild and desolate spot, and exhibits apparent traces of some such calamity as the legend records. Tennent mentions this in his *Ceylon*, Vol. II., p. 475. The same author makes mention of the ruins of the ancient stone bridge called *Vannatty Palam*, which, according to tradition, led to the residence of the Wannichchi, or ancient queen of the Vanni-mai. The ruins of this are still visible in the jungle.

Political Franchise.—The Local Board and Village Councils are both elective. The Unofficial Members of the Local Board, established under Ordinances No. 7 of 1876 and No. 13 of 1898, are elected by the householders of the town (Ordinance No. 7 of 1876, Section 6). The Committees of Village Communities, established under Ordinances No. 26 of 1871 and No. 24 of 1889, are elected by a constituency composed of every male inhabitant of the village or group of villages who has attained his majority (Ordinance No. 24 of 1889, Section 15). For the Educated Ceylonese Seat in the Legislative Council there are, of course, voters in the Batticaloa District and in the Province.

CHAPTER XVI.

STRANGE CUSTOMS AND CEREMONIES AT BIRTH,
PUBERTY, MARRIAGE, AND DEATH.

At Birth.



AMONG the orthodox Hindus, especially in the villages, the husband dispenses with the services of the barber and grows his hair and beard during the period of the wife's pregnancy. She is also not permitted to engage herself in any work of art involving the formation of patterns, such as needlework, &c., as it is believed that it leads to the deformity of the child in the womb. The following are also prohibited during pregnancy:—(1) Sleep during the day; (2) passing of salt to another lest the child in the womb be dissolved like salt itself; (3) erection of dwelling-houses or continuation of construction, if commenced earlier; (4) attendance at temples, especially in advanced state, as she is believed to be "unclean." After confinement the lamp in the room is always lit up with margosa oil, which is supposed to have the virtue of driving away the evil spirits. A fire is always kindled in front of the room, as a precaution against evil spirits. Though these customs are superstitious, some of them have sanitary principles underlying them. For example, the margosa oil is a good disinfectant, not to mention the other substances that are burnt in the fire at the entrance.

Boring of the ears of infants with tiny golden wires, which are folded in the shape of a ring, is supposed to prevent convulsions. In higher circles sugar and sugar candy are usually distributed among friends and relations on the birth of children. On the thirty-first day after confinement a purification ceremony takes place according to religious rites. This is also observed as a day of rejoicing, the near relations and the dhobies and barbers (*kudi makkals*) being entertained according to local custom.

The astrologer casts a horoscope of the future of the child, and reads it with full explanation of the changes of planet and the changes in life of the child in the presence of the parents and others interested. Feeding the child with rice for the first time is also an occasion for rejoicing: an auspicious hour is chosen, and rice mixed with sugar, milk, and plantain is given to the child by one who is admittedly above want.

Teething gives occasion for another function, when native cakes, called *kolukkaddai* (கொளுக்கட்டை), are made and showered, as it were, on the head of the child and partaken by the members of the family.

At Puberty.

The time at which a girl attains her age of puberty is supposed to have a considerable effect on her career and on the success of her partner in life. If the occurrence takes place at midday, the girl is supposed to prosper in life and become the mother of many children. If at midnight, to become a widow. Sunday is considered bad for her issue, if any, in her life. Monday, Thursday, and Friday are considered lucky days, and the occurrence on any of these days portends a good future for the girl. Horoscopes are also cast showing the good or evil influence of the position of the planets at the time of her becoming marriageable, and they are often consulted mostly by Hindus in determining proposals of marriage.

Pubescence is literally புத்தியறிதல் (attaining the age of discretion) in Tamil, and is the occasion for rejoicing among the females. On the day of purification she is decorated with costly jewels, and a propitiatory ceremony is performed to remove "the blight of the eye." Perhaps in no other parts of the Island is to be found the peculiar music supplied by women, who twist and roll their tongues in rendering it. The sound produced is almost the same as that of teals, but very much louder. It is also customary for the inmates of the house to sprinkle saffron water on the clothes of visitors and guests (usually females) as a mark of their attendance at the function.

At Marriage.

January, March, April, May, June, August, October, and November are the months* during which lucky days are determined by the astrologers. They are called *Panchankams*, the Tamil almanacs. In the villages intimation of a marriage is given by presentation of betel leaves four or five days before the event. Among the Hindus it is customary to give their girls in marriage when they are very young; this system of early marriage is fortunately confined to the remote villages of the District, and has fallen into disfavour with the present generation.

* Though English names of the months are used, it must be understood that the months intended begin on the 11th or 12th of the English month or thereabouts.

On the eve of the marriage the parents of the bridegroom send various presents in procession to the accompaniment of native music. They constitute what is known as *ka*, probably from *ka* or *kava*, to carry, as they are carried by men on pingoos, the number of the loads usually depending on the means of the bridegroom.

At Death.

When a person dies in the village, the body is either buried or cremated as soon as possible, the funeral in some cases taking place within three or four hours after death. As a general rule, the bodies are buried, cremation taking place in the case of elderly people or others whose desire it was that the bodies should be cremated. No coffin or hearses are ever used by the villagers or others who are Hindus. The corpse is placed on a specially made stretcher, called *padai* (பாடை), and carried by the nearest relatives. In no case, however, can any food, liquid or solid, be prepared or cooked in the house before the funeral is over, as it is considered that the premises are unclean, and that it is highly improper even to "kindle a fire" for the purpose.

On the third day after cremation a ceremony known as *kadathu* (காடாத்து) is performed. The ashes of the cremated body are taken and thrown into the nearest river or sea, to prevent the possibility of its being used by exorcists. As a rule, for at least eight days after the death the nearest relatives should prepare the meals in their houses and entertain the inmates of the house where the funeral took place and other relatives who attended the funeral. On the eighth day another ceremony is performed by the Hindus, and on the thirty-first day one by the Hindus and Christians. Among Christians this takes the form of an almsgiving by feeding the poor in the name of the deceased. Among Hindus this ceremony is known as *anthiyatti* (அந்தியட்டி), and is performed by the eldest or youngest son* of the deceased for the father or mother, as the case may be. The Hindus also fast on the new moon and full moon days in the year, and perform an annual ceremony known as *thivasham* (திவிஷம்) on the new or full moon day of the month in which their parents died. In the *anthiratti* and *thivasham* ceremonies by Hindus on the thirty-first day, and annually thereafter, a Brahmin officiates according to established custom.

* A son in Tamil means *puththiran* = redeemer from hell. The ceremonies known as *sraddan*, performed by the son in honour of his deceased parents, are supposed to afford substantial relief to their spirits and those of their ancestors as far back as the seventh generation. A man who left behind no son is supposed to suffer in hell for an indefinite period without the benefits of the *sraddan* ceremony.



A CLIMBER GOING UP A PALMYRA PALM.

It is also customary for the Mukwas to allow the dhobies and barbers, called *kudimakkal* (குடிமக்கள்), the use of mats and *chembu* in their houses when at meals on occasions like the thirty-first ceremony, although they are not entitled to this privilege in the houses of Vellalas. Any violation of this time-honoured custom is very often seriously dealt with.

In this connection it may be observed that the dhoby is the most important functionary both in the festive and solemn occasions, in the same manner as the tom-tom beater, who plays the wedding march as well as the funeral note. The visits of distinguished persons to the villages is marked by tying of white cloth* to the roofs of buildings prepared for their reception, in addition to other decorations, such as pandals and arches. Invariably the dhobies and barbers are remunerated for their services in kind during the harvest. Another novelty which strikes a stranger is the columns of unused pots and pans locally made in the houses of villagers, who usually fill them with all sorts of dry grains, curry stuffs, and nick nacks. There are also a number of new grass-made mats hung up in what are called *asavu* (அசவு). The houses are mostly wattle and daub covered with straw, which is plentiful in the villages.

The scrupulously cleanly habits of the bulk of the village population are easily observed in the manner in which the premises are kept, not to speak of the glitter of the brassware used as plates (வட்டி) and goblets or caraffes called *chembu* (செம்பு). The floor is invariably besmeared with cowdung on Fridays, when they abstain from flesh or fish, usually both. Another peculiarity to be observed is the indiscriminate use of nets by all classes in the villages which do not, as a rule, depend on any particular section of the population for their supply of fish. This is equally true of the tree climbers, who do not necessarily belong to the class of people known as *Chandar* (climbers).

The Batticaloa village children are to be seen with jewellery made of silver, according to custom, and not necessarily because of poverty. Corresponding to the kindergarten

* In this Oriental custom of the "honours of the white cloth" may be discerned the origin of the "hangings," of which the wall paper of modern times is but a recent imitation. The introduction of tapestry was one of the refinements which followed the return of Crusaders (a fact indicated by the term *tapis sarrazinoris*), and in Europe, as in India, its first use was to conceal the rude earthwork and stones which formed the walls of every apartment; and to impart unusual splendour on the occasion of the festivities or the royal receptions (Sir Emerson Tennent's *Ceylon*, Vol. II., p. 462).

schools is the verandah schools of the village schoolmaster, who is held in great esteem both by the pupils and parents. Children are sent to school for the first time on auspicious days only with a variety of presents to the schoolmaster, who initiates them into the mysteries of the Tamil alphabet (அரிவரி) by writing on sand spread for the purpose the initial letter with the forefinger of his right hand, pronouncing it in a singsong style until the letter is formed. The process is repeated by the child until a clear impression is formed in the mind of the formation and sound of the letter of the alphabet. At a later stage the teacher writes down simple words, such as names of animals, things, &c., with the style on ola leaves* taken from the young leaves of the palmyra palm, cut before they have acquired the dark shade and strong texture, which belong to the full-grown frond. The children commit them to memory until they are able to use the style themselves, when daily lessons are written down to be got up by rote. After special training as to the manner of rendering an interesting and amusing poem called *Ennaichintu* (எண்ணெச்சிந்து) containing an account of a child's career, beginning from the very conception itself, the teacher visits the houses of the pupils, who takes the lead on entering them and gives the opening notes of the song, when all the others join him. The parents on hearing the passages, which are intended to melt their hearts as it were, bestow presents in kind and cash till the teacher is content.

Adults are made to wear gold earrings called *kadukkan* (கடக்கன்), and this occasion corresponds invariably to an anti-nuptial entertainment. It is interesting to note that they are not permitted to shave their beards or moustaches before the earring ceremony.

During the months of November and December the villagers, mostly the females, fast on one meal a day, their attendance at the temples daily being compulsory for a period of twenty-one days, when the *pujah* ceremony is proceeding. During the fast a string of yellow thread besmeared with saffron is tied round the left arm by the officiating priest, who performs some ceremony daily, in addition to a flower which he sticks to the band about the arm. On the last day a car is floated on the nearest stream or the sea with all the thread bands removed from those wearing them. Far less frequented by Sinhalese and Europeans than any other part of Ceylon, the Batticaloa District has retained many ancient habits, and presents more frequent instances of curious social peculiarities than are to

* Palmyra leaves are used in place of talipot palm leaves used by the Sinhalese.



COUNTRY DANCERS FROM KADUKKAMUNAL.

be noticed in the rest of the Island. In the western extremity of the District, adjoining Bintenna, a custom prevails, and has acquired the force of law, whereby nephews by the sister's side succeed to the inheritance to the exclusion of the possessor's sons.*

Feudal service in every detail once prevailed in this District. For example, the country around Ambalantore, to the west of Batticaloa, rice in paddy land, the whole of which was claimed by the Vanniah of Manmunai, the Chief of the District. According to the custom of the country he appears to have directed this cultivation by the villagers; they acknowledge his authority, and so long as they lived on the land devoted their whole time and labour to his service; they received in return a division of the grain, a share of milk from his cattle, and the certainty of support in periods of famine and distress. Their houses, gardens, and wells, though built, planted, and dug by themselves, were the property of the chief, who alone could dispose of them. According to the report of Mr. Atherton, a former Government Agent of the District, these serfs, whilst they lived on the land, were bound to perform every service for the lord of the soil without pay; "they fence his gardens, cover his houses, carry his baggages, perform the work of coolies in *vallams* (canoes), fish for him, act as his messengers; and when absent from his village, they must provide food for himself and his servants. They may, in fact, be called his slaves, except that they are at liberty to quit his service for that of another chief when they chose. But as they seldom do change, it may safely be presumed that they are contented with the arrangement, and their healthy and pleasant faces sufficiently prove that they are well fed and happy."

The ancient organization for rice cultivation, known as the "village system," still exists in undiminished vigour throughout the District. During the unoccupied portion of the year, between the two rice harvests, the villagers enjoy an interval of absolute idleness and ease; but on the arrival of the proper season to resume their tillage, the whole community re-commence labour simultaneously. The chief supply is tools, mamoties, hatches, cattle, and seed grain; the people repair the dams and channels, which lead the water through the rice ground; plough it, tramp the mud, sow and fence it,

* This anomalous arrangement is observed in various parts of India: in Sylhat and Kachar, in Canara, and amongst the Nairs in the south of the Dekkan. Traces of the same custom are to be found amongst some of the African tribes, and even among the North American Indians, the Hurons, and the Natchez, preferring the female to the male line, and setting aside the claims of the direct heir in favour of the son of a sister (Sir Emerson Tennent's *Ceylon*, Vol. II., pp. 458-459).

and complete the work by their joint labour. One portion (generally one-eighth) is cultivated exclusively for the lord of the soil. Together with a tithe of the remainder, he gets a share for the services and labour of cattle, and deducts the seed grain advanced by him, with an increase of 50 per cent. The residue of the harvest is then divided into conventional shares amongst the villagers and their hereditary officers, including the doctor, schoolmaster, tom-tom beater, barber, and washermen.*

The various ceremonies performed by exorcists do not strike a native of Batticaloa as anything strange, but to the stranger they would all appear to be peculiar to the place. They are only adopted by the ignorant and superstitious. There are expert snake charmers and others whose services are very often requisitioned.

* Out of the community of interests thus engendered throughout the district arose another curious practice which still prevails in some parts. The care of the fences and water-courses entrusted by sections to every field servant interested in the crop, and to secure their faithful performance of this duty, it is customary for the villagers to elect one of themselves as an overseer, with power to inspect every portion of the work, and by common consent to inflict corporal punishment in case of neglect, the delinquent being compelled at the division of the harvest to pay to this functionary a proportion of his own share as remuneration for his trouble in whipping him (Sir Emerson Tennent's *Ceylon*, Vol. II.).

CHAPTER XVII.

FEASTS AND FESTIVALS.



THE Mandur festival takes place in the month of August, and attracts large crowds from all parts of the District. This follows the annual festival at Amirdagali on the new moon day of the Hindu month *Aadi* (early part of August) held in honour of Hanuman, the monkey god.

In the month of September the festival at Kokkaddicholai comes off and lasts for ten days.

The fire-walking ceremony at Palugamam and Pandiruppu takes place on the new moon day in August. It is euphemistically called "walking over flowers" in Tamil, and is the closing ceremony of the fast to commemorate the trials of *Dropattai*, the virgin* queen, who married the "Panchapandavar," the five sons of the King of Pandu. It is inaugurated by hoisting a flag opposite the temple dedicated to the virgin queen. Persons taking part in the closing ceremony live during the whole fast on vegetable food.

A pit is dug opposite the temple and filled with logs burning on the top of a pile of seething red-hot coals. As it takes several hours for the logs to burn completely, the larger ones are removed one by one until at last there is nothing but glowing charcoal left. There is a continuous sound of tom-toming throughout, and the procession begins slowly to emerge from the temple, headed by the tom-tom beaters, followed by the officiating priest, over whose head is a canopy borne by four men dressed in white. After these come the devotees, who are distinguished from the rest by a piece of saffron-coloured cloth tied round the arm. Some carry bows and

* Though married to these five brothers, she still remained a virgin, and through her chastity and virtue became possessed of supernatural powers. This immaculate princess had made a vow not to fasten up her hair until she could do so standing on the head of King Thuriyothanan, who had deprived her husbands of their kingdom and had driven them into exile in the forest. By the miraculous powers she had acquired she vanquished this king, got off his head, and standing on it fastened up her hair. The kingdom was thus restored to the sons of Pandu. This ceremony of passing through the fire is identified with the very same barbarous rite that was practised about 2,600 years ago by Ahaz, the son of Jotham, King of Juda, and by the idolatrous kings of Israel before him, who passed their children through the fire to Moloch according to the abomination of the heathen.—*Manual of the Puttalam District.*

arrows, and armed with one weapon or another they utter growls and yells more after the manner of wild animals in state of frenzy than of men. When the incantations are over, the procession goes three times round the fire; when all is ready, the priest throws a kind of red powder on the fire. Its effects upon the fire is extraordinary, as the heat is not felt so intensely as before it was thrown. It may be added that some flowers which are scattered upon the fire over the powder are withered only after a pretty long time.

These preliminary rites over, the procession once more goes to the temple, where a final *pujai* is performed. Once more the procession goes three times round the fire, and then the priest, after performing the concluding ceremonies, walks through the fire and alights safely at the other end, followed by the devotees, who growled and yelled as they go through the fire. As each one emerges from the fire he is held by those interested in him and taken to the temple to receive three cuts from a whip, to entitle him to the full share of the merit of this devotion. It is supposed that the flowing hair of *Dropattai*, unseen by mortal eyes, is spread over the burning red-hot coals, and so enables the devotees to pass over it unscathed.

The above are Hindu festivals. Those held at Pullumalai, Kalmunai, Sorikkalmunai, and Tannamunai are Roman Catholic feasts and festivals.

CHAPTER XVIII.

INSCRIPTIONS : MONUMENTAL.

I.

SACRED
TO THE MEMORY OF
MARIE,
THE WIFE OF
SIMON SAWERS, ESQ.
COLLECTOR OF BATTICALOA
NAT. 30TH DECEMBER, 1762.
OBT. 2ND OCTOBER, 1814.

As she was eminent for piety, charity, and every virtue that adorns domestic or social life, so she lived respected and beloved, and died deeply lamented by all who knew her.

Sweet peace and heavenly hope and
Humble joy divinely beamed on her exalted soul.

She was the daughter of the late Mr. Robert McDonald of Dunbar in Scotland, who died when but in the prime of life on the 2nd October, 1814, leaving her husband and two infant children to lament their unspeakable loss.

II.

HERE LIE THE REMAINS
OF THOMAS ALDERSEY JONES,
CAPTAIN IN THE 19TH REGIMENT,
WHO DIED ON THE 18TH OF APRIL, 1818.
AGE 36 YEARS.

The manly firmness of Captain Jones's military conduct was shown in the steady discipline of the men under his command. The friendly kindness of his private life was rewarded by the general confidence and esteem of the Regiment in which he served, and of the Society which knew his work.

Captain Jones was the third son of John Lloyd Jones, Esq., of Maesmaur, in the County of Montgomery.

He married, on the 4th February, 1813, Susan, second daughter of Wil. Thornes, Rector of Cardeston and Vicar of Alberbury, in the County of Salop. His afflicted widow and three young children are left to moan his loss.

There are, besides the above, monuments to the memory of (1) Jemima, the wife of William Walker, Corporal in His Majesty's Royal Staff Corps; (2) Jonathan Fudge, who was for several years coachman to His Excellency Lieutenant-General Robert Brownrigg, Governor of Ceylon; (3) Mr. R. Cord, late Captain of H. M. 66th Regiment; (4) Jane Davidson, chief of Vizagapatam; (5) John Randolph, fourth son of Sir William Gordon Cumming of Scotland; (6) James Cornish Sortain, M.D.; (7) Mr. Soeten Rust's widow, Susanna Thonnence *née* Van der Horst.

Most of these inscriptions are in the Dutch cemetery in the esplanade, and a few are in the William Ault memorial hall.

There is also a grave at the back door of the Batticaloa Fort of a Parsee lady, who was shipwrecked at Batticaloa about the forties. The name of the brig is said to have been "Aliliva," and the lady is believed to have been a member of the famous Jeejeebhoy family. In the absence of a "Tower of Silence" at Batticaloa for the body to be exposed to the vultures, permission was granted to have the body buried at the back of the Fort. It is said that the curious Parsee ceremony of daubing the dead body with ghee and allowing dogs to lick it was performed before burial, a novelty to the people of Batticaloa.

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