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MANUAL
OF THE
PROVINCE OF UVA.

BY HERBERT WHITE, Esq.

Of the Ceylon Civil Service.



COLOMBO :
H. C. COTTLE, ACTING GOVT. PRINTER, CEYLON.

1893.

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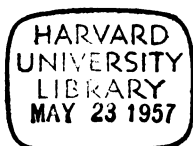
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PREFACE.

I AM compelled by the exigencies of the Government Printing Office to issue this little Manual in a more imperfect form than I could have wished : ill-health and absence from the Island when it was half-way through the Press are my excuse. The retention in extracts of the older forms of spelling accounts for many apparent errata. To Messrs. FISHER and LEWIS of the Ceylon Civil Service, and to DONALD FERGUSON, Esq., I am much indebted for advice and assistance. The large question of the extension of the Railway to Uva, so long and ably advocated by the late A. M. FERGUSON, Esq., C.M.G., and now an accomplished fact, has been excluded from these pages, as it has been fully and adequately dealt with elsewhere.

HERBERT WHITE.

Colombo, March 2, 1893.

LIST OF AUTHORITIES QUOTED.

Mahāvansa.

Dīpavansa.

Sarvajnagunāḷaṅkāra

**Rebellion of Ceylon, by J. R. de Sá of Meneses, translated by
Colonel St. George.**

Valentyn.

Spilbergen.

Knox.

Dr. Davy.

Percival Cordiner.

Major Forbes.

Sir Samuel Baker.

Sir Emerson Tennent.

Hoffmeister's Travels.

Journals of the Royal Asiatic Society, Ceylon Branch.

The Orientalist.

Fergusson's Eastern Architecture.

Government Gazettes and Calendars from 1815.

Sessional Papers, Administration Reports, and Original Correspondence in the Kandy and Badulla Kachcheries.

ERRATA.

The plan of Badulla Town is out of date, but I could not get a later one.

In Map of the Province facing page 168, the Province boundary should include Horaborawewa and Kudawewa to the north ; to the south Hambégamuwa tank should be placed where Pandikulam is given.

MANUAL OF UVA.

CHAPTER I.

INTRODUCTORY SKETCH.

THE Province of Uva, one of the latest formed of the nine Provinces into which Ceylon is now divided for administrative purposes, is bounded on the north and west by the Central Province and the new Province of Sabaragamuwa, on the south by the Southern, and on the east by the Eastern Province. It contains an area of 3,725 square miles, and a population—mostly Kandyan—of 159,889 inhabitants. The Province comprises seven chief headmen's divisions, each of which is under the care of a Ratémahatmayá. The seven divisions are Udukinda, Yatikinda, Wiyaluwa, Bintenna, Wellassa, Buttala, and Wellawáya. These divisions are further subdivided into palátas or kórales under Kórálas, whose primary duty is the collection of the land revenue, while the villages and groups of villages are subject to the village headmen. The Province is administered by a Government Agent resident in the capital of the Province, Badulla, which is situated in the division of Yatikinda. For judicial purposes there is a District Court at Badulla and Minor Courts—*i.e.*, Courts of Requests and Police Courts—at Badulla and Haldummulla. There is one Gaṇsabháwa President, in the division of Udukinda, but the Ratémahatmayás, as Presidents of the Village Councils, have the privilege of trying breaches of the rules framed by the Village Committees.

The Province includes the following planting districts :—Badulla, Madulsima, Monarágala, Haputalé, New Galway, and a portion of Uda Pussellawa, which contain 182 estates, and give employment to an estate population of 32,337 persons, the majority of whom are immigrant Tamil labourers.

In the very earliest historical times the district formed part of the Ruhunu Rāṭa, or Southern Kingdom of the Sinhalese, which lay between the Mahaweli-ganga and Kaluganga rivers on the north and west, and the sea on the south. The mountainous portion of this division, which included

Upper Uva, was called "Malaya." In later times Uva, or rather a portion of what is now called Uva, was a Dissávoy of the Kandyan Kingdom, as were also Bintenna and Wellassa, which are now incorporated into the district now known as Uva. It is probable that owing to its remoteness from the capital and its difficulty of access this portion of Ceylon was generally under the rule of powerful chiefs, who paid merely a nominal allegiance to the Kandyan throne, while for a short period the king's brother occupied the position of a semi-independent sovereign with his capital at Badulla. Three of the sixteen holy places of Buddhism in Ceylon are situated in Uva, viz., Mahiyangana in Bintenna, Mutiyangana in Badulla, and Kataragama in Wellawáya. The shrine at Mahiyangana is surrounded by such a halo of antiquity, while both ancient chroniclers and modern historians make such constant reference to it, that I have devoted a separate chapter to a full and particular account of the place and its surroundings. Kataragama and Badulla are also each described in separate chapters. In the account of the former place will be found descriptions by various authors of the great annual pilgrimage, while the town of Badulla, as the capital of the Province and a place of no little historical interest, is fully described.

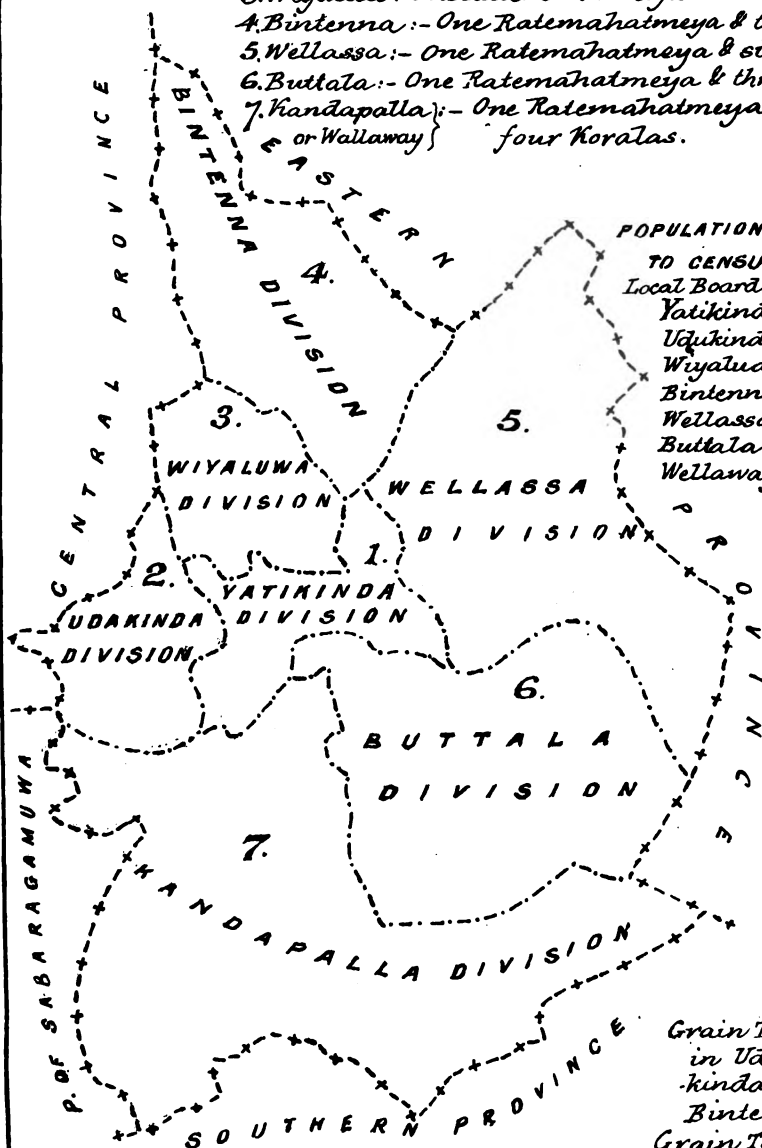
Neither the Portuguese nor the Dutch ever gained any permanent foothold in Uva. The former indeed, under Constantine de Sá, invaded Uva and burnt and sacked Badulla, but they met shortly afterwards with a most disastrous reverse. The account of this expedition is given in its proper place, as also the account by Knox of the capture of a Dutch garrison in Sabaragamuwa and their detention as captives in Uva.

After the British occupation of the Kandyan territories in 1815, Uva was placed under the administration of an Assistant Resident with combined revenue and judicial duties, who was subordinate to the Resident at Kandy and to the Board of Commissioners for the Kandyan Provinces. In 1817 the district was the focus of a formidable rebellion against the British rule, in the suppression of which many valuable lives were lost, chiefly owing to the insalubrity of the climate, the operations being mostly confined to the unhealthy and low-lying districts of Buttala, Bintenna, Wiyaluwa, and Wellassa. In the course of military operations villages were burnt, crops and fruit trees laid low and devastated, and it is doubtful whether, even to this day, the districts in question have wholly recovered. For some time petty garrisons were maintained at Fort MacDonald, Ettampitiya, Badulla, Passara, Alupota, and Kotabówa, but they were all gradually withdrawn, and

MAP OF THE PROVINCE OF UVA.

CHIEFS OF DIVISIONS.

1. *Yatikingda*:- One *Ratamahatmeya* & five *Korālas*.
2. *Udukingda*:- One *Ratamahatmeya* One *President*, and seven *Korālas*.
3. *Wiyalua*: One *Ratamahatmeya* and three *Korālas*.
4. *Bintenna*:- One *Ratamahatmeya* & three *Korālas*.
5. *Wellassa*:- One *Ratamahatmeya* & six *Korālas*.
6. *Buttala*:- One *Ratamahatmeya* & three *Korālas*.
7. *Kandapalla*:- One *Ratamahatmeya* and four *Korālas*.
or *Wallaway*



POPULATION ACCORDING TO CENSUS OF 1881.

Local Board & Estates	41,988.
<i>Yatikingda</i>	22,322.
<i>Udukingda</i>	20,781.
<i>Wiyalua</i>	18,896.
<i>Bintenna</i>	8,366.
<i>Wellassa</i>	22,492.
<i>Buttala</i>	15,361.
<i>Wellaway</i>	9,486.

SCALE OF 16 MILES TO AN INCH

Grain Tax commuted in *Udukingda*, *Yatikingda*, *Wellassa* & *Bintenna*.
Grain Tax rented in *Wiyalua*, *Buttala* and *Kandapalla*.

the administration of the district, which from 1821 to 1845 had been entrusted to military officers, was again placed entirely in the hands of the civil servants of the Crown. A brief account of the rebellion is given in a separate chapter.

When the Kandyan Board of Commissioners was abolished in 1832, the Central Province under a Government Agent was formed, and an Assistant Agency at Badulla for the Badulla District. This arrangement continued until 1886, when Uva was formed into a separate Province, the boundaries being those given in the Proclamation of February 1, 1886. (See appendix B 2.)

The Province was also formed into a separate charge for a Provincial Engineer of the Public Works Department, it having been hitherto worked in conjunction with the Ratnapura District.

I have now sketched in outline so much of the history of Uva as will, I hope, enable the reader to follow the subsequent pages with greater ease. I purpose, before proceeding to a more minute narration of events, to interpose a chapter consisting of extracts from various writers, which, while descriptive of the scenery and physical features of the Province, contain so many allusions to its climate, soil, natural products, &c., that I shall be able to dispense to a great extent hereafter with dry details under those heads, while the eminence which the authors quoted have attained is no less a guarantee of the accuracy of their information than it is of the undoubted charm of their manner. And my reason for placing this chapter where I have placed it, is that when dealing hereafter with the rise and progress of Uva under British administration we may have a clear idea of the nature of the country, its extent and capabilities, the character of its inhabitants, what they suffered in time of war and their requirements in times of peace, their cattle and herds, fields and gardens, health and sickness, weal and woe,—in short, that we may see Uva as it was and Uva as it is.

In addition to the chapters I have already referred to, there will be found a brief account of Uva under the Singhalese, with extracts from several authors illustrative of the old form of government and of the character and domestic economy of the people, and I have endeavoured also to give in a compact form some account of the agriculture and irrigation of the Province, of its forests, fruits, vegetables, minerals, pasture and cattle, and of all its natural resources, and of the ancient and modern industries of the people. In the appendices will be found a history of the grain tax in Uva compiled by the Government Agent of the Province, some extracts from the Temple Lands Commissioners' report, a complete list of all the Commissioners of the Kandyan

Board, of the Government Agents of the Central Province, and of the Assistant Agents of Badulla and Alupota, together with other statistical information of various kinds.

Four sketch maps are appended to show approximately the old and new divisions, the military posts, Dr. Davy's tour, the principal roads and resthouses, the post offices, and the planting districts.

CHAPTER II.

PHYSICAL FEATURES, SCENERY, AND CLIMATE OF UVA.

I cannot better describe the scenery of Uva than by quoting an account of a prolonged tour made through the Province in March, 1819, by John Davy, M.D. (brother of the famous Sir Humphry Davy), taken from his "Account of Ceylon" published in 1821. Dr. Davy was on the Medical Staff of the Army in Ceylon from 1816 to 1820, with the title of Physician to the Forces, and in his attendance in his medical capacity on the Governor, Sir Robert Brownrigg, had unrivalled opportunities, of which he was not slow to avail himself, of visiting and describing the interior of the country when it first fell under the British sway. The narrative of the tour through Uva is invaluable, not only on account of the description of the scenery which it contains, but also owing to the fact that it was written shortly after the suppression of the Rebellion, and contains so forcible a picture of the condition of the country and its people at the time. The scientific notes also reveal the author as a man of accurate observation. Dr. Davy travelled from Colombo to Uva *viâ* Ratnapura and entered the Province from the Haputalé side, and from no point of view is the glorious scenery of Upper Uva seen to better advantage.

These are his words:—†

Wellawāya or Kandapalla Division.—Kalapahané,* the next stage, is about fourteen miles from Aluneura.† At the distance of half a mile from our resting-place we came to the Belhool Oya, which is always a considerable stream, and now, flooded by the late rains, it had a formidable appearance. We crossed it with difficulty, fording it naked, and helping each other. Owing to the rapidity of the torrent and its depth, (reaching nearly to the middle,) and the slipperiness of

* Kalupahana.—H. W.

† Alutnuwara; not to be confounded with a village of the same name in Bintenna.—H. W.

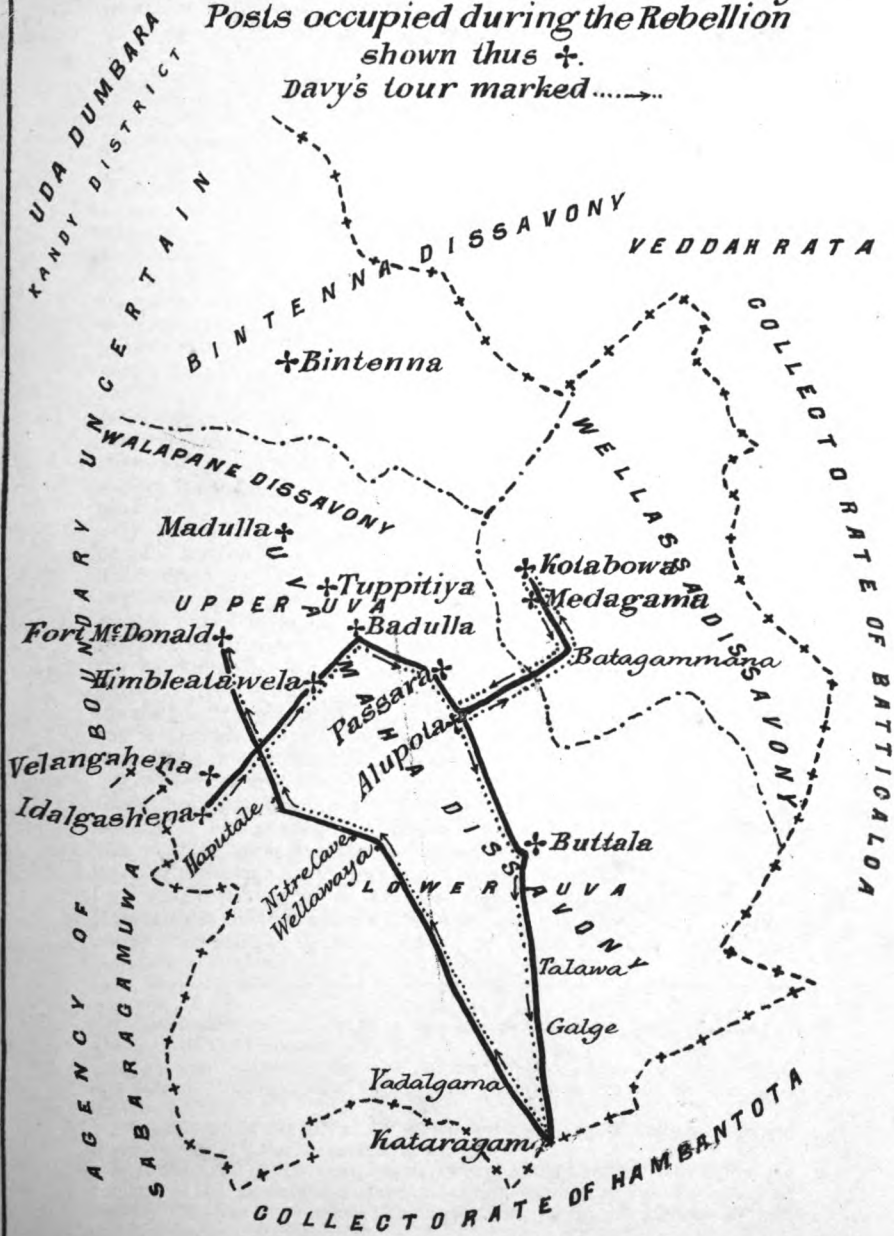
‡ I have preserved the original spelling in the text while giving the correct names of the divisions in italics.—H. W.

AGENCY OF BADULLA

Showing

The Three Dissavonies and the Military Posts occupied during the Rebellion shown thus +.

Davy's tour marked.....→



SCALE OF 16 MILES TO AN INCH

its rocky bottom, there was danger of being carried off one's legs and of being hurled down a rapid below, where destruction would have been inevitable. This river, and indeed all the numerous streams that we crossed in the course of the day, had completely the character of the mountain torrent descending rapidly from its source through a channel of primitive rock : their waters were in every instance cold ; the temperature of the Belhool Oya was 67°, and though flooded they were as clear as crystal. The country between this river and Kalapahané is a succession of steep rocky hills, that are occasionally bare, with the exception of a covering of long grass, but more generally wooded. Though it was dry overhead, it threatened rain ; the bold mountains on our left and in front were almost constantly enveloped in clouds, and the low-country which lay on our right, resembled a great plain or rather sea, was every now and then hid by the passing mist. All the way we did not see a single inhabited house or any marks of very recent cultivation, nor did we meet a single native ; dwellings here and there in ruins, paddy fields neglected, and a human skull that lay by the roadside, under a tree, to which the fatal rope was still attached, gave us the history of what we saw in language that could not be mistaken. Kalapahané was quite in character with the general appearance of the country. We found shelter for the night on the top of a steep hill, which had been occupied during the rebellion as a military post, and was now tenanted only by the Dissave of the Kandapala korle,* with a few of his people, here on Government duty, to expedite the transport of seed paddy from the low-country into Ouva, which was almost destitute of it † Wrapped up in a blanket to defend himself from the damp cold air, he looked little like a Dissave, except indeed of such a district. His account of the country agreed with its desolate appearance ; before the rebellion, he said, it had been pretty populous, but it was now quite deserted. This place, rising about 2,400 ft. above the level of the sea,‡ is situated at the foot of the great barrier ridge of Upper Ouva, and commands a very extensive prospect of the low wooded country beneath the mountains to the eastward and the southward.

The next stage is to Velangahena, eight miles distant, across the Idalgashena, the summit of which is about 4,700 ft. above the level of the sea.§ This is the principal pass from Saffragam into Upper Ouva. The weather being fine, the feeling of fatigue was lost in the enjoyment of the magnificent scenery of the mountains. From the Velé Oya, a rapid torrent which is crossed about three-fourths of a mile from Kalapahané, and considerably below it, there is a continued ascent of about four miles to the head of the pass. It is worth remarking that

* Kandapalla or Wellawáya is now one of the seven Ratémahatmayá's divisions of the Province.—H. W.

† This was constantly the case during the early period of the British occupation. The sources of supply were Sabaragamuwa and Batticaloa.—H. W.

‡ On the top of the hill at 4 P.M., when the air was 70° and the attached thermometer 71°, the barometer was 27·67.

§ At the head of the pass, about two or three hundred feet below the summit of the mountain, a short mountain barometer was stationary at 25·55. This was at 10 hours 25 minutes A.M., when the air was 68° and the thermometer attached 71°.

whilst the top and lower part of the Idalgashena are only covered with grass, its middle region is occupied by noble forest. Nothing can be more striking than the difference of prospect on the opposite sides of the mountain. Ascending, the scenery is what one has been accustomed to, at least in kind, though of superior quality; but not so in descending. On that side the view is quite novel: on the top of the pass the path makes a turn, and brings one suddenly in view of Upper Ouva, consisting of an extensive surface of green grassy hills, walled round by lofty blue mountains, laid out like a map at one's feet. The sight of such a country, free from jungle, was quite a treat, and the eye at liberty wandered with delight from hill to hill and from mountain to mountain. Velangahena, in a straight line from the top of the pass, may be about two miles distant, and it is about 700 ft. lower;^c a deep valley intervenes, both sides of which are steep and covered with grass, excepting in hollows and sheltered places, where there are little patches of wood, amongst which the *rhododendron arboreum*, in flower, made a conspicuous figure. We occasionally met with this tree on the side of Idalgashena: the lowest situation where I have seen it was at the foot of the hill of Velangahena, which cannot, I think, exceed 3,000 ft. above the level of the sea.

Velangahena is a small military post which was established during the rebellion, and is still occupied. If Himbleatawelle be not an exception, it is the highest inhabited spot in Ceylon. Its climate is peculiar, verging rather on cold than hot, and, in consequence, it agrees much better with Europeans than with natives. On the morning of the 20th of March, just before sunrise, I observed the thermometer at 57°, and the air was not then considered unusually cold. The prospect of Upper Ouva, from the top of this hill, which is one of the highest within the mountain-wall, is still more impressive than from the summit of the Idalgashena. On looking round the country it has the appearance of a magnificent amphitheatre, sixty or eighty miles in circumference, formed of a succession of steep, smooth, green, conical hills, and of deep narrow glens remarkably free from wood, enclosed on every side by mountains varying in perpendicular height from four to six thousand feet. I shall have an opportunity hereafter to consider the causes of the peculiar features of this district—I particularly allude to the rounded forms of the hills, and the general absence of wood.† Another peculiarity, and a painful blemish of the scenery, forces itself on one's notice, and produces a melancholy train of thought; it is the deserted appearance of the surrounding country; its cottages in ruins, its fields lying waste, its cattle destroyed, and its population fled—all effects of the rebellion, of which this Province was the principal theatre. Had the country never been inhabited, its desert appearance would be little thought of; the wild beauty and untamed majesty of nature which displays itself around would occupy the mind with delight, instead of associations of every kind of human misery that war and famine can inflict.

Udukinda Division.—Himbleatawelle‡ is fifteen miles from Velangahena. The intermediate country is such as has just been described. The

* At Velangahena, on the 19th March, at 3 P.M., a long barometer was 26.10, the thermometer, attached and free, was 69°.

† See p. 13.

‡ Also called Dehiwinna, near the Ettampitiya resthouse.—H. W.

hills are covered with clumps of lemon grass of a very agreeable smell ; and wood is to be seen in sheltered hollows only, though a solitary tree now and then appears in an exposed situation, but, with the exception of the *Bogha*,^c always stunted and small. The *Bogah*, where most exposed, seems to flourish best ; it here appears to be self-planted and neglected ; it is not walled round as in most other Provinces, and thus confirms what is commonly said of the mountaineers of Ouva, that they have little regard for their national religion, by which this tree has been consecrated. The whole way we saw very many neglected, but very few fields in actual cultivation. The first that occurred were some green paddy fields, in a valley about six miles from Velangahena. The dwellings of their proprietors, three neat cottages, shaded by the luxuriant foliage of jak, jaggery† and shaddoc trees, were prettily situated on a little rising ground above them, and by the side of a clear stream by which they were watered. After having been travelling three days through an artificial desert, this sight did one's heart good : it produced a degree of pleasure, even in my coolies, greater than can well be conceived, and which would appear affected if described, though easily explained on the principle of the association of ideas and the sympathies of our nature ; the green crops and inhabited houses suggesting peace and quietness, domestic comfort, and human happiness.

Himbleatawelle is also a military post, of the same date as Velangahena, and still occupied. Owing to its great height and situation, the views from it are very extensive, including not only the greater part of Upper Ouva, but also a considerable portion of the mountainous district of Walapane, and extending, it is said, to Doombera and Bintenne, where the Mahaweliganga may be seen for a short space in clear weather. A mist, that enveloped the hill almost the whole time I was here, shut out this extensive prospect. This post is particularly useful for purposes of communication, most of the other posts of Upper Ouva being visible from it. Its flagstaff, it is worth remarking (and it is not a diminutive one), is made of a cinnamon tree.

The Town of Badulla, Yattikinda Division.—From Himbleatawelle to Badulla, distant eight miles, there is almost one continued descent, which in many places is steep and difficult. Badulla is the principal station of Ouva ; it is the residence of the Agent of Government, and the headquarters of the Officer commanding the district. It is situated on a gently rising ground, about 2,100 feet above the level of the sea,‡ in an extensive valley, bounded by lofty mountains, and watered by the Badulla-oya, a considerable stream that runs sluggishly and tortuously along, and almost surrounds the station. The valley of Badulla is in that part of Ouva called the Yattikinda, or lower portion, in contradistinction to the Oudakinda, the upper, and the Meddakinda, the middle division. The character of this part of the country is different from that already described ; its valleys are more expanded and prolonged ; its hills, or rather mountains, run more in ridges, and there is not the same scarcity of wood. Badulla itself is an inconsiderable place ; its only fortification is a small star-fort, in which

* B6-gaha (*Ficus religiosa*). The B6-tree.—H. W.

† Kitul (*Caryota urens*). —H. W.

‡ At Badulla, on the 23rd of March, at 10 A.M., the barometer was 28.5 ; the thermometer, attached and free the same, viz., 73.

the Commandant resides, in an old Singhalese house, which was formerly a royal palace. The buildings are few, and confined chiefly to officers' quarters of a very humble description, a barrack for European troops, a good hospital, a native cantonment, and a small bazaar ; there are, besides, a *déwale* dedicated to the Kattragam god, and a *wiharé*,^o the dagoba attached to which is of large size. The chief ornaments of Badulla are its fine trees and its rich and extensive paddy fields. Here, for the first time since I have been to Ouva, I saw the cocoanut tree : it appeared to flourish, at least in the temple-grounds, where it was protected ; elsewhere it was emblematic of the state of the country—without fruit, which had been prematurely plucked by the hungry people, and often without leaves, presenting a miserable appearance. The jack fruit tree is abundant, and in many instances it has attained a gigantic size. The paddy-fields are the property of Government : very many of them were in cultivation, and, being covered with a young crop beautifully green, they were a most agreeable sight. As a station, little can be said in favour of Badulla ; and, were it not for its rich valley, it would probably be deserted. It is said hardly to admit of defence, and being so centrally situated amongst the mountains, communication with it is difficult, and the transport of supplies to it tedious and expensive.†

Ascent of Namunukula.—Namina-cooli-kande, next to Adam's Peak, perhaps the highest mountain in Ceylon,‡ rises in massive grandeur above the valley of Badulla. On the 21st of March, the day I arrived, this mountain was ascended by Mr. Moon,§ the first European who had ever been on its summit. On the evening of the 23rd, in company with H. Wright, Esq., the Agent of Government,|| my friend Mr. Nicholson, and Lieut. Hay, I set out to attempt what Mr. Moon had accomplished. At 2 the next morning we started by torch light from a small village about three miles from Badulla, and a little way up the mountain. We first passed through a tract of gentle ascent covered with guavo jungle, and infested with leeches, which, though it was night, were on the alert, and proved very troublesome. We next ascended with some difficulty and considerable labour through a forest, over very irregular and steep ground, which in some places would have been inaccessible had it been bare, and which we surmounted by pulling ourselves up by the branches of the trees. Still higher, the side of the mountain was without wood, and covered with lemon-grass ; and higher still we ascended over immense masses of bare rock. Above the rocky region, to its very summit, the mountain was covered with thick wood, through which we found out our way with some difficulty, often bewildered and led astray by the tracks of wild animals. We had hoped to have been on the top of the mountain by sunrise, but notwithstanding much exertion we were disappointed,—it was 7.30 before we reached it.

Summit of Namunukula.—The top is almost tableland, gently sloping on every side, and of the extent of many acres : it is without rock, its

* The Mutiyagana Viháre.—H. W.

† Later on it was proposed to abandon this station.—H. W.

‡ This is erroneous.—H. W.

§ Superintendent of the Pérádeniya Gardens.—H. W.

|| Agent of Government of Uva, Wellassa, and Bintenna, with general powers under the Proclamation of November 21, 1818.—H. W.

surface and soil consist almost entirely of friable and, as it were, disintegrating quartz, and of quartz-gravel, in some places discoloured by black mould, in others as white as snow, with pieces of iron stone here and there intermixed. The vegetation is peculiar, and very different from that in the forest below : it is composed of low trees and bushes, which grow in clumps, separated from each other by little open spaces either of white gravel or of dark soil covered with mosses and lichens. The plants, though apparently dwarfish and stunted, as if they had struggled for life with the elements, looked fresh and healthy ; many of them were in blossom, and have very handsome flowers. With one exception, they were all new to me. The exception was the *rhododendron arboreum*, which here was abundant, exceeding all the other plants in size and in rich blossom. The natives who were with us called it *diaratmala*, which, translated literally, is "god red-flower." The shrub which attracted their attention most was not the *diaratmala*, but what they called the *kapoorooovelle*, not unlike the *laurustinus* both in leaf and flower, and much prized for its leaves, which have an agreeable astringent aromatic flavour. They were chewed with betel, and a large quantity of them was gathered and carried down for that purpose. Another shrub attracted attention by its flower, very like that of the *erica vagans* : its flowers had a very pleasant acid taste ; its leaf was also acid, but astringent too, and rather bitter.

To have a view of the surrounding country, one was under the necessity of climbing a *rhododendron*. The sun being high and the atmosphere not very clear, the prospect was not of much interest, and in point of beauty and effect not to be compared with that which we enjoyed under more favourable circumstances from Adam's Peak. With a compass and map in my hand I in vain searched for that mountain, and as the air was pretty clear in its direction, I infer it was hid by the lofty mountains of Kotmalé. The valley of Badulla, in miniature, appeared at a great depth below like a circular basin, formed by the expansion of several valleys at their junction, and flanked by a double row of hills of very unequal heights.

In a former part of the work some notice was taken of the pits of water on the top of the mountain in relation to temperature. I recur to them to mention a superstitious practice to which they are applied. On the occasion of long drought the Kappurales of the Kattragam temple ascend the mountain, and, with a leaf of a particular kind, throw water to the sound of tom-toms, from the deepest pit into the air, and scatter it over the people as an offering to their god. This done they descend, confident of having a fall of rain before they are half-way down ; and every native has a thorough conviction of the infallibility of the ceremony in producing the effect. It was last had recourse to eight years ago, and with the usual happy result. This, I hardly need remark, is only another instance of the fraud of the few and of the credulity of the multitude. If rain invariably follow the performance of the ceremony as believed, of course the priests do not ascend the mountain till they have clear signs of change of weather approaching.

During the time that we remained on the summit—from 7.30 till 12—the thermometer varied from 57° to 68°. About 1,000 feet lower, at break of day it was only 53°. On our arrival we suffered from cold and were glad to sit by a fire, but before we descended, though the air itself was cool, the sun was powerful and troublesome, and drove us in quest of shade. At 9 A.M. the short barometer,

hung from a tree was stationary at 24·32, when the attached thermometer was 63° and the air 64°.*

Lower Uva and Wellassa.—From Badulla I had the pleasure of making an excursion into Lower Ouva and Wellassey, in company with Mr. Wright and Mr. Moon. On the 28th of March we set out from Badulla and proceeded over a very hilly and rugged road to Passera, distant eight miles and a half.†

I noticed, in one place by the roadside, the trunks of trees deprived of their branches fixed in the ground inverted. On inquiring the meaning of this unusual appearance, I was informed that they were thus planted at a time that smallpox raged to appease the goddess Patiné, by whom in her wrath the disease was supposed to be sent. The trees for this superstitious ceremony are not cut down, but broken to the sound of tom-toms by mere dint of pulling, and to the sound of the same instruments they are planted with their heads in the earth.‡

I have more pleasure in noticing another spot, just by the roadside, on a little rising ground that was pointed out to me as the scene of an act of heroism and feeling, of the most noble and disinterested kind, which was performed during the height of the rebellion. I shall quote the part of the General Orders in which it was noticed at the time by the Governor, and in which its history and eulogium are happily combined :—

“In concluding these orders, it is with feelings no less gratifying that the Commander of the Forces places on record a display of heroism most honourable to the individuals who achieved it, in the instance of Lance-Corporal McLaughlin, of the 72nd, and a detachment of four rank and file of that regiment ; six rank and file (Malays) of the 1st, and six rank and file (Caffirs) of the 2nd Ceylon, when on their march, on the 16th ultimo, from Passera to Badulla.

“This small party was beset midway by a horde of rebels in a thick jungle, who fired on the detachment from their concealment, killing two soldiers of the Light Infantry of the 73rd (James Sutherland and William Chandler) on the spot, and immediately showing themselves in numbers around this little band of brave soldiers, whom they no doubt considered a certain prey ; but regardless of their menaces, and faithful to their fallen comrades, ten of these gallant men encompassed the dead bodies of their brother soldiers, while Corporal McLaughlin, with the remaining five, fought their way to Badulla at two miles distance, through some hundred Kandyanas, to report the situation of the detachment they left surrounded by so immense and disproportionate a force, in conflict with which they continued for two hours, when, being relieved by a party detached by Major M'Donald under the command of Lieut. Burns, of the 83rd Regiment, from Badulla, they had the triumph of seeing the insurgents fly before them, and of bringing in the dead bodies of their comrades to be honourably interred.”§

* Making allowance for probable difference of temperature the height of this mountain may be estimated at about 5,900 feet above the level of the sea instead of 5,548, its approximate height, which is assigned in page 4.

† By the old path through what is now Wewesse estate.—H. W.

‡ These were Apkaan, the trunks of trees used in the game or superstitious ceremony of Apeidima or Apkeliya.—H. W.

§ General orders—Headquarters, Kandy, July 7, 1818.

It is a singular circumstance, I may add, that after the generous determination was formed to hazard their lives in so perilous a manner to defend the dead bodies of their companions in arms, not another man was hit by the fire of the enemy, though exposed to it uncovered and stationary in one place for so long a time. Other actions equally praiseworthy, and almost as noble as this, might be related, performed by our men during the rebellion; and it was to such I alluded when I spoke of the redeeming circumstances of the manner in which hostilities were conducted, a manner that seems inseparable from a war of this kind, in which the combat is personal and the passions strongly excited.

Passera is situated in a deep valley between Namina-cooli-kande and Luna-galle-kande, the one generally wooded, the other bare. Lunagalle, which may be 2,000 feet lower than the former, is of a conical shape, and its summit is surrounded by a façade of quartz rock, which from below has a columnar appearance, and reminds one of basalt. Owing probably to the abundance of friable quartz on this mountain its has obtained its name Lunugalle, salt-rock.* The small military post at Passera, established during the rebellion, and still occupied, stands on a steep hill of no great elevation, above a torrent, and commands a view of the valley, which before the rebellion was well cultivated and pretty populous. It is about 1,500 feet above the level of the sea.†

Buttala Division.—Alipoota,‡ to which we proceeded the day following, is eight and a half miles distant from Passera, and about 700 feet lower.§ The intermediate country is hilly and difficult. Many of the valleys that are now lying waste were before well cultivated; the hills in exposed situations are covered with grass and, where sheltered, with wood. About two miles from Alipoota there is a very steep descent, which was formerly fortified by a strong Kadavetté,|| now in ruins. At this pass a few resolute men might have made a successful stand against an invading army. On the road Mr. Wright was joined by the Dissave of the Kandookara korle¶ with tom-toms, pipes, &c., according to custom. The people who accompanied him generally wore ear-rings. They were in better condition than any of the inhabitants of Ouva I had yet seen, and, judging from their appearance, seemed in no want of food. Some of the coolies who came down with us from Badulla declared that for two days they had tasted nothing, and certainly they had the look of famished men.

Alipoota is the principal military station of Lower Ouva. The post is situated on a hill in a pretty populous neighbourhood. On one side it has a view of the lofty mountain-chain, of which Namina-cooli-

* Lunugala.—H. W.

† At the post of Passera at 4 P.M. the barometer was stationary at 27·65; the thermometer, attached and free, 77°.

‡ Alupota in Sinhalese, also called in English Alipoot, Aliput.—H. W.

§ On the 28th of March, at 3 P.M., at the post of Alipoota, the barometer was 28·90; the thermometer, attached and free, 85°. The air at this time was parched; a thermometer, with its bulb enveloped in wet muslin, fell 15°.

|| Kadavata, kadawara, kadawat = gravet; a post or station.—H. W.

¶ The whole of Uva, which before the rebellion was under one native Disáwé, has since been parcelled out into seven different disáwonies under the general direction of the Agent of Government, whom the natives call the Maha Disáwé.

kande is the summit, and on the other, of the wooded hills and flats of the lower country. Its climate, like that of Nalande, in its nature partakes more of the climate of the plains than of the mountains, both in point of comparative temperature and salubrity,—our own feelings forcibly told us the former, and the experience of the last twelve months has proved the latter.

On the 30th of March we visited Battagammana,* about twelve miles distant, in the Mahawedderatté,† a country in general overgrown with jungle. Our object was to examine the locality of *corundum*.‡ The observations which I made on the spot, relative to this mineral, are stated in a former part of the work.

Wellassa Division.—From Battagammana we went to Kotabowa, in Wellasse, distant about twenty miles, and about twenty-two miles from Alipoota. We passed through two Moor villages, Buckinahgahavilla§ and Madagamwella,|| whose inhabitants, having been our friends during the rebellion, were in good circumstances. The country through which we came had, in general, an agreeable appearance, consisting of open grass plains and pretty extensive paddy fields with jungle intermixed. Clumps of cocoanut trees were common, indicating a tolerably populous state of the district. The talipot tree¶ was of a frequent occurrence, and we saw one specimen of it in blossom. This noble palm has been the subject of a good deal of fabulous story. It has been called the giant of the forest; but, like the cocoanut tree, it is never found wild. Its blossom is said to burst forth suddenly with a loud explosion, but it expands gradually and quietly. When its flower appears its leaves are said to droop, hang down, and die; but they remain fresh, erect, and vigorous till the fruit is nearly ripe, and their drooping precedes only the death of the tree, which speedily takes place after the ripening of the fruit. Even the disagreeableness of the smell of the flower has been exaggerated greatly.

Kotabowa is a considerable Moor village, and it is our principal military station in Welasse. The post, surrounded by a low breast-work, with a ditch inside, is situated on a little plain skirting the village. The quarters of the officers and men are made of a frame-work of stakes, lined and covered over with paddy straw.

Though the district of Welasse is not very low** its climate is like that of the plains, subject to long droughts and to periodical sickness. The most unhealthy months are July, August, and September, when the wind is generally from the north-west, and the country parched with drought. Last year the most unhealthy season ever known was experienced. Of two hundred and fifty Europeans in the district,

* At 2 P.M. at Battagammana, in the shade, the barometer was 29.50, the attached thermometer 89°, and the air 90°; the bulb, moistened, it fell 19.°

† Mahawedderata, great country of the Veddás, now one of koralés of the Wellassa division.—H. W.

‡ See p. 81, s. v. Mineralogy.—H. W.

§ Bakinigahawela.—H. W.

|| Medagama.—H. W.

¶ This palm (*Licuala spinosa*), the largest of the order, has a circular fan-shaped leaf, from 20 to 30 feet in circumference; its flower, which it bears once only in its life, is a conical spike, occasionally 30 feet high.

** At Kotabowa on the 1st of April, at 3 P.M., the barometer was 29.35 inches, the thermometer attached was 88.5, free 90°, and moist 72.5.

between the 11th of July and the 20th of October, 1818, only two escaped disease, and of those attacked by the endemic fever about two hundred died, including five officers. The two who escaped disease, amidst this universal sickness, were, fortunately, the Commanding Officer Captain Ritchie and the Medical Officer Mr. Hoatson, whom we had the pleasure to find still at the post in the enjoyment of uninterrupted health.

For the purpose of having a view of the surrounding country we ascended, at break of day, a very steep rocky hill,* about three-quarter mile from Kotabowa. When we reached its summit the low grounds were covered with a dense gray mist resembling water, and the hills and mountains, rising above it, looked like islands. As the sun rose the mist dispersed and afforded us a clear view. We could see a considerable part of Welasse; it was all comparatively low ground, almost plain, bounded by hills, and, as already described, a mixture of clear open tracts and of jungle, the latter predominating. This kind of country stretched between the hills in the north-west direction towards Bintenne, in an easterly towards Batticaloa, and in a southerly towards Alipoota. The hills and mountains visible were surprisingly numerous. The most remarkable that we noticed were Namina-coolikande, in Upper Ouva, and Hoonisgiri-kande, in Dumbera. Very many hills of a great size presented themselves in a quarter where I least expected to have seen them, viz., in the direction of Batticaloa. Here I may suggest that the circumstance of many remarkable points being visible from one spot, elevated like a watch tower above the adjoining plain, is worth keeping in mind, should a general trigonometrical survey of Ceylon be undertaken as has been contemplated.

On the 3rd of April we left Kotabowa and returned to Alipoota. Welassey abounds in game. On our way back we saw an elephant, a wild hog, and an elk, and very many peacocks. One of the prettiest sights I have ever witnessed was eight of these birds collected in a small tree.

Buttala Division.—On the 5th of April we continued our excursion into Lower Ouva, and proceeded to Katragam by way of Boutle† and Talawa, a distance of forty miles, which we accomplished in three days.

The first three or four miles from Alipoota is hilly and rugged, and covered with jungle. After this there is little descent, and the remainder of the way is through a flat country,‡ which, with few exceptions, is covered with forest, and uninhabited.

The first night we slept at Boutle, ten miles distant from Alipoota, where there is a small military post occupied by Malays, and a considerable tract of country that was once well cultivated, and is still pretty populous.

Between Boutle and Talawa, where we slept the next night, we twice forded the Parapa-oya, a fine sweeping stream, with banks

* On the summit of this hill, at 7 A.M., the barometer was 28.50 inches, the thermometer, both attached and free, 78°

† Buttala, the name of a village as well as of a division.—H. W.

‡ At Boutle, at 7 h. 30 min. P.M., the barometer was 29.70 inches, the thermometer attached 80°, and free 76°.

At Talawa, at 4 P.M., the barometer 29.75 inches, thermometer attached 82°, free 81°.

At Katragama, at 3 P.M., the barometer 29.95 inches thermometer attached 87°, free 89°.

nobly wooded. Talawa is a beautiful part of this desert country. It is a plain* of many miles in extent, covered with fine grass, and ornamented with clumps of trees resembling the wildest part of a nobleman's park in England. We found shelter in some huts on a rising ground, where, during the rebellion, an attempt was made to establish a post, which the extreme unhealthiness of the place rendered abortive. At sunrise the next morning the prospect was delightful. The eye wandered over this rich plain to the long line of blue mountains of Upper Ova that rose in the horizon under a sky brilliantly coloured by the rising sun.

Wellawaya Division.—Early the next morning after our arrival we set out from Kattragam,† to return to Upper Ova, by the route of Weleway, with the design of visiting a large nitre-cave in the neighbourhood of that place.

The first day we travelled about twelve miles to Yadalgammé‡ through a very thick jungle, by a narrow path, little frequented, and in many places overgrown with wood, rendering passage difficult. Yadalgammé, where we spent the night, is a wretched little temple village on the bank of a branch of the Parapa-oya, and in the midst of an immense wilderness of wood. The two or three families that constitute the village have some cattle, and a little paddy ground adjoining. Their huts are fortified by an enclosure of strong pallisades against the attacks of the wild animals, which are here exceedingly numerous, as we might infer from their traces, though we only saw a single buffalo and an elephant and two or three herds of deer. The latter made their appearance on a little marshy plain, which, if tradition be correct, was formerly the bed of a tank.

During the night at Yadalgammé we heard the cries of the demon-bird, or *Ulama*, as it is also called by the natives. Perched in a neighbouring tree it made loud and hideous screams, conveying the idea of extreme distress. Its harsh and horrid notes are supposed, like those of the screech-owl, to be of evil omen, and a prelude to death or misfortune. The bird (if it be a bird) is very rare, and I have not been able to get any tolerable account of it.

The next day we proceeded to Weleway, about twenty miles distant, through a country consisting partly of thick jungle and partly of open grass-plains, like those of Talawa, with which, probably, they communicate. They commence close to Yadalgammé, and extend about five miles in the direction of the path we were pursuing. Their resemblance to a park was strengthened by the circumstance of their abounding in deer, of which we saw many herds, both of the small spotted and larger red kind, resembling the red deer of Europe. Between Yadalgammé and Weleway we crossed two streams—one very small, about half way, and the other of considerable size (the *Kirindé-oya*), about two miles from the latter place.

We crossed the former stream just below a spot called Undagallawalla, where it forms a deep pool, on the banks of which are some remains of masonry. According to tradition, there was formerly a large tank hereabout, by means of which a considerable part of the

* The word Taláwa means "plain."—H. W.

† See separate chapter for account of Kataragama.—H. W.

‡ Yadalgama.—H. W.

Megampattoo^{*} was formerly watered and rendered fertile. The level of the ground above the sea[†] is not incompatible with the accuracy of this tradition, which other circumstances render highly improbable. The few cut stones which occur are so neatly wrought, that it is more likely they belonged to a temple or palace than to an embankment; particularly as there is the figure of the moon on a fragment of one stone, and that of the sun on another. Had a great embankment ever existed here it would still be visible, but I could observe no distinct traces of such a work. Lastly, the ground itself is very unfavourable for the formation of a tank; on one side, indeed, a huge rock, or rocky hill, rises out of the plain, to the height of, perhaps, two or three hundred feet above its surface; but, on the other side, there is no corresponding elevation that I could observe for many miles. Taking into consideration these circumstances I infer that the story of a tank in this place formerly is either false or exaggerated; in other words, that it never existed, or was of very small dimensions.

From the top of the rocky hill which I ascended the prospect was extensive. With the exception of two or three similar rocks in the neighbourhood, and a few distant and gentle elevations of ground, the whole country to the southward and to the eastward and westward of that point, was a dead flat covered with a wilderness of jungle. In the opposite direction hills and mountains made their appearance, but they were indistinct from a covering of thin mist.

From this place to Weleway we were deluged with rain, accompanied with loud thunder and vivid lightning. During the rain I observed a phenomenon that deserves perhaps to be mentioned. The surface of some large low masses of rock over which we passed had the appearance of smoking. I took it for granted that the appearance was owing to the heat the rocks had absorbed during the fine morning, acting on the rain with which they were wetted. So it proved, for though it had been raining an hour the rock still felt warm. There were several large masses of rock on a gently rising ground at a little distance, and clouds of vapour hung over each. Perhaps the cause concerned in this instance operates pretty generally, and to it, probably, may be referred much of the floating mist with which hills, particularly in a hot climate, are often surrounded after showers.

Weleway[‡] is a little plain about a mile in circumference on the confines of the level country, and, excepting to the southward, every way bounded by hills.§ We were much pleased with its natural beauties, and not a little disappointed to find it desolate. We found a shed of green branches constructed for us, but though just made the workmen had forsaken it, and not a native was to be seen. A field of natchiné^{||} was visible at a little distance, to which we sent a Lascoréen, who returned bringing by force two wretched men, whose looks told their tale of distress, and assured us that we must expect nothing from the country. This, too, was confirmed by the ruined state of the village of

* The Mágam pattu of the Hambantota District.—H. W.

† At 1 P.M., on the bank of the stream, the barometer was 29·7, thermometer attached 83°, free 82°.

‡ The name of a village, Wellawáya, as also of the division.—H. W.

§ On the plain, at 7 P.M., the barometer was 29·50 in., the thermometer, both attached and free, 78°.

|| Natchiné (*sic.*): this is kurakkan, the fine grain (*Eleusine coracana*), sometimes called Nachereen.—H. W.

Weleway, a little further on ; not one of its many houses standing ; its groves of fruit trees looked as if they had suffered from a violent storm—the cocoanut trees without fruit, the arecanut trees cut or broken down, and the talipot trees stripped of their leaves, and, of a piece with this, the paddy fields around lying waste.

This day's journey was the most harassing we had yet made, and most unfortunate in its consequences, as if confirming the popular notion alluded to of the cries of the *Ulamá* foreboding evil. Here the seeds of disease, which were most likely received in passing through the low jungle country, began to burst forth, excited into action by the fatigue of the day, by exposure under it to heavy rain,^o and by the want which our people experienced of every comfort at this place, and particularly by being obliged to sleep on the wet ground unsheltered from the night air.

Before quitting the plains, I may remark that the least reflecting observer must be struck with the analogy of the country in the northern part of the Island (for instance between Nalandé and Trincomalie), and that which we had been travelling through during the last five days : both low and nearly flat ; both in a great measure overgrown with wood and uninhabited ; both extremely unwholesome ; and, to complete the similarity and mention its most important and interesting circumstances, both exhibiting strong marks of change and of ancient cultivation and population. In the northern part of the Island the great tanks that remain are the strongest proofs of the sad revolution that has taken place : here the marks are of a more miscellaneous but equally unequivocal nature, as the tracts of cleared ground in the midst of jungle in situations favourable to the growth of wood ; the small tanks that occur here and there ; and the ruins of buildings, particularly of immense dagobas of superior construction, which have been discovered in the Megampattoo, similar to the dagoba at Katragam. Nor does the analogy, I suspect, fail in relation to causes. History informs us, that when the northern portion of the Island was invaded by the Malabars the native princes took refuge in this part of the country, established themselves here, built towns and cultivated lands and further, it informs us that when the successors of these princes accomplished the expulsion of the invaders and the recovery of their territory they returned and re-occupied the old capital. Then, probably (to pass from the fact to the inference) the current of population flowed back, and an unwholesome and unpropitious climate,

* The Siyphalese are strongly impressed with the idea that travelling in rain is most unwholesome, and they avoid it in consequence as much as possible. Be this as it may, I have no doubt that exposure, particularly of the naked body, to rain after fatigue, amounting to a certain degree to exhaustion, is a powerful exciting cause of disease ; and in extreme cases immediately dangerous. In illustration of this might be mentioned the fatal effect occasionally resulting from plunging into cold water after violent and long continued exertion, an effect well ascertained though not yet explained in a satisfactory manner. I believe it to be connected, not only with exhaustion of strength and of the powers of life, but also with a low temperature of the body, and a rapid reduction of it still lower by immersion. In one instance that I tried the temperature of a man perspiring freely, exposed to a hot sun, and labouring hard (carrying a palanquin), I found his heat under the tongue a degree lower than it was before he commenced his labour.

the first cause perhaps of the reflux, gradually gaining strength completed the work of desolation and rendered the country desert.

From Weleway we proceeded to Boulatwellegoddé,*† distant about six miles, through a hilly but not difficult country that appeared charming to us in comparison with the monotonous jungle we had left. The only drawback on the pleasure derived from the natural beauties of the scenery was the desolate air and ruinous aspect of the fields and villages. Before the rebellion five contiguous and pretty considerable villages gave the name of *Gampaha* (the five) to the little district in which they are situated. Boulatwellegodde was one of them, and, like the rest, it is ruined and deserted. The only person we found on our arrival was a single man sent to meet Mr. Wright by the Dissava of Kandapalla;‡ and the only shelter prepared was a wretched shed made of charred wood and green leaves on the foundation of a burnt house.

With considerable difficulty we learned the situation of the nitre-cave we were in quest of, and that we had left it on our left hand about half way between Weleway and Boulatwellegoddé, from both of which it is about five miles distant. We visited it the same day, guided by two or three of the half-starved natives, who made their appearance soon after our arrival.

Situated in a thick jungle in the side of a hill it is difficult of discovery and of access. Its mouth is comparatively small—hardly twelve feet wide, and, where highest, hardly high enough for a man to stand erect. The entrance is irregularly arched, and has the appearance of having been cut through the solid rock by which it is surrounded and overhung. Looking down into the cave nothing can be more gloomy and dismal: the eye can penetrate but a very little way into its dark recesses, from which a loathsome smell issues and a dull confused noise like that of a subterraneous torrent.

As soon as light could be procured§ we commenced the descent, each of us bearing a candle, and our people carrying either candles or torches. Having descended through a steep, narrow, and slippery passage, about thirty feet, we found ourselves in a cave of vast size and of such a very irregular form that it was impossible to have any accurate notion of it. The rugged bottom which descended, perhaps fifty feet, was covered with fragments of decomposing rock and a thick stratum of black earth. The roof in general was too high to be visible. The walls consisted either of dolomite rock or of granitic varieties, most of them in a state of decomposition, particularly those containing a portion of calc-spar. The noise and offensive smell which we perceived at the entrance were here much increased, and they both proceeded from innumerable bats that flitted round us like shadows, disturbed by the intrusion of such unusual visitors.

* Bulatwelgoda.—H. W.

† At 10 P.M., at Boulatwellegoddé, the barometer was 28·80, the thermometer, attached and free, both 71°.

‡ Kandapalla is one of the *kóralés* of Wellawáya. The whole division of Wellawáya is occasionally called Kandapalla.—H. W.

§ It was struck by a native by means of a bit of a rock-crystal and a small piece of iron. He received the sparks on a piece of rotten cloth and kindled a flame by whirling the tinder round, enveloped in dry leaves.

We returned to the open air after having been underground an hour. We walked, perhaps, a quarter of a mile without exploring the whole of the cave, which the natives, always fond of exaggeration, say is two miles long.

Relative to the saltpetre found in this place, impregnating the earth and decomposing rocks, I have already, in a former part of the work, offered the observations I collected.

Like the nitre-cave in Doombera, its excavation is, perhaps, more artificial than natural. It has been worked for very many years by the natives, a party of whom, whose express occupation and duty it was, came annually from the neighbourhood of Passera for the purpose. Their mode of extracting the salt was very similar to that employed at Memoora. What quantity they obtained I have not been able to learn. Judging from the dimensions of the cave, and the proportion of saline impregnation, large quantities of nitre might be manufactured from it, and with profit to Government, were such improved methods employed as modern science suggests.

At Boulatwellegoddé we were so hard pressed for provisions, the stock that we had brought with us being nearly exhausted, that we were under the necessity of killing one of our baggage bullocks.

The following day we went to Kiriwannagammé.* Though the distance was only about six miles, owing to the sickness of many of the coolies, the fagged state of all, and the badness of the road, through an extremely hilly and rugged country, we were four hours accomplishing it. Almost all the way the traces of war were too apparent in the ruined dwellings of the natives, the uncultivated paddy fields, and the occasional obstructions on the road; in many places trees were felled and thrown across it; and, in one place, a thorn-gate still remained erect.

At Kiriwannagammé we spent the day in a neat pansol† of a small viharé, finely situated on a little rocky platform, in the side of a steep hill,‡ overlooking a considerable extent of paddy ground below, and several villages, or, I should rather say, the spots where villages had once stood, now to be recognised only by ruins and the groves of fruit trees laid waste. This, I should remark, and the different scenes of the same kind which we had witnessed all the way from Weleway, were principally the work of the people of Saffragam,§ a large number of whom, led by Eknelligoddé Dissave, supported by a small party of our troops, overran the disaffected districts of Ouva and carried ruin wherever they went; intent only on plunder and on showing their zeal by their depredations.

Upper Uva.—On the 12th of April we left Kiriwannagammé, and crossing the mountain ridge of Upper Ouva by the Apotella|| pass arrived at Velangahena. The distance over the mountain is only about eight miles. The ascent, though steep, is not difficult, and the height is certainly less than that of the Idalgashena. This conclusion is not drawn from barometrical observation, which an accident interfered

* Kiriwanagama.—H. W.

† Pansala, the dwelling of the priests attached to the viharé or temple.—H. W.

‡ At 10 h. 30 m. P. M., at the pansol, the barometer was 28.55, the thermometer, attached and free, 79°.

§ Sabaragamuwa.—H. W.

|| Haputalé.—H. W.

with on the top of the pass, but from a comparison of the apparent heights of the two from Velangahena, from whence they are both visible.

On reaching Velangahena the effects of the journey in Lower Ouva were too visible on the whole party, and particularly on our servants and coolies, the majority of whom were indisposed and more or less affected with fever of the intermittent kind.

After halting a day and taking leave of Mr. Moon, who returned to Colombo by way of Saffragam, Mr. Wright and myself proceeded to Fort M'Donald in hope of being able to cross the mountains and pass into Kotmalé, a district into which very few Europeans had yet penetrated, and no one by the route that we meditated.

Udukinda Division.—The distance of Fort M'Donald from Velangahena is about seventeen miles. All the way the country is hilly, but not of the same character. The hills, the first part of the way, though rounded, are exceedingly steep and abrupt; those which succeed them are less bold and lofty, of greater sweep, and rather undulating than of the abrupt conical form; whilst the hills, the latter part of the way, are more irregular than either, and bolder than the intermediate though less so than the first.

About half way we stopped two or three hours at Dambawinné, where we had the pleasure, greatly heightened by contrast, of finding everything the reverse of what we had been accustomed to—fields neatly cultivated, covered with green paddy, the large house of a Kandyan chief in the nicest order surrounded by fruit trees, uninjured, and in bearing, and the chief himself and his people all attention and civility. Dambawinné Dissave, to whom the place belongs, is a man of a good deal of influence in the country, and much respected. Though he engaged at first in the rebellion, he submitted early, and avoided the ruin which involved those who persisted in resistance.*†

About half a mile from Fort M'Donald we passed by the hill on which Lieut.-Colonel M'Donald (from whom the adjoining post has its name) made a remarkable stand during the rebellion against the whole force of the country, assembled under the command of Kappitipola. On this hill of gentle ascent, with the advantage only of not being commanded, the gallant Colonel, with a party composed of sixty rank and file, for eight days in succession, stood and repelled the attacks of about seven or eight thousand Kandyans. And, it is very remarkable, that though half the enemy perhaps were armed with muskets, and our men were much exposed to their fire, particularly in the charges which they made to keep the Kandyans at a distance, not one of them was killed or wounded.

Fort M'Donald is about 3,000 feet above the level of the sea.‡ It is situated in a low hill, in the fertile and extensive valley of Parne-gamme,§ at the foot of the barrier mountains of Upper Ouva, and

* If I recollect rightly, the attachment of this chief to his family was the cause of his submission; surrendering himself, immediately on the capture of his wife and children, whom he had concealed in a thick jungle on a mountain of difficult access.

† A descendant of his is now Raťemahatmaya of Udukinda.—H. W.

‡ On the Fort, at 3 P.M., the barometer was 26.70, the thermometer, attached and free, 73°. On my second visit, on the 29th of August, at 4 P.M., the barometer was 26.65, the thermometer 77°.

§ Paranagama.—H. W.

immediately under the pass of the lofty Dodanatukappella mountain. Thus situated, it is hardly necessary to add that its scenery is of a very exquisite kind; it displays, most happily mixed, the grand and beautiful; and what adds to and enhances greatly the effect of the latter is the appearance of cultivation and population in the surrounding country, which has suffered in a less degree than any other part of Ouva from the effects of the rebellion.

The heavy rains which attend the setting in of the south-west monsoon and which extend over a great part of the Island, now commenced and frustrated the plan which we had formed of passing into Kotmalé. After waiting two entire days at Fort M'Donald, in expectation of a favourable change of weather, Mr. Wright and I parted—he to return to Badulla and I to continue my journey to some other part of the country which I had not yet visited.

Davy visited Uva again later on in the year 1819. His first tour was in the early months of the year. His second trip was made from the Nuwara Eliya side and extended only as far as Fort MacDonald. I give the extract on account of the vivid description it contains of the peculiar appearance the scenery of Uva presents when veiled in the haze caused by the smoke of the patana fires and burning chenass, an appearance so familiar to residents in the Province at the close of every dry season. Dr. Davy's second visit was made in August. He says:—

Udukinda Division.—About three o'clock in the afternoon we emerged entirely from the forest, and had immediately, from our commanding height, a most extensive view of Upper Ouva, which appeared laid out before us like a magnificent map. The first object in the prospect that arrested attention was Namina-cooli-kande, rising in the eastern horizon, of a light blue colour, and surpassing every other mountain in the circle that surrounds Upper Ouva, as much in its massive form as its apparent height. With the general appearance of the country I was disappointed: its surface was not fresh and green as when I viewed it the first time from the Idalgashena, reminding me of the hills of England in spring, but of a light yellowish-green colour, as if parched and withered, nor were its mountains of the intense blue which I then so much admired, but of a light dazzling aerial hue. This appearance of the country having suffered from a long drought was greatly heightened by the clouds of smoke in which many parts of it were enveloped, and which, driven before the wind, had a singularly wild effect, giving the idea that the ground was not only parched but in a state of conflagration. Descending the bare side of the mountain we now and then passed through narrow strips of jungle in sheltered hollows. In these situations the remains were visible of several rude huts constructed by the natives during the rebellion, when they deserted the inhabited part of the country and fled to those heights for concealment. We found the wind so hard and troublesome, and so parching and cold, that we were obliged to walk with caution in steep places to avoid being blown over, and we felt no inclination to halt to rest, excepting where we were sheltered from its chilling effects.

Below a very rocky height the path led us very near the fine fall of the Dugullé Oya, which is a striking object in the prospect in this

direction from the neighbourhood of Fort M'Donald. As we passed it appeared under peculiar circumstances, and the scene, as it were, of war between two elements: a fire that had been kindled below had spread up the mountain, and was raging in a ravine, and consuming a narrow strip of jungle close to the water's edge.

At 5 o'clock in the afternoon we arrived at an inhabited spot about 3,700 feet above the level of the sea,^{*} and nearly at the bottom of the descent, called Perowellé,[†] where, though the shelter was wretched, fatigued and hungry as we were, we gladly halted and took up our quarters for the night. The next morning we proceeded to Fort M'Donald, about four miles distant. The walk was far from pleasant, both from the hardness and parching dryness of the wind and the miserable aspect of the country, the paddy being cut and the fields covered with dry stubble, and the grass on the hills either withered by a long drought, which I learned had now lasted nearly four months, or burnt by the natives to ensure a better crop in the approaching wet season.

Visiting Upper Ouva at this dry season of the year, the causes of its peculiar conditions, viz., the bareness of its hills, and the absence of wood, excepting in a few and particular situations, court observation, and thrust themselves on one's notice: they appear to be principally a long dry season, the strong winds which are prevalent at all times, but particularly during this season, and the practice, general amongst the natives of Ouva, of setting fire annually to the dry grass for the purpose of improving the pasture, and occasionally to upland jungle, for the purpose of cultivating grains that do not require irrigation. These three circumstances combined appear quite adequate to account for the effect; and each of them appears to be essential to its production, as is well illustrated in other parts of the country, where they occur separately. Thus, in all situations where the ground is moist, whether it be from frequent showers or natural irrigation, burning has only temporary effect; the branches and trunks are indeed consumed, but the roots appear to be uninjured; and in less than twelve months the jungle reappears in a state of most luxuriant growth. Thus again where the winds are not generally powerful, though there is a dry season, and burning is practised, the face of the country remains covered with wood, with the exception of the few localities where the operation of burning has been performed. In further confirmation of the joint influence of these three causes being requisite, I hardly need remark that where the application of fire is never made, as in the uninhabited parts of the country, though subject, in a remarkable manner, to long drought and hard winds, wood is most abundant. This explanation of the peculiar openness and want of wood of Upper Ouva is applicable to other parts of the country that, in this respect, at all resemble it; for instance, Upper Boulatgamme, the adjoining hills of Kotmalé, and a considerable portion of farther Doombera, where the climate is similar and the practice of burning grass and jungle the same.

There is another and striking peculiarity of Upper Ouva that deserves notice and requires explanation, I mean its undulating surface

^{*} At 5 A.M., at this place the barometer was 26.40, both thermometers 65°.

[†] Pérawela.—H. W.

of hills and valleys rounded and smoothed as equably as if, instead of primitive rock, they consisted of chalk or clay.

This peculiarity of appearance, I believe, is owing entirely to the rock in general being nearly of the same quality, and of such a nature that it undergoes rapid decomposition and disintegration from the action of air and water.

The next extract is from the pen of Major Forbes of the 78th Highlanders, who was in the civil employ of the British Government in Ceylon, and was for some years Assistant Agent at Mátalé. His "Eleven Years in Ceylon" is one of the most fascinating works that relate to this Island.

His brief trip to Uva was made in 1833. He entered it from the side of the Central Province, and thus narrates :—

Yatikinda.—From Gampaha* to Badoolla the path lies through an open grazing country, crosses by a bad ford the rapid stream of the Oomaoya† near Toopetty,‡ then ascends for several miles, and, passing along the side of the Narangella§ mountain offers, before commencing an abrupt descent, a view over the whole valley of Badoolla. It appears, except at one narrow outlet, entirely surrounded by hills; and the mountain of Namina koole rises from its farthest limit, at least four thousand feet above the plain and six thousand seven hundred above the sea. The valley of Badoolla, intersected by numerous canals from the mountain streams, is formed into rice fields with the exception of a few elevated spots, which, tufted with coconut trees, looked like islands of palms in a sea of verdure. The largest of these is occupied by the fort and village. The fort is insignificant both in extent and strength, and was originally a royal residence when Ouva, for a short period in the early part of the seventeenth century, existed as a separate kingdom under Kumara Singha. At Badoolla there is a temple of Katragamma-deyo, also a wihare and dagoba built by Makalan Detoo-Tissa in the third century of the Christian era. This dagoba, undergoing a thorough repair, is the only instance I recollect in Ceylon of effectual measures taken to prevent the decay of an ancient religious monument of Buddha.

Udukinda.—The road from Badoolla to Upper Ouva is carried over steep hills, and leads past the military post of Himbleatwellé, situated on the summit of a bleak hill four thousand feet above the level of the sea. The view from this station is very extensive; the nearest features of the scenery being the innumerable green hills of Ouva, with here and there a copse in the sheltered recesses, extensive plains dotted with stunted trees, the bottom of steep and very narrow valleys terraced into rice-grounds, and, except in the direction of Veddaratte, over which the eye wandered until the outline of objects faded in distance, the scene had a continued boundary of mountains.

In this district, where the face of the country is so uneven, and the paths in general extremely steep, native ladies of rank, while

* Not the Gampaha in Wellawáya mentioned by Davy. This Gampaha is in Udukinda.—H. W.

† Uma-oya.—H. W.

‡ Tuppititiya.—H. W.

§ Nárangala.—H. W.

travelling on visits of ceremony, formerly rode *à la fourchette* on the neck of a slave. Whether the progress of "reform" and improvement of roads have caused this primitive method of conveyance to fall in disuse, I cannot take upon me to say.

The extent of pasture land in Ouva is very great, and the number of cattle by no means proportioned to the extent. This is partly owing to the great number destroyed during the rebellion; but bleak winds and scorching sun, causing a scarcity of pasture in dry seasons, is probably the principal objection to Ouva as a grazing district. Between Himbleatwellé and Fort M'Donald I recrossed the Oomaoya, and perceived that the stream had the same impetuous character, and that its banks preserved the same wild and rugged scenery as had attracted my attention in its downward course through Gampaha.

Fort M'Donald, the military post at the village of Parnagamma,* was named after Major M'Donald of the 19th Regiment, who performed arduous services in this part of the country during the rebellion of 1817 and 1818, with much credit both for decision when courage was required, and for humanity to the deluded natives when resistance was at an end.

One of the plains of Upper Ouva that extends towards the base of the higher mountains is Nuga Talawa (banyan-tree plain), and a portion of it retains the name of Maligawa-tenne (the palace-flat): here a peepul, known by the name of the *deevuran-gaha* (tree of the oath), grows from a corner in the lowest of three terraces which are surrounded with stone walls. This position, as well as the age of the present tree, shows that it only marks the spot of some sylvan memorial that existed in the olden time, probably a *nuga* (banyan), which gave the name to this plain. On a broken pillar lying beneath the tree there is carved an inscription in the ancient Singalese character, but so much defaced that I was unable in my short visit to transcribe any part of it. The palace-flat is now a rice field watered by a stream, which, after being conducted for several miles along the summit of a projecting ridge of hills, is allowed to rush down the rocky side of Balella Kanda, and then meanders round the green knolls towards the Maligawa-tenne. Tradition states that the formation of this water-course was directed by Rawana; that on this plain he had a palace, to which Seeta was conducted after his death and her release; and the tree is said to mark the spot where the goddess offered a solemn oath, that during her captivity she had preserved inviolate her fidelity to Rama (Vishnu).

The tract of open ground in this vicinity is now generally known as the Wilson Plains, from the name of the present Commander of the Forces, Sir John Wilson, K.C.B., which was given to a subscription bungalow† built on the verge of the plain, near where Rawana's canal dashes from the rocks of Balella Kanda."

Sir Samuel Baker, in his "Eight Years in Ceylon," has given us an account of the curious phenomenon seen during the south-west monsoon, when, while the western side of the Island is enveloped in mist and rain, the wet weather

* Paraganama.—H. W.

† Where the present Wilson's Bungalow resthouse now stands.—H.W.

terminates abruptly at Hakgala, and the panorama of Uva is seen in all its beauty. He says:—

Udukinda.—From June to November the south-west monsoon brings wind and mist across the Newera Ellia mountain. Clouds of white fog boil up from the Dimboola valley, like the steam from a huge cauldron, and invade the Newera Ellia plain through the gaps in the mountains to the westward. The wind howls over the high ridges, cutting the jungle with its keen edge, so that it remains as stunted brushwood, and the opaque screen of driving fog and drizzling rain is so dense that one feels convinced there is no sun visible within at least 100 miles. There is a curious phenomenon however in this locality. When the weather described prevails at Newera Ellia, there is actually not one drop of rain within four miles of my house in the direction of Badulla. Dusty roads, a cloudless sky, and dazzling sunshine astonish the thoroughly soaked traveller, who rides out of the rain and mist into a genial climate, as though he passed through a curtain. The wet weather terminates at a mountain called Hackgalla (or more properly Yakkadagalla, or Iron Rock).^{*} This bold rock, whose summit is about 6,500 feet above the sea, breasts the driving wind and seems to command the storm. The rushing clouds halt in their mad course upon its crest, and curl in sudden impotence around the craggy summits. The deep ravine formed by an opposite mountain is filled with the vanquished mist which sinks powerless in its dark gorge; and the bright sun, shining from the east, spreads a perpetual rainbow upon the gauze-like cloud of fog which settles in the deep hollow.

This is exceedingly beautiful. The perfect circle of the rainbow stands like a fairy spell in the giddy depth of the hollow, and seems to forbid the advance of the monsoon. All before is bright and cloudless: the lovely panorama of the Ouva country spreads before the eye for many miles beneath the feet. All behind is dark and stormy; the wind is howling, the forests are groaning, the rain is pelting upon the hills. The change seems impossible; but there it is, ever the same, season after season, year after year, the rugged top of Hackgalla struggles with the storms, and ever victorious the cliffs smile in the sunshine on the eastern side; the rainbow re-appears with the monsoon, and its vivid circle remains like the guardian spirit of the valley."

I will close this chapter with another brief extract from Sir Emerson Tennent's "Ceylon" descriptive of the glorious view from Ella:—

Kandapalla or Wellawāya.—Perhaps there is not a scene in the world which combines sublimity and beauty in a more extraordinary degree than that which is presented at the Pass of Ella, where, through an opening in the chain of mountains, the road from Badulla descends rapidly to the lowlands, over which it is carried for upwards of seventy miles to Hambantotte, on the south coast of the Island. The ride to Ella passes for ten or twelve miles along the base of hills, thickly wooded except in those spots where the forest has been cleared for planting coffee. The view is therefore obstructed, and at one

* The accepted meaning now is the "jaw-rock."—H.W.

point appears to terminate in an impassable glen ; but on reaching this the traveller is amazed at discovering a ravine through which a torrent has forced its way, disclosing a passage to the plains below, over which, for more than sixty miles, the prospect extends, unbroken by a single eminence, till, far in the distance, the eye discerns a line of light, which marks where the sunbeams are flashing on the waters of the Indian Ocean.—*Emerson Tennent*, p. 268.

CHAPTER III.

BINTENNA OR MAHIYAṄGANA.

Both legend and history combine to render Bintenna one of the most interesting places in Ceylon. A mysterious fascination to my mind hangs over this spot. The dágoba, so runs the legend, was built *while Buddha was yet alive*. The Mahaweli-gaṅga, Queen of Laṅká's streams, flows past this sacred spot in its largest volume. Only four miles away lies the vast expanse of Horaborawewa. The very Vedda's apostrophise in verse the running waters and the still waters :—

Yonder, yonder spreads the Sorabora tank !

O ! Máweli-gaṅga whose waters cry as they run !

O ! Máweli-gaṅga thy waters never fail !

O ! Tank in whose waters sports the Queen of blue flowers.*

Sir Emerson Tennent rightly says—"In point of antiquity Bintenna transcends even the historic renown of Anurádhapura."

Mahiyangana is literally the *alpha* and *omega* of the Mahāvamsa. It is referred to in the first chapter and in the last chapter, and continually throughout the chronicle, always with the greatest reverence, as one of the most sacred of the sixteen sacred places of Ceylon. Kings innumerable repaired the fabric of the dágoba and endowed the shrine with lands and villages. A long procession of figures this shrine has seen for well nigh 2,500 years—founder and disciples, Buddha and dévos, priests and kings, pilgrims and warriors, peaceful embassies and hostile troops, and shaven monks from far off Siam.

The chronicler of the voyage of Spilbergen, the Dutch Admiral, describes it in all its glory in 1601, and not long after, the captive Knox looked down upon it from his prison home in the mountains of Dumbara.

* Translation from a Vedda's song quoted by Mr. de Zoysa, Maha Mudaliyár, in a Paper on the Veddas, read before the Local Asiatic Society on July 6, 1881.—H. W.

To turn to ancient history we find the visit of Buddha to Bintenna, and the foundation of the dagoba thus described in the first chapter of the *Mahāvamsa*, Turnour's translation :—

The Vanquisher, victorious over death . . . on that very afternoon, being the ninth month of his Buddhohood, at the full moon of the constellation phusso, unattended, visited Lapkā, for the purpose of sanctifying Lankā.

It was known by the Vanquisher that in Lapka, filled by yakkhos, and therefore the settlement of the yakkhos—that in the said Lapkā would be the place where his religion would be glorified.

In like manner, knowing that in the centre of Lapkā, on the delightful bank of a river, on a spot three yojanas in length and one in breadth, in the agreeable Mahanāga garden,^{*} in the assembling place of the yakkhos, there was a great assemblage of the principal yakkhos in Lapkā: the deity of happy advent approaching that great congregation of yakkhos—there in the midst of the assembly, immediately above their heads, hovering in the air over the very site of the Mahiyangana dagoba, struck terror into them by rains, tempests, and darkness.[†] The yakkhos, overwhelmed with awe, supplicated of the Vanquisher to be released from their terror. To the terrified yakkhos the consoling Vanquisher thus replied:—"I will release ye yakkhos, from your terror and affliction; give ye unto me, here by an unanimous consent, a place for me to alight on." All these yakkhos replied to the deity of happy advent: "Lord, we confer on thee the whole of Lapkā, grant thou comfort to us." The Vanquisher, thereupon dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides; they, scorched by the flames, stood around on the shores terrified. The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto, he restored it to its former position. Immediately the redeemer folded up his carpet, and the devos assembled. In that congregation the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines: Assankhyas of them attained the salvation of that faith and the state of piety.

* The *Sarvajñagundāṇkāra* (Rev. C. Alwis's translation) says:—"More-over our great Buddha Gautama, who became Buddha in the fourth period of this Kalpa, visited this Island of Lapkā on the day of full moon of the month of *Durutu* (January), the ninth of his Buddhahship, and stood in the air over the midst of a great army of Yakshas in the full-blossomed grove of Mahānāga-wana, three yoduns in length and one in breadth, situated on the bank of the river Mahāwāluka (Mahaweli),....."—H. W.

† The *Dīpavaṇsa*, in its account of the visit of Buddha, says:—"On the bank of the river, near Mahiya Pokkhala, on the site of the Subhangana Thūpa, there the highest of men stood, and entered upon the highest ecstatic meditation." The Pāli text of this passage is corrupt in several MSS., *Subhangane* being wanting in some, and reading *Sutamkhano* or *Sutangane* in others; and *Mahiyāsu* reading *Mahiyāpu* or *Mahissāsu* in several. Dr. Oldenberg, in a note in his edition of the *Dīpavaṇsa*, says:—"I have written Mahiyāsu, this being the site of the Mahiyanganthūpa, as is said in the *Mahāvamsa* (p. 3), or of the Mahināmauyyānam (Mahāv. Tikā)."

The chief of the devos, Sumano, of the Sélésmano mountain, having acquired the sanctification of "Sótápatti," supplicated of the deity worthy of offerings, for an offering. The Vanquisher, out of compassion to living beings, passed his hand over his head, bestowed on him a handful of his pure blue locks from the growing hair of his head. Receiving and depositing it in a superb golden casket, on the spot where the divine teacher had stood, adorned with the splendour of innumerable gems, comprehending the seven treasures, he enshrined the lock in an emerald dágoba, and bowed down in worship.^o

The Théro Sarabhú, disciple of the Théro Sáriputto, at the demise of the Supreme Buddho, receiving at his funeral pile the "giwatthi" (thorax bone-relic) of the Vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dágoba. This inspired personage, causing a dágoba to be erected of cloud-coloured stones, twelve cubits high, and enshrining it therein, departed.

The prince Uddhanchúlábhayo, the younger brother of King Dévánanpiatisso, discovering this marvellous dágoba, constructed (another) encasing it, thirty cubits in height.

The King Dutthagámani, while residing there, during his subjugation of the Malabars, constructed a dágoba, encasing that one, eighty cubits in height.

The Mahiyangana dágoba was thus completed.

In this manner the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruwéláya.

The visit to Mahiyangana concluded.

The *Mahávaṇsa* continually describes the visits of kings to Mahiyangana, repairs to the fabrics there, and gifts of lands to its shrines.

Of King Sri Vira Parákrama Narendra Siṅha it is recorded in Chapter 97 :—

And that he might worship the Mahiyangana Cetiya *which was built while Buddha yet lived*, this powerful king went thither ; and after that he had made an offering to the Cetiya of divers kinds of coloured cloths, he kept a great feast of offerings of flowers made of silver and gold and of flowers of plants that grew on water [probably lotuses from Soraborawewa] and on dry land, of divers sweet-smelling flowers, and of food, hard and soft, and such like things ; and thus also gained

* The account given in the *Sarvajñagundāṅkāra* is as follows :—"The chief god Sumana, who on that day attained unto the holy path Sówán, besought for a relic suitable for himself to worship and make offerings to. Then the meritorious Supreme Buddha rubbed his head and gave a handful of hair relics to the chief god Sumana to worship and make offerings to, and circumambulated three times round the Island of Laṅkā, like a meteor that moved rapidly in the darkness, and gave it his protection, and returned to Jambudwīpa on that very day. Then the chief god, great Sumana, placed in a golden shrine the handful of hair relic which he had obtained, and collected a heap of gems on the spot where Buddha had sat for subduing yakshas, and on the top of that heap of gems he interred the shrine with the hair relic, and built thereupon a dágoba of blue sapphire gems and made immense offerings to it."

he much merit. And he proceeded to that selfsame Mahiyangana on two occasions, taking a great host with him and kept great feasts.

And of King Kittisri Rájasiṅha it is said :—

And the illustrious chief of men went in royal state to the Mahiyangana Cetiya . . . and heaped merit by worshipping at those shrines and holding great feasts.

And in the same reign it is recorded :—

And the royal messengers of Siam and other officers, being desirous of worshipping the shrine at Mahiyangana and others at divers places, he sent them with the Ministers of Lanká to worship at those places . . . likewise also he gave things meet for offerings and appointed Ministers to accompany the excellent elder Upali and the priests who came from Siam to the sixteen holy shrines in Lanká, such as Mahiyangana and the rest, to worship thereat.

In the account of Spilbergen's expedition to Kandy in 1601 Vintane or Bintenna is thus described :—

This town *Vintane* lies on the river of *Trinquamale*, where fine galleys are made, and *champanes** for the service of the King of *Candy*. It is situated nine miles from the sea, and by land from *Matecolo*, one-and-twenty *Singales* [*sic*] miles, which is some two Dutch miles and nine miles from *Candy*.† In the town of *Vintane* is a great *pugode*,‡ the base of which is one hundred and thirty paces in circumference, very handsome and high ; it is all white and gilt above, in the form of a pyramid, but below going up in an oval shape, and above in a four-cornered point. There are also besides other *pagodas*, as also a monastery wherein are monks clad in yellow clothes, who go along the streets with great *sombareros* ; some have slaves with them, who carry the *sombareros* and serve them. They are shaved bald in the manner of the monks in this country, only that one sees no tonsure therein. They also go with Paternosters in their hand muttering or reading. They are held in great honour, and are free from labours and

* Sampan or tsampans, boats.—H. W.

† In the French translation of Spilbergen (*Recueil des Voyages*) this sentence runs :—"It is 9 leagues from the sea, and by land it is 21 German leagues from Sigales, Cingales, or Cigales, 9 leagues from Candy." The reprint of Spilbergen's *Voyage* in the *Begin ende Voortagang*, &c., rendered the sentence :—" . . . by land from *Matecolo*, one and twenty miles, from *Sigales* two Dutch miles, and nine from *Candy*." It will be seen that in both these cases *Sigales* has been turned into a town ! Not only so, but this mythical place is duly entered, under various forms, in the maps of De l'Isle, Tirion, Bellin, Valentyn, and even in that of Arrow-smith prefixed to Percival's account of Ceylon ! (See extract from Valentyn further on.) In several of the maps we find the name given as an alternative one of *Saselaque*, *i. e.* Hasalagkama, a village some miles north of Bintenna. The fictitious name being in want of a local habitation, one was found for it at Hasalagkama ! Not so fortunate was the equally ghostly town of *Maula* which Le Grand evolved out of a misreading of his MS. of Ribeiro ; for no map-maker has ever attempted to locate it.

‡ This is mentioned in the "Cosmographie of the World," published in 1666, p. 902 :—"Ventane of great renown for an idol temple, in compass 180 paces, of great height, and all white except the top, which hath the spire so gilded, that when the sun shines men are not able to look upon them."

all other burdens. Their monastery is in fashion like our monasteries in this country, surrounded by their galleries and many private chapels which are gilt, wherein stand many figures of men and women who, they say, lived holy lives. These carved figures stand adorned with silver-gilt clothes. Day and night they are honoured with lamps and wax candles; they stand on altars whereon are great candlesticks, which are held by carved naked children. Into the above-described chapels these monks come at all hours to read their prayers and breviaries. When I was there I saw them holding their festivals, and saw their procession going through the town. The chief abbot or priest sits on an elephant clothed in silver and gold, and the abbot holds a golden staff above his head with both his hands. Before him go in order other monks with much playing of horns, trumpets, cymbals, and the clanging of bells and basins, which all together give a very good accord. Many lamps and torches are also carried, and there follow many men, women, and maidens. The prettiest maidens before the procession goes out and comes in again, make a wonderful number of somersaults with dances: they all have their naked bodies bare above, the arms, hands, and ears half adorned with gold and precious stones; below they have beautiful bordered cloths. These people one sees daily before the pagodas and in the chapels doing *sombayo*,^c which is to fall flat down on the earth and standing up holding the hands together above the head, and thus performing their devotions. Any one looking at these things of the monks, monasteries, and processions would certainly judge that our monks had learnt most of their ceremonies from these heathens. They have also the custom of honouring with flowers their idols which stand everywhere in the roads, some near trees, and other in walled niches, as Jesuits put up the image of Mary everywhere.

Leaving *Vintane* we came to the *Aldea* of the King's son, where all good treatment was shown us, being a day's journey from *Candy*.

In 1620 the Danish Admiral and Ambassador, Ove Giedde, spent eight days (August 15 to 23) in "Venthanen"; but he gives no description of the place in his diary, confining himself to an account of his negotiations with the Kandyan monarch.

Joao Rodrigues de Sá e Menezes, in his *Rebellion de Ceylan* (1681), after describing how his father Constantino de Sá e Noronha erected a Portuguese fortress at Trincomalee in 1624, says (chapter VIII) :—

By the height of the situation the fortress, made in the form of a triangle, commanded the extensive bay which the sea forms there, of sufficient depth and capacity for a number of vessels as far as the

* Vieyra's Portuguese Dictionary has the form *zumbaya*, which is explained as—“(in India) a profound reverence, a cringe, a low bow. *Fazer uma zumbaya*, to make a profound reverence, to bow very low, to bow down to the ground.” The word is apparently the Sanskrit *sambhāvana*, worship, honour. The English translator of Baldeus (who appropriates Spilbergen's description without acknowledgment), having, as in several other places, misunderstood his original, says “They pay their daily devotion to a certain idol (!) call'd *Sambaja*, by prostrating themselves upon the ground,” &c.

mouth of the river, on the bank of which at a distance of three leagues standing the city of Vintane, the maritime fortress of the King of Candia, by which we hindered to a great extent the building, management, and movement of his fleets.

Knox says, p. 5 :—

Thirdly, the city *Allout-Neur*^o on the north-east of *Cande*. Here this king was born, here also he keeps great store of corn and salt, &c., against time of war or trouble. This is situate in the country of *Bintan*, which land I have never been at, but have taken a view of from the top of a mountain; it seems to be smooth land, and not much hilly: the great river runs through the midst of it. It is all over covered with mighty woods and abundance of deer. But much subject to dry weather and sickness. In these woods is a sort of wild people inhabiting, whom we shall speak of in their place.

Valentyn's account of Bintenna is as follows (*Ceylon*, p. 40) :—

North of Mondamanoere we have the principality of Matule or Matalie, and therein the territory of Roewat, that is very woody in the east and north, which runs altogether some 10 to 12 miles along the Couragahing mountains through the county of Rintene, [*sic*] (which extends east and west of the river), there being not a single village or town on that side along those mountains, as far as the bay of Cotiari, or as far as the land of the Bedes;† but on the bank of the river Mavilganga, 2 miles north of the village Sigeles, lies the famous city Bintene, which is also called sometimes Vintane, and also Alloet.

This city not only lies on this beautiful and great river, but it flows through the midst of it.‡

Here also the old Emperors of Ceylon used to hold Court, as this is a fine city, in which are many wide streets, handsome buildings, and noble pagodes or Heathen temples, and among others one, the base of which is 130 paces round, unusually handsome and very high, four-square above, a point like an obelisk or pyramid, rising ovally from below, painted white, and brightly gilt, which has a very noble appearance from afar.

In this place is also a beautiful large palace of the Emperor's, and also full of fine buildings. The best galleys and tsjampans to the Emperor's are made here. Here are many shops, but no markets, but stone monasteries and a great many bamboo-houses, which all stretch along the river, for about a mile in extent.

This is one of the most handsomest cities of the whole Island, where everything that one can think of is to be found, but it is not strong, as it is situated nearly in the middle of the land, though not above nine to ten miles from the Bay of Cotiari, and one or two miles further from Batecalo, or from the east-coast.

Emerson Tennent, II., 419 :—

The town of Bintenne is situated in a wide level plain, at an angle where the river, after running due east from Kandy for fifty miles,

* Alutnuwara—H. W.

† Veddás—H. W.

‡ The river flows through the city, not the city through the river.—H. W.

turns suddenly north to seek the sea at Trincomalie. The tracts round this spot are watered by a stream which joins the river, but is intercepted near the village of Horabora, about three miles from Bintenne, and there serves to fill one of those stupendous tanks, the ruins of which occur so frequently throughout the north of Ceylon.....

In point of antiquity Bintenne transcends even the historic renown of Anarajapoora. Long before the Wijayan invasion, it was one of the chief cities of the aborigines, and Gotama, on his first visit to Lapkā, descended "in the agreeable Mahanaga garden, the assembling place of the yakkhos;" the site of which is still marked by the ruins of a dagoba, built three hundred years before the Christian era by the brother of King Deveniapiatissa, in commemoration of this great event. (*Mahāvamsa*, chap. I. p. 3). According to the *Mahāvamsa*, Gotama gave to the chief of the devos Sumano "a handful of pure blue locks from the growing hair of his head," and this, together with the bone of his thorax recovered from his funeral pile, was enclosed in the original dagoba built shortly after his decease. "The younger brother of King Deveniapiatissa (307 B.C.), discovering this marvellous dagoba, constructed another, encasing it, thirty cubits in height; the King Dutha-aminu (164 B.C.) constructed a dagoba, enclosing that one eighty cubits in height; and thus was the Mahayangana dagoba completed." *Ibid*, chap. I. p. 4. The existence of this dagoba and its contents were alluded to as antiquities by Mahindo, in his conversations with Deveniapiatissa, previously to the final establishment of the Buddhist religion in Ceylon. (*Ibid*, chap. XVII., p. 104.)

The city, which was then called Mahayangana, continued for many centuries to be one of the most important places in Ceylon.

It was the birthplace of Sangatissa, the king who in the year 234 A.D. placed a glass pinnacle on the spire of the Ruanwella dagoba, at the capital "to serve as a protection against lightning;" and Bintenne (not Mahagam, as is generally supposed) was *Maagrammum* of Ptolemy, which he describes as the *metropolis* of Taprobane, "besides the great river" Mahawelliganga. The ruined dagoba stands close by the pansela in which we were lodged. It is a huge semi-circular mound of brickwork, three hundred and sixty feet in circumference, and still one hundred feet high, but so much decayed at the top that its original outline is no longer ascertainable.

Sir Emerson Tennent then goes on to give Spilbergen's chronicler's description, *q. v. s.* He resumes:—

The temples were then remarkable for the richness of their decorations, but the only one remaining at the present day is a low and mean edifice of whitened mud, enclosing a rude statue of Buddha, the exterior walls covered with barbarous mythological drawings. The village contains about thirty miserable houses, but it presents one feature, which I have seen in no Kandyan hamlet, that the houses are built in a connected line and under one continuous roof, instead of being, as in Kandyan villages generally, a mere cluster of detached dwellings, concealed in a tope of a cocoanut and jack trees, and each constructed to secure seclusion and privacy. This improvement, if it be such, in Bintenne, may probably have taken place when it was a military station after the rebellion of 1817; but still it is a singular instance, and the only one I have seen, of the adoption by Kandyans of the European practice of building a street.

Even during the dominion of the Dutch Bintenne continued to be a place of dignity and importance; they spoke of it as the "finest city in the Island with a spacious palace belonging to the Emperor" (Valentyn *Oud en Nieuw Oost Indien*, ch. II., p. 40). It was in this palace that Spilberg was received in 1602 by one of the queens of King Senerat at an interview, of which the Admiral has left a lively description. (Spilberg, *Voige, &c.*, vol. II., p. 424. Spilberg speaks of this lady as a daughter of the late King Wimala Dharma, "fille du feu Roi de Candy qui étoit une des femmes du regnant"—*Ibid*, p. 125. If so, it must have been a former wife, as Senerat married his widow, the Queen Donna Catherina.) The town now contains no memorial of its former greatness, except a few carved stones that mark the site of ancient edifices.

From Forbes's "Eleven Years in Ceylon":—

In the ninth month after his sacred character was established, Gautama arrived at Mahawelligam (where Myungana now stands in the districts, and near the village of Beetenné), the capital of the yakkas in Ceylon; this place is then said to have occupied a space twelve miles in length and eight in breadth on the banks of the Mahawelli-ganga. . . . A portion of Gautama's hair, cut off when he became a Buddha, was enclosed in a golden casket, over which a dagoba (Myungana) was built in the town of Mahawelligam. Myungana is still a sacred place of pilgrimage; its dagoba, originally built by the chief of the converted yakkas, was afterwards enriched by the addition of the griwa (neck-bone) relic, and enlarged to the height of twelve cubits: it was again increased by the King Chula Bhya to thirty cubits; and Dootoogaimoonoo, between 164 and 140 B.C., raised it to the height of ninety cubits.—Forbes, vol. II., p. 202.

The same author identifies Myungana, Mahawelligam, Bintenna, or, as it is now generally called, Alutnuwara, with Sri Wasta Pooru where Vijaya having allied himself with the beautiful Kuwani of the yakka race attacked the inhabitants while engaged in festivities, and "so great was the slaughter" of the yakkas, that their blood flowed like water in the streets. Vijaya afterwards discarded Kuwani and sent for a royal bride from India. (Forbes, vol. II., p. 80.)

The report of Mr. John Bailey, Assistant Government Agent of Badulla, on Horaborawewa, May 30, 1857 (Sessional Papers, 1857), runs as follows:—

Little as any of the people of Bintenne value Horaborawewa, these the very people of the villages dependent on the tank prize it least. This magnificent tank is situated four miles north-east of Aloatnuwara. It must have been one of prodigious size, for in its rear, upwards of two miles from its present high water mark, there is a huge embankment called the Orubenda Kande, *i. e.* "the bank to which boats were fastened," apparently intended to control the backwaters of the tank and prevent the inundation of the neighbouring flat country. Nature has done so much to form the tank that a very short embankment, not quite 500 feet long, connecting the extremity of two rocky spurs, was sufficient to confine a body of water large beyond all calculation which we can form from its present condition. But even

now the tank presents an area of at least 600 acres of water in the driest season, and a very much larger one in wet weather, when its numerous feeders pour their streams into it.

One sluice still in use discharges a scarcely ever-failing supply of water quite sufficient in volume to irrigate the 400 acres of paddy land still dependent on the tank. This sluice, situated at the east end of the bund, is composed of huge cut stones, built into a wedge-like cutting in the rock some 18 feet by 10. The smaller end of the wedge is outwards, so that weight of water against the structure tends to keep the stones in position. From the small end of the wedge a channel of about 4½ feet wide, hewn from a considerable distance out of the solid rock (160 feet long) conducts the water to the fields.

There was another sluice of similar construction at the western end of the bund. This was apparently at a lower level, and was probably intended as an under sluice to let the silt off and cleanse the tank from mud as well as for purposes of irrigation. This has been injured and the stonework, raised to the height of the bund, has been swept away, and the breach now acts as the waste weir of the tank. There is no authentic tradition of the origin of Horaborawewa. It is vaguely attributed to Tissa, 140 B. C., brother of Dootogamunu, to whom is ascribed the greater part of the works of irrigation on the east side of the Mahaweliganga. A stone pillar,* 11 feet 8 inches in length by 9 inches, which has an inscription on each of its sides (each inscription 8 feet in length), lies in the midst of what is now forest, but which once was without doubt a range of paddy fields. I have tried, I regret to say without success, to make a facsimile of the long inscription; it would probably throw some light on the subject.

The following is Tennent's description of the Horabora tank, vol. II., p. 430.

It is a stupendous work—a stream, flowing between two hills about three or four miles apart, has been intercepted by an artificial dam drawn across the valley at the point where they approach; and the water thus confined is thrown back till it forms a lake eight or ten miles long by three or four wide, exclusive of narrow branches running behind spurs of the hills. The embankment is from fifty to seventy feet high, and about two hundred feet broad at the base. But one of the most ingenious features in the work is the advantage which has been taken in its construction of two vast masses of rock which have been included in the retaining bund, the intervening spaces being filled up by earthwork and faced with stone. In order to form the sluices, it is obvious that the simplest plan would have been to have placed them in the artificial portion of the bank; but the builders, conscious of the comparatively unsubstantial nature of their own work, and apprehensive of the combined effect of the weight and rush of the water, foresaw that the immense force of its discharge would speedily wear away any artificial conduits they could have constructed for its escape; and they had the resolution to hollow out channels in the solid rock, through which they opened two passages, each sixty feet deep, four feet broad at the bottom, and widening to fifteen or twenty at the top. The walls on either side still exhibit traces of the wedges by which the stone was riven to effect the openings.

* See page 53.

These passages had formerly been furnished with sluices for regulating the quantity of water allowed to escape, and the hewn stones which retain these flood-gates lie displaced, but unbroken, in the bed of the channel. The tank is now comparatively neglected, and its retaining wall would evidently have been long since worn away by the force of the escaping water, had not this precaution of its builders effectually provided against its destruction.

This tank, the repair of which was urgently advocated by Mr. John Bailey, was finally restored in 1870, and now irrigates 236 acres of paddy land. The inhabitants of Bintenna however, after having lived for so many years a wild life in which the pleasures of sport alternated with the toil of the chena, have not taken readily to paddy cultivation; and the regular tillage of the fields under Horabora is dependent chiefly on imported labour from Upper Dumbara, the adjoining division of the Central Province. The present Ratémahatmayá of Bintenna is a native of Mediwaka in that division, and it is owing to his influence that the Dumbara people have been induced to come down and work under this tank.

Tennent, vol. II., p. 422, thus speaks of the Mahaweli-ganga at Bintenna:—

By following a shady path for a few hundred yards from the temple, we come upon a splendid view of the Mahaweli-ganga and of the magnificent hill-country from which it here emerges on the fertile plains, across whose level it pursues its solitary course to the sea. Immediately behind are the Kandyan mountains, and the ancient pass of Galle-pada-hulla, or the “path of one thousand steps,” which led towards Kandy from the now forgotten city of Medamaha-Neuera; and to the left tower the lofty hills of Oovah, presenting one of the grandest imaginable examples of bold mountain scenery. At our feet rolled the great river, now swollen and turbulent from the recent rains; its stream as broad as the Thames at London, and of sufficient depth at all times to be navigable for small vessels. The strongest feeling awakened at this remarkable spot is that of deep regret on seeing this prodigious agent of enrichment and civilisation rolling its idle waste of waters to the sea. It sweeps through luxuriant solitudes past wide expanses of rich but now unproductive land, and under the very shade of forests whose timber and cabinet woods alone would form the wealth of an industrious people.

The following improvements have lately been carried out in Bintenna, which, it must be remembered, is the principal village in the division of the same name.

A new resthouse and a hospital were built this year (1889), the latter for the reception of the fever and parangi-stricken inhabitants of the surrounding country. A receiving office for tappal on the direct route between Kandy and Batticaloa has also been established, and in the Supply Bill for 1890 appears an item for the cost of putting a chain across the

Mahaweli-ganga to assist the ferrymen in their passage across the river in flood time.

Bintenna is not an inaccessible spot, but is seldom visited except by Government officials and planters from Rangala and Medamahanuwara, to whom the famous snipe-fields of Horabora are well known.

I feel a great affection for the place. I have looked down upon the "sea of Bintenna," as it is called, from the hill-tops of Upper Dumbara as Knox did; I have visited the place five or six times both from Badulla and from Bibile, from each of which places it is reached by road, and it is about equidistant from both, the distance being about thirty miles.

The country round is not considered very good for big game, but I have always seen and shot teal in Kudawewa, seven miles from Bintenna; while the Horabora snipe-fields are well known for big bags. The new resthouse should be a great inducement for more visitors to resort to Bintenna, so rich in historic interest, though now, alas! decayed and squalid, while the road down from Urugala, which is being pushed forward year by year, will render access much more easy.

CHAPTER IV.

KATARAGAMA.

KATARAGAMA, or Katragam as it is usually called, is possessed of considerable historical interest, apart from its being the annually recurring scene of a motley assembly of pilgrims at the shrine of the dread god Kandaswami. The extracts I have given below relate how an offshoot of the sacred b6-tree of Anurádhapura was planted there, and a religious establishment founded in connection therewith, and how important a part the place played in the wars that devastated the Ruhunu country from time to time. Knox makes some remarks about Kataragama from rumours which he had heard, and Davy gives a full and accurate description of the route to it, and of the appearance of the place itself. I have extracted also Mr. Steele's description of the pilgrimage, and one by Dr. Covington.

The pilgrimage is now regulated by the Ordinance No. 14 of 1873, and a Police Magistrate is always sent to the spot to preserve order and enforce good sanitary arrangements.

I attended the pilgrimage in that capacity in 1889, and my observations are appended as notes to the descriptions of the authors I have quoted, whose accounts are for the most part very accurate and extremely interesting. On that occasion the festival was honoured with the presence of the Governor, Sir Arthur Gordon, a circumstance which has, I believe, not occurred before. In former times, when the festival was of much larger proportions, the Assistant Agent of Badulla was always present in person. The Interpreter who accompanied me from Badulla, Mr. Abraham Perera, had, I believe, attended Mr. Kenneth Mackenzie in the same capacity in 1848, and was replete with information about the place and its associations.

The following are the references to Kataragama in the *Mahāvamsa*. In the 19th chapter, entitled "The Arrival of the Bó-tree" (Mr. Turnour's translation), in the reign of King Devánampiya Tissa, we read how the princes of Kataragama assisted at the ceremony of planting the sacred branch, and how an offshoot was planted at Kataragama itself.

The chief théra Mahinda and Sangamittá, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from Kacaraggama (Kajaragama, Kataragama), the princes from Candanagama, the brahman Tivakka, as also the whole population of the land, by the interposition of the dévas, exerting themselves to perform a great festival of offerings (in honour) of the bó-tree, assembled there; and at this great congregation they were astounded at the miracles which were performed. On the south-eastern branch a fruit manifested itself and ripened in the utmost perfection. The théra, taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahásena. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants, four cubits high each. The king, seeing these vigorous bó-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty). Of these eight, he planted (one) at Jambukólapattana on the spot where the bó-tree was deposited on its disembarkation; one at the village of the brahman Tivakka; at the Thúpárama; at the Issarasamanaka vihára; at the Pathama Cétiya; likewise at the Cétiya mountain vihára; and at *Kajaragama*, as also at Candanagama (both villages in the Róhana division); one bó plant at each. These bearing four fruits, two each (produced) thirty bó plants, which planted themselves at the several places, each distant a yójana in circumference from the sovereign bó-tree, by the providential interposition of the supreme Buddha, for the spiritual happiness of the inhabitants of the land.

In chapter LXV. of the *Mahāvamsa* (Wijesingha's translation) it is recorded that a vihára and house for the monks were built at Kajaragama (Kataragama).

In chapter LVII. we read as follows:—

Thereafter a general, Loka by name, of Makkhakudrúsa, a brave and honest man, who subdued the pride of the Cholians, brought the people

under his yoke, and reigned in the Rohana country. He was versed in the manners and customs of the country, and he abode at Kajaragama (Kataragama).....

In the sixth year of his reign he left this world and went to his rest in the world to come. Thereupon one Kassapa, the chief of the Hair-relic, overawed the people and maintained his authority in the Rohana. And when the king of Cola heard thereof he set out from Pulatthi,^c and went to Kajaragama ready to battle. But Kesadhātu scattered the Tamil hosts, and set men to guard the boundary at Rakkhapasana (Rakvana), and returned to Kajaragama surrounded by his great army and filled with pride at his success in the battle. And when the governor Kittī heard of these things, he made haste and gathered together an army to destroy Kesadhātu, who, when he heard thereof, was filled with pride and set out with all his forces from Kajaragama, and went forward to Sippatthalaka. But the prince, whom it was hard to subdue, gathered together a great many men from the Pañcayojana (Pasdun kōralé) and the country thereabout, and took them into his army. But when he drew near to battle, Kesadhātu retreated to Kadhirāngani, saying, "It is difficult to give battle here," because he had heard there were many men evil-disposed toward him in those parts. Whereupon the brave Prince Kittī, who was then only sixteen years of age, made haste to Kajaragama with his great army. And the chief Kesadhātu, who had possessed the Rohana for six months, was enraged thereat, and went forth to give him battle at once. But the mighty hosts of the prince fought valiantly, and smote off the head of Kesadhātu.

This Prince assumed the title of Vijaya Báhu (the I.) and recovered possession of the northern kingdom. A further account of his achievements will be found in chapter V.

Kataragama is one of the sixteen holy shrines in Ceylon, the other fifteen being Mayihaggana, or Bintenna, which is described in chapter III., Nágadipa, Kēlani, Adam's Peak, Divāguhā, Dīghavāpi, Mutiyāngana (in Badulla), Tissa Mahā Vihāré, the Bó-tree, Mirisaveṭṭya, Ruvanveli, Thūpārama, Abhayagiri, Jétavana, and Sēla Chétiya, and we read in the 100th and last chapter of the *Mahāvamsa* that the Siamese ambassadors and priests were sent there to worship and make their offerings by King Kirtī Sri Rāja Siṃha.

Knox has the following reference to Kataragama :—

There is a port in the country of Portaloan (Puttalam), lying on the west side of this Island, whence part of the king's country is supplied with salt and fish ; where they have some small trade with the Dutch, who have a Fort upon the point to prevent boats from coming. But the eastern parts being far too hilly to drive cattle (tavalams) thither for salt, God's providence hath provided them a place on the east side nearer them, which in their language they call Leawava,† where the easterly winds blowing the sea beats in, and in westerly winds (being there fair weather then) it becomes salt, and that in such abundance that they have as much as they please to fetch. This place of Leawava is so contrived by the providence of the

* Polonnaruwa.

† Lewāya, a salt-pan.—H. W.

Almighty Creator, that neither the Portuguese nor Dutch, in all the time of their wars, could ever prevent this people from having the benefit of this salt, which is the principal thing that they esteem in time of trouble or war ; and most of them do keep by them a store of salt against such times. It is, as I have heard, environed with hills on the land side, and by sea not convenient for ships to ride ; and very sickly, which they do impute to the power of a great God, who dwelleth near by, in a town they call Cotteragon,* standing in the road, to whom all that go to fetch salt, both small and great, must give an offering. The name and power of this God striketh such terror into the Chingulays that those who otherwise are enemies to this king, and have served both Portuguese and Dutch against him, yet would never assist either to make invasions this way.

Whether it was, as Knox thinks, the dread of the great god of Cotteragon which deterred foreign invaders from attempting this route or not, nothing is more certain than that the fate of an expeditionary force which, with Hambantota as its base, the deadly terai of Lower Uva in the foreground, and the frowning barriers of Haputalé and Namunakulákanda as the outworks, of the Kandyan king's mountain strongholds, would have been a fate which one shudders to contemplate. It would have had to traverse, in the words of the *Mahāvamsa* applied to another district, "a country that could be passed only by a footpath, and which, because of the mountain fastnesses and of the wild beasts which haunted it, was difficult to be reached, and was not resorted to by men of other districts." The only water to be found in the dry season between Kataragama and Buttala is one small pool in a hole in the rock at Gal-gé. The jungle, till of late years, swarmed with elephants, which are plentiful enough even now, and over all the fever fiend rules supreme.

In chapter II. we accompanied Dr. Davy in his tour through this country, and I have detached from the main account so much of the description as relates to Kataragama in order to insert it in this chapter. He was speaking (p. 8) of his camp at Taláwa and the view of Upper Uva from the spot. He thus resumes :—

Here we expected to have seen much game, the country abounding in wild animals ; but we saw traces of them only. In the soft sand of the road, which had been wetted by the heavy rain of the preceding afternoon, we could distinguish with ease the footsteps of the leopard, elephant, and buffalo, and of two or three different kinds of deer.

Two miles from our halting-place, and ten miles from Katragam, we came to an immense mass of rock by the roadside called Gallegay (Gal-gé) by some, and Kimégalle by others. It derives the former name, signifying *rock-house*, from several capacious caverns in its side, which afford good shelter to the traveller.

* Cotteragon, Kataragama.—H. W.

And the latter name, signifying *water-rock*,^{*} it has obtained from two deep cavities in its summit—natural reservoirs that are never without water, an element that is often extremely scarce in this desert, and hardly anywhere else to be found.

Near Katragam the people of the village came out to meet us, and the only present they brought was quite characteristic of the nature of the country : it consisted of good river water in large calabashes.

Katragam has been a place of considerable celebrity on account of its dewale, which attracted pilgrims, not only from every part of Ceylon, but even from remote parts of the continent of India.

Aware of its reputation—approaching it through a desert country, by a wide sandy road that seems to have been kept bare by the footsteps of its votaries—the expectation is raised in one's mind of finding an edifice in magnitude and style somewhat commensurate with its fame ; instead of which, everything the eye rests on only serves to give the idea of poverty and decay.

The village, situated on the left bank of the Parapa Oya, consists of a number of small huts, chiefly occupied by a detachment of Malays stationed here under the command of a native officer.

Besides the temple of the Katragam god there are many others, all of them small and mean buildings within two adjoining enclosures. In the largest square are the Katragam Dewale,† and the dewale of his brother Ganna ; a wihare dedicated to Boodhoo, in a state of great neglect, and a fine bogah ; and six very small kovillas,‡ mere empty cells, which are dedicated to the goddess Patine and to five demons. In the small square are contained a little karandua sacred to Iswera, the Kalana-Madima, a kovilla dedicated to the demon Bhyro, a rest house for pilgrims, and some officers. Opposite the principal dewale, both in front and rear, there are two avenues of considerable length, one terminated by a small dewale,§ and the other by a very large dagobah|| of great antiquity, in a ruinous state. These objects are deserving of little notice excepting as illustrating the superstitious belief and feelings of the natives.

The Katragam Dewale consists of two apartments, of which the outer one only is accessible. Its walls are ornamented with figures of different gods, and with historical paintings executed in the usual style. Its ceiling is a mystically painted cloth, and the door of the inner apartment is hid by a similar cloth. On the left of the door there is a small foot-bath and basin, in which the officiating priest washes his feet and hands before he enters the sanctum. Though the idol was still in the jungle, where it had been removed during the rebellion,¶ the inner room

* Or rather *water-hole rock*. Such water-holes are the resort of sportsmen in the dry season for night shooting of bears, leopards, &c.—H. W.

† Ruhunu Mahá Kataragama Déwálé.—H. W.

‡ Pattini Déwálé and five kowilas, viz., Ganadewi kowila, Alutdeyianne kowila, Basnairadeyianne kowila, Parakásadeyianne kowila, Kumáradeyianne kowila.—H. W.

§ Waliamma déwálé.

|| Kiriwehera.—H. W.

¶ At the outbreak of the rebellion Major Coxon marched to Kataragama, and with the approbation of the temple authorities stationed forty men and two native officers there. The post was important in order to keep open communication with Hambantota.—H. W.

appropriated to it was as jealously guarded as before ; and as we could not enter it without giving offence we did not make the attempt.

The only other objects that I think it necessary to notice, even in slight manner, are the karandua of Iswera and the Kalana-Madima. The former, standing on a platform in a small room, is somewhat in the shape of a common oven, and contains a little image of the god and a diminutive pair of slippers, of which we were indulged with a sight through the door. The Kalana-Madima is greatly respected, and it certainly is the chief curiosity at Katragam. It is a large seat made of clay, raised on a platform with high sides and back, like an easy chair without legs ; it was covered with leopards' skins, and contained several instruments used in the performance of the temple rites ; and a large fire was burning by the side of it. The room, in the middle of which it is erected, is the abode of the resident brahmen. The Kalana-Madima, this brahmen said, belonged to Kalana-Nata, the first priest of the temple, who, on account of great piety, passed immediately to heaven without experiencing death, and left the seat as a sacred inheritance to his successors in the priestly office, who have used it instead of a dying bed ; and it is his fervent hope that like them he may have the happiness of occupying it at once, and of breathing his last in it. He said this with an air of solemnity and enthusiasm that seemed to mark sincerity, and combined with his peculiar appearance was not a little impressive. He was a tall spare figure of a man whom a painter would chose out of a thousand for such a vocation. His beard was long and white ; but his large dark eyes, which animated a thin regular visage, were still full of fire, and he stood erect and firm without any of the feebleness of old age.

A yellow handkerchief girded his loins ; a red robe was thrown over one shoulder ; a string of large beads hung from his neck ; and on his right arm he wore a bracelet of the sacred seeds that are believed to contain the figure of Lakshamé.

The Katragam god is not loved but feared ; and his worship is conducted on this principle. The situation of his temple, and the time fixed for attending it in the hot, dry, and unwholesome months of June, July, and August, were craftily chosen. A merit was made of the hazard and difficulty of the journey through a wilderness, deserted by man and infested with wild animals, and the fever which prevails at the season was referred to the god and supposed to be inflicted by him on those who had the misfortune to incur his displeasure.

In the adjoining country there are a few small villages which belong to the temple, whose inhabitants are bound to perform service for the lands which they hold. The officers of the temple, besides the brahmen priests, are a Basnaiké-rale, who has the superintendence of the temporal concerns of the establishment under the control of the Agent of Government and twelve kapuralas, who do duty in turns.* On our arrival they were all assembled. Their gloomy discontented appearance and unmannerly behaviour corresponded with their conduct during the rebellion, in which they took a most active part.

Before we had possession of the country, Katragam was greatly frequented. The number of pilgrims is now annually diminishing, and

* The officers, exclusive of the kapuralas, are the Basnayaka Nilame, Adikárama, Perahērabalana Nilame, Gabadákárárale, and the Aramudale-rale, the two latter being the treasurer and storekeeper.—H. W.

the buildings are going to decay. In a very few years probably they will be level with the ground, and the traveller will have difficulty in discovering their site. Such we must hope will be their fate, and the fate of every building consecrated to superstition of this very degrading and mischievous kind.

The following is taken from the Administration Report of Mr. T. Steele, Assistant Agent at Hambantota :—

Kataragama Festival.—The Kataragama pilgrimage, the too prolific source of disease in Ceylon, took place in 1873 without much mortality. The necessity for obtaining authority to regulate this pilgrimage, which has since been provided for by Legislative enactment, was, however, abundantly shown. The Menik-ganga, the river from which all the supplies of water required at Kataragama are solely derived, dried up just before the festival. Fever and dysentery were also prevailing at Kataragama. This being reported to the Government, instructions were sent to detain the pilgrims then on the march, which was done at Ambalantota for two days. In the meanwhile the friends at Colombo of the leaders of the pilgrims obtained permission for a portion of the band to proceed to Kataragama on complying with certain conditions. These conditions, however, when made known at the halting-place, the leaders refused to comply with, and they and all the band proceeded to Kataragama forthwith. Fortunately, when the news reached me of the failure of water in the river, I had despatched a special messenger to Badulla (Kataragama being situated in that district), and as the matter was one of extreme urgency, indeed one of life and death, asked the Assistant Agent of Uva to cause the water of Menik-ganga,* a portion of which at Buttala was being diverted for irrigation purposes, to be cut off from the corn fields and restored to the channel. Mr. Williams issued immediate orders to that effect; and before the pilgrims reached Kataragama, water was again flowing past the village in sufficient quantity. Had this failed, and had the six or eight thousand persons who, it was computed, attended the festival, gone thither and found no water, there can be no doubt, humanly speaking, that very terrible consequences would have ensued. Except for the river, no water is procurable for many miles.

In framing regulations for Kataragama in future, it should, I would submit, be distinctly laid down that the leaders of the bands of pilgrims shall be allowed a prescribed number of followers, for whom only they are to provide food; that to other persons food shall not be distributed; and that the duration of the stay at Kataragama, a most unhealthy place, shall, for sanitary reasons, be *limited to three days*: one of arrival, one for remaining, being that of the full moon, and the third for departure. This limit should on no account be exceeded.

The following extracts are from a memorandum prepared in 1873 on the subject of the Kataragama festival and the pilgrimage thither :—

"Description of Kataragam.—Kataragama is a secluded hamlet in the heart of dense jungle in the Uva District, in the south-east of the Island, about forty-five miles distant by cart-track from Hambantota, and

* The Menik-ganga rises in or near Maussagala estate, not far from Badulla. When Mr. A. M. Ferguson was surveying blocks of land in that vicinity in 1841, a deputation from Kataragama made some representations as to the effect of forest clearing on their water supply.—H. W.

sixty from Badulla. It stands on the banks of the Menik-ganga, or "gem-river," at the foot of the seven hills of Kataragama. There are few drearier and more desolate-looking places. The soil is parched and barren; around is wilderness for miles and miles, consisting of impervious thickets of stunted thorny jungle. At the period of the festival, in July or August, the hottest months of the year, the place is exposed to strong land wind laden with malaria, the prolific source of disorders in Ceylon.

"For fifty weeks in the year the hamlet wears a very forlorn aspect, a few temple tenants being the only persons there. During the fortnight of the festival, however, crowds of pilgrims, not only from all districts of Ceylon, but from distant parts of India, and occasionally some even from Kashmir, flock to the place. Until the Ceylon Government began three years ago to put up huts and provide magisterial supervision, medical attendance, police guards, and the like, the pilgrimage was falling off in popularity and consequence; and there appeared a prospect of its rapidly dwindling of its own accord into insignificance and disuse. Since, however, these steps have been taken the yearly concourse has been gathering strength, about 2,000 persons having attended in 1871, 5,000 in 1872, and from 6,000 to 8,000 in 1873. The pilgrims themselves now boast that the festival is under the special protection and encouragement of the Government; and there seems ample reason to believe that in a few years, not 5,000 or 8,000, but 20,000 will flock thither. What the consequences will then be in the event of an outbreak of disease, it is appalling to contemplate; and it is well the impossibility should be faced in time."^{*}

Reputed Sanctity of Kataragama.—The sanctity of the spot is owing to the tradition that Karthikaya, the Mars of Hindu mythology, to whom the temple at Kataragama is dedicated,[†] and whose valorous achievements form the subject of the *Skanda Purana*, and other legends, halted on the top of the highest of the seven hills on his return homeward to mount Kailasa, the abode of his father Siva the Destroyer, after conquering the Asurs, or Titans. Here also the god found his consort, known locally as Valliamma, in whose honour a special temple has been built at Kataragama. The spot where Karthikaya first met Valliamma, as she was watching her chena lands—a proof, if one were needed, of the antiquity of that mode of cultivation—and baking cakes of millet and honey, is still pointed out a few miles from the hamlet. Tradition also connects Kataragama with the *Ramayana*, as being the place of meeting of Rama (Wishnu in his seventh avatar) with his queen Sita, the rescue of the latter from the stronghold of Rama. The site of Ravana's stronghold, it may be added, is identified with the Basses Rocks, nine miles from Kirinda, on which a lighthouse has lately been erected by Mr. W. Douglas, the Trinity House Engineer.

Mosque visited by Mussulman Fakirs from India.—Singularly enough the Mussulmans of India also profess reverence for Kataragama, and have built a mosque there, alleging that a *Nebi* of great sanctity discovered in the neighbourhood the *fountain of life*, of which whoever drinks becomes immortal! The fountain is now

* The numbers have greatly fallen off of late years. In 1889 there were a mere handful of pilgrims.—H. W.

† Hence probably the name of the village.

sealed, and its site unknown, which is the more to be regretted, as no fountain or well of any kind is to be found for probably twenty miles round about! The hamlet is solely dependent for water in the river; and this in July, 1873, as occasionally in previous years, dried up completely. Fortunately, as mentioned above, by sending a special messenger express to Badulla and obtaining authority to deprive the landholders of Buttala, higher up the stream, of the supplies needed to cultivate their fields, water for the pilgrims was this year obtained in time. Had this not been effected, the consequences would have been terrible, as fever and dysentery were both prevailing. On the hardship sustained by the people of Buttala I do not dwell here. It may be mentioned that the mosque is visited by Fakirs from India; but is not held in any reverence by Mohammedans of Ceylon.

Besides the mosque there are the remains of a Buddhist dagoba and wihara, which have long been in ruins. It is remarkable that even the Hindu worshippers who attend the festival are careful to make offerings on the site of the wihara.

Ancient Foundation of the Temple.—The temple of Karthikaya is said to have been endowed by Dutugamunu, king of Magama, about two thousand years ago, as a thank-offering for supernatural help in his conquest of the Tamil king, Elala of Anuradhapura. The present building is of brick, of recent date, and of no architectural pretensions. The civil guardians of the temple and temporalities, including a domain of many thousands of acres,* is a Buddhist headman, the Basnayaka Nilame, a resident at Badulla, chosen by the votes of certain electors in the Uva District. He has sole charge, and draws a share of the offerings made by the pilgrims. The largest share of the profits of the establishment, so to speak, is believed, however, to be netted by the leaders who organise the pilgrimages from Colombo and Kandy, and who manage the fund raised for providing suitable equipment for the god on his yearly journey to Kataragama, and food for the pilgrims accompanying him. From the funds a handsome brick wall has this year been put up round the court-yard, with an ornamental† gateway, at a very considerable cost.

Evil effects of the festival.—The evil effects of the festival are many. The frequency with which it has been the source of epidemic disease has created feelings of terror in all the districts through which the pilgrims travel, and those of Uva and Hambantota in particular. Too often the way-sides have been strewn with corpses of men, women, and children, who have perished on their ill-fated journey. Those who die indeed are taught to look upon such a death as a true *euthanasia*, a certain passport to a better life; but the unfortunate villagers, to whose homes contagion and infection are carried, have little reason to share ecstatic views, and may well call the pilgrimage a scourge.

* By a loosely worded judgment of the Temple Lands Commissioner some 60,000 acres of land were assigned to this temple. The survey fees, which were enormous, were not paid by the temple authorities, and although several attempts have been made to settle the differences between the Government and the temple, the matter still remains *in statu quo*.—H. W.

† It is doubtful whether the gateway is ornamental, surmounted as it is by what looks like a rude representation of the lion and unicorn in plaster.—H. W.

Interference with Public and Irrigation Works, and Salt Collection.—So well-founded and widespread is the dread entertained by the people, that irrigation and other public works have to be suspended while the pilgrimage lasts, the coolies going to their villages and refusing to return to work till the country is freed from the yearly visitation. This is unfortunate, as works which might be rapidly carried on during the dry season are thrown back, working parties once broken up being extremely difficult to collect afresh. So with the salt collection also: notwithstanding the high wages offered, gatherers are loth to come until the pilgrims have gone; and thus the risk is regularly run every year of having losses, which would be altogether avoided were there no dread on the part of the people. Again, when the collection is retarded, and rain does not fall, the salt sometimes effloresces and becomes, not chloride of sodium, but sulphate of soda, which is useless. This rendered a fine formation at Palatupana utterly valueless in 1872 at the period of the festival.

Introduction of Diseases on Coffee Estates.—It is not merely in the near neighbourhood of Kataragama, however, that the evil consequences of the pilgrimage are felt; for I have been assured by the coffee planters that throughout the Kandyan country the approach of the festival is looked forward to by the employers with well-founded apprehension, as cholera and other epidemics are so frequently introduced upon their estates by means of it. Coolies are induced to join the pilgrimage, and return infected with disease; but for the organised bands of pilgrims it is believed no coolies would go to the place. The festival may thus with perfect accuracy be said to affect injuriously every coffee estate in the Island.

Hindrances to Colonisation of Tissamaharama.—Unless steps are taken in time, the festival appears destined to work very prejudicially in preventing the colonisation of Tissamaharama. The irrigation scheme there has for its object the utilising of the waters of the Magama river, and the restoration to ancient fertility and populousness of extensive tracts of lands once celebrated as the most productive region in Ceylon.

When the works in progress are completed, the next step will be colonisation; and on the progress of that colonisation the festival cannot fail to have mischievous effects. The lands are close to the road taken by the pilgrims to and from Kataragama. Hence, when disease breaks out at the festival, it will, there can be no doubt, cause great mortality among the Tissamaharama settlers. The existence of such risk must operate seriously in preventing, or, at all events, in retarding colonisation. Thus an object of the highest importance had in view by Government for the improvement of the country will be frustrated.

Mortality caused by the Festival.—The scenes that occasionally occur in connection with the festival and pilgrimage are very distressing. Fifteen years ago, in 1858, at which time I was stationed at Galle, a terrible outbreak took place, and I may perhaps, although it is an old story now, be permitted to quote some notes made by me at the time:—"The pilgrims when at Kataragama were attacked by cholera and other epidemics, and great mortality ensued. Whether the diseases were brought by them to Kataragama, or sprang into sudden life and energy there spontaneously, all the predisposing causes of unhealthy locality, exposure, unwholesome and scanty food, bodily weakness and weariness, and overstrung nervous excitement, being abundantly

present, was disputed; but, once introduced, their ravages were appalling. Regardless of the rites they had travelled so far to take part in, regardless of the closest ties of kindred or friendship, the panic-stricken pilgrims fled for their lives, leaving in many cases their companions to perish by the way-sides, and spreading pestilence wherever they went. Like wild fire, cholera spread from hamlet to hamlet, from station to station. It was piteous to see forlorn women, forsaken by their husbands, their children dying beside them, wailing in all the agony—short-lived, but incredibly passionate—of oriental grief, and recalling forcibly the awful scene of bereavement recorded in Scripture—‘In Rama was there a voice heard, lamentation and great mourning; Rachel weeping for her children, and would not be comforted, because they were not.’ ”

There are many festivals in Ceylon to which many thousands of people resort on pilgrimage; but there is none so prolific in sickness and mortality as this. One chief reason for this fatal pre-eminence is the prolonged duration of the Kataragama festival extending over a whole fortnight, the object being no doubt to increase emoluments from the offerings; whereas in the other places three days are only customary, one for the pilgrim's arrival, one for worship, and the third for setting out again homeward. Another reason is, that at the other festivals most of the people are of respectable class, well-found in provisions and supplies. To Kataragama, the organisers of the pilgrimage attract, by the promise of food on the journey, the scum of the population, ill-conditioned, ill-clad, and utterly unprovided with supplies. These, when disease breaks out, perish in great numbers. But the chief cause is the great unhealthiness of the locality, and this nothing can remedy. So long as the place continues what it is, and it will never be materially altered, so long will the risk of engendering and spreading disease cling to the festival.

The following account entitled “Hindu Kataragama” was written by the late Dr. M. Covington. It first appeared in the Literary Supplement to the *Examiner*, and finally in the *Orientalist*:—

HINDU KATARAGAMA.

By Dr. M. Covington.

Kataragama is a remarkable place of worship and pilgrimage in Ceylon.

This renowned temple, unlike those of India, which are distinguished for their magnificent courts, corridors, and colonades, spacious portals, and imposing lofty towers, has no claims to architectural pretensions. It is only a small plain oblong brick building with a tiled roof 50 feet long, 20 broad, and 15 high, partitioned into three rooms or apartments, of which the one in front is opened towards the south in the shape of a portico for the accommodation of its worshippers. The front of the temple thus faces the south. The roof of this temple has no pyramidal towers or conical domes attached to it, but is surmounted only with a couple of gilt copper vases, having tapering points like spires. The walls are painted outside with figures of different shapes and characters, representing battle scenes and the gods and giants engaged in them. These are, however, obscured and concealed by a thin coat of recent whitewashing. The inner roof or ceiling of the middle room is decorated with painted cloth. A large curtain hangs in front of the

innermost room, screening its entrance from the gaze of the people. This apartment is the most secluded part of the temple, and has no kind of openings or windows for the purpose of ventilation or light, with the exception of a door between it and the middle room. This is the *adytanam*, or sanctuary, where the idol or symbol of the god is deposited, and into which none, not even the officiating priest, can enter at random, as it is believed that the invisible deity himself is enshrined in it: and in front of this sanctuary is the middle room already described, where the devout worshippers are allowed to enter and make their offering to their god.

The area or space surrounding the temple, about 3 roods in extent, is enclosed by a brick wall, which is about 6 feet high. This enclosure is almost square, and within it there are also a great many smaller shrines dedicated to numerous minor gods and goddesses, including one to Ganapati and another to Tevani, who are respectively the brother and first consort of Kataragama Devi. There stands also a lofty magnificent bō-tree close to the temple of Ganapati, or god of wisdom, sacred both to Buddha and Vishnu, who, according to Hindu mythology, is said to have appeared in his ninth avatar, or incarnation, in the person of the former to introduce a strange reformation and spread atheism in India. Hence the contention between Sivaism and Buddhism, and extinction of the latter in India, and its introduction into Ceylon, Burmah, China, Siam, &c.

The ingress into, and egress out of, the sacred precincts of the temple are secured by entrances on the south and north sides. The former, consisting of covered portals and an open gateway and a small door, are situated in front of the temple, from which a spacious passage, more than three hundred yards in length and twenty in breadth, leads to the shrine of Valliammal, whose marriage with Kataragama Devi, as his second consort, is commemorated by this festival.

The Manik-ganga, or "the gem river," forms the western boundary of the temple of Kataragama from which a flight of stone steps, now in a state of dilapidation, about one hundred yards in length, piercing through the western side of the enclosing wall, which in this direction is partially ruined and out of repair, leads to its left bank. This sacred stream, taking its rise in the Uva hills, winding its course in a south-easterly direction, after irrigating the extensive and fertile fields of Buttala and Deyiannegampaha, and passing by the side of the temple, empties itself at a distance of about sixteen miles from the latter into the sea, near Pattanangala, a conspicuous rock on the coast of Mahagampattu, marked in the Admiralty Charts as "Little Elephant Rock."

The sandy bed of this river at the ford, in front of the Chetties' *chatram*, or inn, is more than fifty yards broad; and though it is a perennial stream of some magnitude, it frequently dwindles, during a part of the year, when the weather is hot and dry, especially in the months of July and August, into a small rivulet of pure transparent water easily fordable and scarcely two or three feet deep.* At this dry season the greater part of its bed remains empty and dry under the overhanging and shady branches of the majestic trees that grow luxuriantly on its steep banks, which are in many places more than 100 feet in height. These banks are firmly held and supported, as it

* I camped in the bed of this river on the first night of my stay in 1889, but next day I was compelled to evacuate "bag and baggage" owing to the sudden rise of the stream.—H.W.

were by plaited roots of these lofty trees, of which the kumbuk occupies a most prominent position, growing as it does to a very large size, not only here, but on the banks of all other rivers that I have seen in this district, such as the Valave, the Kirindi, and the Kumbukana, or "river of Kumbuk trees." It is impossible, I may here remark, to conceive the rapidity with which the Manik-ganga often resumes its original magnitude, as I myself witnessed it on the occasion of my first visit to this temple, in 1868, on my way to this station from Batticaloa, and metamorphoses itself into a broad, deep, impetuous, and dangerous current, within a few hours, after a heavy rain in the interior hilly regions in which it has its source.

The aspect and natural features of the country surrounding the temple of Kataragama are not calculated to make a favourable impression upon the eye when they first meet it. There is nothing in them to attract or invite it. Everything, with the exception of the temple and the river on which it stands at the village of Kataragama and its vicinity, looks wild, dreary, and monotonous. In this isolated and barren spot, in the heart of the jungle, removed far away from the haunts of civilisation and scenes of busy life, there is such an aspect of desolation and emptiness, as soon as the place is deserted by the pilgrims and other visitors, immediately after the close of the festival, that one is inclined to hurry away from it with all possible expedition. It consists of only a couple of streets,* originally opened for the purpose of perambulating the image during the annual festival. There are some fifteen dwelling huts, mud-walled, and partly tile-roofed; as they are also used, during the period of festival, as boutiques, on the sides of these streets, which surround in front of the temple premises, a square block of ground, about an acre in extent, of which the Chetties' *chatram*, a neat brick building, occupies more than a quarter, and has a substantial wall built all round it.

The population of the village may be estimated at forty, including men, women, and children; but it is liable to fluctuation at different periods of the year, from the influx and efflux of the pilgrims who resort to the temple. And I need scarcely add that the village, its adjacent hills, and the surrounding country, are all temple lands, and their occupants are attached to the temple service as its tenants.

The village of Kataragama is situated at the south-east of the Island, on the left bank of the Manik-ganga, at a distance of more than 40 miles north-east of Hambantota, and about 60 miles south-east of Badulla. It has a road practicable for carts from the former.

Judging from the height of the surrounding hills, its elevation above the level of the sea cannot be more than a hundred feet; and its soil is sandy and barren, mixed with gravel and stone, the surface being generally covered with dense thorny jungle and stunted vegetation, without any sign of cultivation. From its situation it is exposed to strong hot land wind during the south-west monsoon, which prevails here at this season of the year.†

It would thus appear that this solitary and barren village, situated as it is in a malarious district, without any natural advantages, is

* Etulwidiya, or inner street, Pitawidiya, or outer street.—H. W.

† A very dangerous wind. My pony was so affected by this, that for days together it could not walk two or three paces at a time without falling. It seemed completely paralysed.—H. W.

entitled to no distinction, except in connection with its holy shrine, which itself has no artificial or architectural attractions, as I have already stated. Its only attraction consists in its sanctity as the place where Kadiraman or Kartigesan, the lord of the rays and god of war, halted on one of its hills, on his way to Kailasa, the abode of his father Siva, in the eternal snows of the lofty Himalaya or Imeyamalay, which is fabled to have given birth to goddess Parvati, his consort. This legendary incident appears, according to the *Skanda Purana*, to have occurred when he returned after his long and bloody wars with the Asuras, who had enslaved the gods, from Meyandrapui, their stronghold, which is supposed to have been immersed, at the time of their destruction by this terrible god of war, in the Eastern Archipelago, at a remote period, long anterior to that of Rama and Ravana, who are said to have flourished nearly 24 centuries before the Christian era.

It is in commemoration of this event or appearance of Kataragama Devi on one of the seven hills, and in token of the celebration of his marriage with the goddess Valliammal,* which took place on the left bank of Manik-ganga, that this shrine is built on it and dedicated to the god who bears, among other names, the appellation of Kadiraman, or "the lord of the rays," in consequence of his having proceeded from the middle or frontal eye of Siva, which is described in the Puranas to be so refulgent with rays of light and sparks of fire that an angry glance of it is quite enough to consume the whole universe. Hence Siva is the destroyer in the Hindu Triad.

Kataragama Devi is known both in the Sanskrit and Tamil languages by many other proper names descriptive of his attributes and actions. He is called, for instance, Arumukam, or "the six-faced god," Kannan, or "the lord of the hills," Velan, or "the holder of the sacred weapon called *Vel*," with which he had destroyed Suran, or "hero of heroes," the king of Asuras. He is called also, by the way of distinction, the god of war, and generalissimo of the 330 millions of gods, in the wars he waged against Suran to deliver them from his tyranny.

It was for the special purpose of accomplishing the extermination of the Asuras and their dreaded king and matchless warrior Suran, that, at the earnest supplication of Vishnu, who was deputed by the gods to proceed to Kailasa, and represent their grievance to Mahadeva or Siva, against the Asura king, whose oppression and tyranny they could no longer bear, that he was graciously pleased to send against the tyrant his son, Kadiraman, who, having, as already noticed, emanated from his own person, is considered equal to Siva himself, and as such dreaded and adored throughout all India and Ceylon by the Hindus, who are devoted to the worship of Siva.

The veneration, therefore, in which this temple dedicated to the great god of war, is held by the Hindus; the intense interest manifested by them, especially the Chetties, in its yearly festival; and their blind confidence in the supposed supernatural and invisible powers associated with this hallowed spot, its holy river, and its sacred hills, are so great and profound, that pilgrims from all parts of India and Ceylon are still in the habit of resorting to it year after year, without being deterred by the fear of losing their health, and even their lives, from sickness on their journey to Kataragama, through an inhospitable and malarious district, productive of fever and cholera.

* His second consort.—H. W.

In the legendary history of Hindu literature there are, besides Kataragama, its hills and river, many other hallowed spots sacred to the objects of religion, and these are generally mountains, promontories, and rivers, which have become celebrated by some real or imaginary events connected with them, as stated in the Puranas. Such, for instance, are Adam's Peak, the sacred promontory at Trincomalie, the lofty Himalayas, the holy Ganges, &c., which are all held in high veneration by the orthodox Hindus, who visit them as pilgrims.

The numerous festivals, therefore, which are annually celebrated throughout India and Ceylon on these sacred spots are connected with some special events which they are intended to commemorate. The particular festival, which forms the principal subject of this report, commences annually in the month of July, with the new moon, and continues for a fortnight, until the full moon, which frequently occurs in the first week of the following month as it did this year. It is held, as already stated, in honour of Kataragama Devi, in commemoration of his marriage with the goddess Valliammamal. This festival is conducted in the following manner.

The image is brought out from the temple completely enveloped in cloth; carried in procession every night by a *Kapuva*, who sits with it on a colossal effigy of an elephant, made for the occasion for want of a live one, which used to be employed in former years. As the procession slowly moves every eye is turned towards the venerated object on the back of the effigy; and the most enthusiastic attention is paid to the whole ceremonial by the devout worshippers, while the shouts and acclamations from the tumultuous crowd, the waving of flags, the burning of lights, ringing of bells, the blowing of pipes, and the beating of drums or tom-toms give to the whole scene an air of animation and life, combined with devotion and piety, scarcely to be met with in any other place of Hindu worship in Ceylon. Every one is now lifting up his hands in adoration to Kataragama Devi, invoking his name and believing in his presence in the symbol, as the latent spark of fire is present in a flint stone. The procession now halts in front of the temple of Valliammal, and there, amid the din of discordant music and the smoke of fragrant incense, the officiating priest or *Kapuva* is seen engaged in doing *Puja* and receiving the offerings of expectant worshippers. After this *Puja*, or worship, the procession wends its way back to the temple of Kataragama Devi, where the symbol is taken off the back of the artificial elephant and deposited again in its holy shrine amidst the loudest acclamations and the din of deafening music, which seem to rend the air. During the stay of the procession at the temple of Valliammal, it need scarcely be remarked, the legends of the god and goddess are recited by one or more of the Hindu priests present, when the utmost interest is exhibited by the crowds gathered therein listening to them.

The procession is not of an imposing character until the arrival of the *Sami* or *Vel* from Colombo on the second week after the commencement of the festival, when it gradually increases every night in importance and magnificence in proportion to the length of its duration, and attains its highest degree of splendour on the night preceding its last day. On this particular night the image is carried into a *Vihara* and a *Dagoba*, which are both in total ruins, at a distance of about 50 yards to the north of the temple. Here is performed a sort of Buddhist ceremony by an *Unnanse*, in which all classes of

worshippers, including the Hindus, are seen vieing with each other in presenting their offerings at the site of the *Vihara*.

On the last day of the festival, after observing some hybrid astronomical phenomena as to the precise hour of the full moon, an aquatic procession takes place to perform the ceremony of cutting water within a magic circle drawn in the river by the officiating priest with a sanctified sword or rod. On this occasion the image is placed in a palanquin perfectly enveloped in cloth, taken out of the temple and bathed in the already encircled and sanctified part of the river. At this auspicious moment, while the image is still being immersed with its vehicle in the river, the music commences from various instruments already mentioned, producing the most discordant noise that can be imagined; and the concourse of the people, amid the loudest acclamations, make obeisance to the bathing god with upraised hands, and plunge themselves into the sacred stream with a superstitious belief that this holy ablution will cleanse away all their former sins and secure them all the blessings they can desire in this or the next life. With this last ceremony of cutting the water and bathing in the river ends the celebrated festival held in commemoration of the events already noticed; and identical spots are here pointed out in connection with them, as described in the *Skanda Purana*. The particular spot, for instance, where Kataragama first met Valliammal in the guise of a hungry and thirsty *pandaram*, or mendicant, and begged of her to appease his hunger and quench his thirst, when she was watching her *chena* cultivation as the adopted daughter of a Vedda chief, and preparing cakes from a composition of honey and *sami* or milled flour, is pointed out at a distance of more than four miles from the temple. The precise spot again with foot-marks of an elephant on a rock, where she had suddenly encountered the ponderous brute and entreated the *pandaram* to protect her from its attack, is also shown to the enthusiastic pilgrim.

It may not be out of place to remark here that the Mahomedans also participate in most of the superstitious ideas associated with this temple, and stoutly assert that there is a hidden spring in its immediate neighbourhood, close to the bed of the river, the water of which has the power of rendering life immortal, as it did to one of their saints, named Kadra Nabi, who had first discovered and drank of it. Under this impression they have also a small monument, close to the temple of Valliammal, dedicated to their saint, and take part in their own way in the celebration of this festival, during its continuance burning incense and saying prayers every night.

This festival shows in an unmistakable manner the power that superstition holds over the mass of the people; and there is no doubt that these different classes of worshippers believe all the absurd and superstitious stories which are related of their gods and saints.

During the festival a kind of fair is kept up in the neighbourhood of the temple, where an encampment for the pilgrims was put up on the right bank of the river at Government expense.

Traders in all kinds of wares were here assembled, taking advantage of the festival, to establish a vast fair for the transaction of business, selling and exchanging all sorts of wares and goods.

There were, including hopper women, more than 200 boutique-keepers, composed of Moors, Malays, Sinhalese, and Tamils. The

Sinhalese came from 20 and 30 miles away for the double purpose of combining the business of life with devotion, selling such produce as they brought, and purchasing what they required. There were brass wares of very superior workmanship, in the shape of pitchers, plates, saucers, cups, trays, lamps, and bells brought in large quantity from Galle, Tangalla, and Batticaloa, and disposed of at very profitable rates. In the temporary boutiques opened in the lines, besides brass ware, articles of all descriptions and varieties were spread out for sale, such as cloths, ready-made garments, shoes, slippers, pictures, looking-glasses, dolls, books, papers, as well as rice, meat, cocoanut, dry fish, curry stuffs, spices, coffee, tea, jaggery, sugar, betel bundles, cheroots, arecanuts, camphor, frankincense, without omitting also beer, wine, porter, and brandy into the bargain, and, in short, every description of necessities and luxuries of life, whether fit or unfit for use.*

The total number of pilgrims and visitors who attended the festival and fair at Kataragama may be estimated at between 3,000 and 4,000 persons, the Malabar element, of course, preponderating over the Sinhalese in the proportion of 2 to 1.

The total number thus congregated, either for devotion, pleasure, or gain, attained its maximum figure on the second week of the festival, only after the arrival of different *Vels* from Colombo, Kandy, Galle, Ratnapura, Gampola, and Badulla. There were altogether seven *Vels* or *Swamis* brought to the temple by the Chetties and Tamils from the places above-mentioned.

I shall close my description of the festival with a few remarks on the origin of the worship of the *Vel* as an image, as well as of the temple of Kataragama.

The *Vel* (javelin) is a symbol of Hindu worship, being the sacred weapon with which Kataragama Devi destroyed Suran, the King of the Asuras.

This supernatural weapon was specially formed and given to him by his father Siva, as the only instrument that could penetrate through the invulnerable body of Suran. The supernatural power of the *Vel* consists in its becoming personified at the command of the great god of war, and executing his will as an instrument of destruction against his enemy Suran. All other offensive weapons used by him against the Asura King in his last battle with him completely failed to make any impression upon his invulnerable person, from which they had all rebounded at once as from a statue of adamant.

In one of the battles which this incomparable warrior Suran fought with the terrible god of war and his immense army of gods and genii, he is described as standing alone in his war chariot, *Indramahasalam*, and addressing himself to his surrounding enemies in a most contemptible manner: "O ye gods, demi-gods, and genii of the heavens above, of the earth below, and of the infernal regions under the earth! You have all presumed to come and fight against me with an unbounded confidence in the prowess of your generalissimo Skanda Swami, a stripling that was only born the other day. I stand here alone and unarmed, even without bending my bow, on the strength of my own invulnerability and invincibility, which I have gained by my severe austerities and sacrifices from Mahadeva (Siva).

* There is no such activity of trade now. I had to send 16 miles for fowls and paddy.—H.W.

I defy one and all of you to direct against me all the instruments of destruction you may have in your possession." At this defying and threatening attitude assumed by Suran all the gods and genii were terrified and retreated. One of their generals alone, named Viravaku Devi, the brother of Skanda Swami, boldly advanced and discharged at him many formidable weapons, including those given to him by Brahma and Vishnu.

These last became at once personified, and after addressing themselves to the holder, proceeded as swiftly as thought, with the avowed purpose of annihilating Suran; but their strenuous efforts to plunge themselves into his body and take away his life were as ineffectual as those of beetles which attempt to bore through a mountain of flint. In his power of invulnerability Suran may be reckoned even superior to mighty Achilles, and I may here add that the description of the battles between Kanda Swami and Suran, and of their exploits recorded in nearly 50,000 lines of sacred verse by Vyasa Muni, will not suffer from comparison with most epic poems. The *Skanda Purana*, as it exists in Tamil, is the production of Kaddiapper of Vanjipuram.

The story of the origin of the present temple of Kataragama according to tradition, is nearly as follows.

In the second century before the Christian era, when Kavantissa, who built Tissamaharama Vihara, about 180 B.C., was the ruler of Mahagama, and a tributary prince to the Malabar King Elala, who then ruled over all Ceylon, having established his capital at Anuradhapura, Dutugamunu, the son of the former, conceived the idea of liberating his country from the dominion of the latter. While his thoughts were constantly engaged in the design both day and night, he was warned in a dream not to embark in this dangerous enterprise, contrary to the positive injunction of his father, unless he could, by a pilgrimage to, and penance at, the shrine of Kataragama first secure the divine interposition of the god of war in his favour. The day after his dream, the prince, all of a sudden, put on the garb of a pilgrim and proceeded to Kataragama with only ten of his followers, who had subsequently become his favourite generals and warriors. He remained at the holy spot on the bank of the Menikganga, performing for a fortnight acts of devotion and penance imploring the supernatural aid of the god of war in his warlike expedition against the usurper. While he was thus engaged in prayer and meditation there appeared suddenly before him a *Pandaram*, or mendicant, but his presence had produced on the prince such an indescribable feeling of reverence and fear that he was at once awe-struck, and he fainted and fell at his feet. He soon recovered consciousness and prostrated himself before the god who appeared in the guise of a mendicant. Here the terrible god of war stood in bodily presence before the terror-stricken prince, and assured him that his arms would surely prevail against Elala, and that he would fall a victim to his javelin if he encountered him in single combat. After the assurance of victory thus graciously vouchsafed to him by Kataragama Devi, the prince departed with a gladdened heart, making a vow that he would build a temple and dedicate it to him immediately after his return from Anuradhapura, where he at once proceeded with an army to give battle to Elala and kill him in personal fight, as revealed to him in his vision.

It is, therefore, believed that the present temple was built more than 160 years B.C. by the conqueror of Elala, and largely endowed with land revenues arising from several villages and fields set apart by

him and his successors in the south-eastern division of the Island for the maintenance of the temple. These endowments were originally intended to be appropriated to the service of the temple in performing its daily *pujas*, conducting its periodical festivals, repairing its different buildings, and maintaining its priests and attendants. A *Basnayaka Nilame*, or manager, is now appointed to manage the affairs of the temple, to collect its revenue and control its expenditure; and I believe a portion of the annual income, say at least £100, arising from the offerings of the people, is shared between himself, the *kapurals*, and other male and female temple attendants, who are engaged in the due performance of its several rites and ceremonies. It is not unusual now-a-days for the temple tenants to neglect their regular attendance on the festivals, as required by their tenure of the temple lands. I cannot here refrain from recording as the result of my own personal observation, during the present festival, that the temple of Katara-gama is fast losing that celebrity which it has been long enjoying throughout India and Ceylon.

CHAPTER V.

UVA UNDER THE SINHALESE—THE EXPEDITION OF THE PORTUGUESE UNDER CONSTANTINE DE SÁ—UVA AS KNOWN TO THE DUTCH—THE CHARACTER AND DOMESTIC ECONOMY OF THE PEOPLE AND THE FORMER SUB-DIVISIONS OF THE COUNTRY.

The word Uva itself, or, as it is written, Huva, occurs, as far as I have been able to ascertain, only twice in the *Mahāvamsa*, and very few of the places mentioned in that chronicle, which were situated in the district now called Uva, are now capable of identification, owing to their names having undergone change in the course of centuries. The origin of the three largest works of irrigation in that part of the country is also buried in obscurity. I refer to the Horabora tank in Bintenna; the Hambégamuwa tank in Wellawāya, and the channel which irrigated the tract of fields at Málígāwela, in Buttala Wēdiraṭa. The inscription on the pillar which commemorates the construction of the former work, which is now set up in Badulla, has, I believe, up to the present not been deciphered; but it is hoped that among the stone work which has been discovered at the site of the other two large irrigation schemes, some inscriptions

may be brought to light which will reveal some traces of their origin.*

We will turn to the *Mahāvamsa* itself, and see what history has to relate therein about that portion of the Island in which we are interested.

In the earliest historical times, the capital of the southern or Ruhunu division of Ceylon was Mahagama or Mágama, situated on the bank of the Mágama-gaṅga, near Tissamaharáma. The road from this southern capital, to the capital in the north, Anurádhapura, led through Uva by way of Buttala and Mahiyangana or Bintenna. We read in the *Mahāvamsa* (Turnour's translation, chapter XXV.) of King Duṭṭha Gámaní that—

Having had a road cleared through the wilderness (the hill country or Malaya) for his march thither, mounting his state elephant Kandula, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahagama to Guttahala (Buttala). Reaching Mahiyangana, he made the Damila Chief, Chatta, prisoner, and putting the Damilas to death here, he moved on to the Amba ferry.† For four months he contended with a most powerful Damila Chief at the post of the Amba ferry, which was almost surrounded by the river, without success.

And then the chronicle goes on to relate how the victorious king marched on to Anurádhapura and defeated and slew Elara. The approximate date of this king's reign was 161 B.C. After Mahiyangana, of the places which can now be identified as situated in the district now called Uva, Buttala, or to give it its ancient name Guttahálaka, has the earliest mention. After this for a long series of years we hear little or nothing of the southern kingdom, for, as Mr. Parker says in his report on Tissamaharáma Archæology (Journal R.A.S.C.B., vol. VIII.) :—

The accounts of early Sinhalese rule neglect everything which was not intimately connected with the rulers residing in the northern capitals, and contain only occasional curt notices of the capitals of the subsidiary kingdoms or provinces which at one time existed in Ceylon.

In chapter LVII. of the *Mahāvamsa* we read how Kesadhātu, who had rendered himself independent in the Ruhunu division, was defeated and slain at or near Kataragama by Kirti, who at the age of sixteen

Freed the whole country of the Rohana‡ from the thorns of enemies, while the next chapter relates how the younger brother of Kesadhātu bethought himself of his brother's death, and

* A stone figure of Buddha from Hambégamuwa was presented to the Colombo Museum by the late Mr. R. B. Downall.—H. W.

† Hembaráwa.—H. W.

‡ Ruhunu.—H. W.

being filled with anger thereat raised the whole of Guttahálaka (Buttala) in rebellion against the King Vijaya Báhu, and then fled into the country that was held by the Cholians.* In the course of the campaign the two mighty officers who had been sent southwards took, among the eight strongholds, Badalatthala, which I am inclined to think may be identified with the modern Badulla.

Vijaya Báhu having utterly routed the Cholians turned his attention to the arts of peace. In the 60th chapter of the *Mahāvamsa* we read that he repaired the Mahiyangana Viháre among others, and on the Kadaligama highway and the Huva pathway he built resting-places, and gave lands unto them each by each and caused it to be inscribed on a stone :—

Let no lord of the land that cometh hereafter take them away.

This is the first time that the word Huva (which Wijesinha Mudaliyár, the learned translator of the second part of the *Mahāvamsa*, identifies as Uva in a foot-note) occurs in the *Mahāvamsa*, but in chapter XXXIV. in Turnour's translation we read :—

This supreme of men, King Mahanaga, built a vihare at the Culanaga mountain in the Pasana isle, which is in the Huvavakannika division (Rohana),

which may or may not be the division of Huva or Uva.

It is probable that the Huva pathway mentioned above was the road from Mahagama to Mahiyangana through Buttala which has already been referred to.

In the course of the struggle for supremacy between the cousins Manábharapa and Prákrama, the sacred tooth relic and bowl were captured by the former and carried into the Ruhunu country through Buttala, but they were subsequently secured by Prákrama in the city of Pulatthi. (Chapter LXXIV.)

We hear nothing more of Uva until the time of King Senáratna, in whose reign the capital, which had been established from time to time at Anurádhapura, Polonnaruwa, Kurunégala, Yápahu, and Gampola, was at Sriwardhanapura, the modern Kandy.

In chapter XCV. of the *Mahāvamsa* it is related how he divided his kingdom among his two nephews and his son, by lot. Uva fell to Kumarasinha, his elder nephew, Mátalé to Vijayapála, his younger nephew, and the five upper countries,

* The Chola kingdom extended along the eastern coast of Southern India called after them Cholomandalam or Coromandel. (See Fergusson's *Eastern Architecture*, p. 322).—H. W.

i. e., Kandy and its neighbourhood, to his own son, Rája Sigha, the youngest of the three.

These three at first lived peaceably together, and made war against the Portuguese, who, under the command of Constantine de Sá, invaded Uva in 1630, but they were defeated, and the general in command killed.

Knox's account of the Expedition of Constantine de Sá.

Knox thus refers to this ill-fated expedition :—

Constantine de Sa, General of the Portugal's army in Ceylon, when the Portuguese had footing in this land, was very successful against this present king. He ran quite through the Island unto the royal city itself, which he set on fire with the temples therein ; insomuch that the king sent a message to him, signifying that he was willing to become his tributary. But he proudly sent him word back again, that that would not serve his turn. " He should not only be tributary but slave to his master, the King of Portugal." This the King of Candy could not brook, being of an high stomach, and said, " He would fight to the last drop of blood rather than stoop to that." There were at this time many commanders in the General's army who were natural Chingalays ; with these the king dealt secretly, assuring them, that if they would turn on his side, he would gratify them with very ample rewards. The king's promises took effect, and they all revolted from the General. The king, now daring not to trust the revolted, to make trial of their truth and fidelity, put them in the forefront of the battle and commanded them to give the first onset. The king at that time might have twenty or thirty thousand men in the field, who taking their opportunity set upon the Portuguese army, and gave them such a total overthrow, that as they report in that country not one of them escaped. The General seeing that defeat, and himself likely to be taken, called his black boy to give him water to drink, and snatching the knife that stuck by his boy's side, stabbed himself with it.

Sir Emerson Tennent's account.

Sir Emerson Tennent thus refers to the expedition :—

The Governor, Don Constantine de Sa, of Noroña, already stung by sarcastic despatches from the Viceroy of Goa, which insinuated inactivity and indifference to the interests of Portugal, was induced, by delusive representations from the chief of the high country, to concentrate all his forces for an expedition against Oovah, where he was falsely assured that the population were prepared to join his standard against their native dynasty. In August A.D. 1630 he advanced with fifteen hundred Europeans, about the same number of halfcastes, and eight or ten thousand low-country Sinhalese, and was allowed without resistance to enter by the mountain passes and penetrate to the city of Badulla, which he plundered and burned. But on his return his Sinhalese troops, at a point previously arranged with the Kandians, deserted in a body to the enemy, and the Portuguese, thus caught in the toils, were mercilessly slaughtered, and the head of their commander carried on a drum and presented to Raja Singha, the son of the Emperor, who was bathing in a neighbouring brook.—*Emerson Tennent*, pp. 40-41.

Tennent's note :—

The *Rajavali* says this massacre took place at the foot of the mountain of Wellewawey in the field called Rat-daneyiwella, p. 323.

Account by the Son of Constantine de Sá.

A fuller account of this disastrous episode in the history of the Portuguese in Ceylon is given in the "Rebellion of Ceylon," by J. R. de Sá, of Meneses (1681), son of the unfortunate Constantine de Sá ; translated for the Ceylon Branch of the Royal Asiatic Society by Colonel St. George, from which I extract the following :—

In spite of all, the General decided on the expedition to Uva and ordered the Mudaliyâr traitors to enrol their lascorins who marched in to the number of thirteen thousand men, and uniting with the *casados* (married men) of Colombo, together with all the recruits there were scarcely five hundred Portuguese, and amongst these there were a great many boys and old men, and not more than two hundred capable of bearing arms, he left Manicravare^o in search of the Prince of Uva on the 25th of August, 1630 The kingdom of Uva is situated in the middle of Ceylon, a country bordering on Candia, and subject to its king, whose eldest sons bear the title of Prince of Uva. The steep and boldered mountains amongst which it lies render it inaccessible ; its court and chief city they call Retuli (Badulla), forty-five leagues distant from Colombo, over difficult dangerous roads. It is perched on a high lofty eminence most difficult of access. The General did not halt until he arrived at Retuli to besiege it, for his spies had advised him that the Prince of Uva was awaiting him with great bravery ; but the prince changing his plans, and pretending fear and small numbers, so as to draw Constantine de Sa more into the mountains, he abandoned his capital and fled to the most inaccessible part of the highlands. Our troops set it on fire, and soon afterwards the General halted in front of it to rest and refresh his men who were footsore and weary after so long and toilsome a journey, and in the meantime the traitors had time to communicate with the King of Candia and to settle what they had to do..... The General called a Council of all the Captains, and amongst them summoned the conspirators and asked them what he should do on the occasion. They replied that it would be the best for him to go back to Colombo since the insult which he had received from the Prince of Uva had been fully revenged. His Highness should be content in having destroyed and levelled to the ground the principal city of his State, and compelled him to retire into a corner of the mountains with great loss of reputation for having fled from such unequal numbers. Our army was formed up on the summit of a mountain facing the city of Retuli, and on its slopes the enemy appeared in such an array of barbarism that they spread over the whole mountains and country round about, being in such numbers that according to some accounts they swarmed increasing in numbers every instant to surround us ; some make the number of the enemy to

* Menikkadawara in Four Kórales, where the Portuguese had a fort. Kadawara, Kadawat, gravet, a post, or station.—H. W.

have been eighty thousand fighting men, others less ; but there is no account that says they did not exceed twenty thousand. Now they form up in a circle, now they divide into companies, and soon after, although they are a good way off, they threaten the Christians by discharging an arquebus as men expecting orders to advance, but by this time it had got dark, and the General presumed that during this suspension the barbarians would not dare to attack before the traitors had given the signal for the rebellion.

Day was beginning to dawn when the traitors, the safer to carry out their wicked plans, came up to the General, still presuming to deceive him, and asked him that they might be allowed to lead the vanguard from the camp in order to display their courage in receiving the first onslaught of the enemy at the foot of the mountain, and as they were in such numbers he did not think it prudent to refuse them what they asked ; it being now about the eighth hour of the morning he raised his camp and commenced his march. The enemy seeing us come down, prepared to receive us in such numbers and with such impetuosity, that it was necessary for the Christians to keep well together so as not to throw the whole into confusion.....

(The conspirators then made common cause with the enemy, and openly threw off the mask they had worn.) The Portuguese and the few Zingalas who still followed them fought the whole of that day with incredible valour, without one moment's respite, for the barbarians, continually reinforced by numbers, fought with great bravery, and although they had lost considerably, there were so many still alive that they made no account of the dead ; and at last, cutting through all this press, our men came down the mountain side forcing the enemy to retreat with no little loss ; but against such swarms what could be done ? Numbers of our men had fallen, and what remained were nearly all wounded : the General had no place to entrench his men but an open country, nowhere to retreat, nor any place where he could erect a fort or redoubt wherein he could shelter himself from the enemy who surrounded him on every side ; holding him encircled the barbarians came on like a pack of rabid dogs, who craving to bite all who passed by them, whenever they were attacked they fled, but soon after return peep barking at a distance, importunate and furious until they seize their prey, and although night had set in they were still hovering all round with ferocious yells, sometimes retiring to throw spears and shoot arrows, which, although they did not do much damage, were sufficient to annoy. The General, ever vigilant throughout all this distress, having lost that night the best soldiers he had, never once gave up hope ; his courage never flagged, but seemed to increase with the danger, after looking to the wounded he encouraged every man and made them lie down and eat what they could, whilst the darkness continued..... (Then followed a great thunder-storm, which destroyed all their ammunition and provision.) As soon as day dawned the General raised his camp and commenced his march in the same order as before ; the barbarians came swarming round him with renewed fury, and in the form of a half moon which gradually opened out into a complete circle. Our little force remained in the midst hard pressed and confounded, they tried in vain to discharge their arquebuses, for their powder was wet and useless and their slow matches extinguished ; they went on astonished at the skill with which the enemy wounded them from afar with their arrows and arquebuses, and having recourse to their swords, which alone they could freely use,

the barbarians dared not come to close quarters, for they were killed as soon as they came up to our ranks. The General seeing his men now thrown into confusion, after he had done all he could as a brave man and experienced Captain, amid the groans of the wounded and the remonstrances of his Portuguese soldiers, the bravest of whom were already dead, and the few faithful Zingalas that was left as a last resource, he took up a position with two of his retainers who exchanged arquebuses with him, and with these he kept firing, inflicting such loss on the enemy that none of them dared approach him. They all wanted to take him, for the enemy's princes had given out strict injunctions and offered great rewards to whomsoever would take him alive, thinking it was the only way to secure victory. It was wonderful the activity the bravest barbarians displayed to obey their king, but as love of life is more powerful among them than fidelity, they would not venture near, but kept at safe distance, astonished at the undaunted courage with which he held them at bay over a pile of dead bodies. At last his two retainers who helped him with their arquebuses were killed, and lifting up his sword like a brave lion he rushed into the thick of the enemy with the courage of despair, and with his own arm killed seventeen of them before they managed to wound him, and such was the havoc he made that they declared he sent sixty of them to hell before he had done. The idolator of Kandy gave permission to kill him, then they rained shot and arrows on the General, and one having traversed his breast and another his back, leaning upon his confessor, and whilst on his knees, receiving his last absolution, came an arrow which clove through both their heads, when their united spirits fled to Him who created them. His body was hacked to pieces and his head taken to the king of Kandy, and was afterwards nailed to a high tree in the Seven Corles in the centre of other heads of famous Portuguese captains who had also perished in the fight.

The three princes subsequently fell out, the Prince of Uva, Kumārasinpha, was put to death by poison, Vijayapāla left the country, and Rājasinpha reigned alone. It was this monarch who invited over the Dutch and entered into alliance with them. He was succeeded by his son, King Vimala Dharma, whose son in turn, Vīra Prākrama Narēnda Sinpha, we read, twice visited Mahiyangana. In the reign of King Kirti Sri Rāja Sinpha, a political religious embassy arrived from Siam, and the king sent both the ministers and priests to worship at the Mahiyangana shrine. An account of this will be found in the 100th and last chapter of the *Mahāvamsa*. Neither the Portuguese nor the Dutch ever gained a permanent footing in the Kandyan territories.

Spilbergen's account of Bintenna has already been given in chapter III.

The references to Uva in Knox's Ceylon are worth transcribing. He writes :—

I proceed to the inland country, being that which is now under the King of Candy. It is convenient that we first understand that this land is divided into greater or less shares, or parts. The greater divisions give me leave to call Provinces, and the less counties as

resembling ours in England, though not altogether so big. On the north part lies the Province of Nourecalawa,* consisting of five lesser divisions or countries—. Ouvah also containing three counties. In this Province are two and thirty of the king's captains dwelling with their soldiers—. Bintana† and Vellas, these are single counties. The land is generally covered with wood excepting the kingdom of Ouvah, which is somewhat clear of them.

He mentions as two of the five chief cities of the kingdom of Kandy after Kandy itself and Nilambe :—

Thirdly, the city *Allout-Neur*‡ on the north-east of *Cunde*. Here this king was born,§ here also he keeps great store of corn and salt, &c., against time of war or trouble. This is situate in the country of *Bintan*, which land, I have never been at, but have taken a view of from the top of a mountain ; it seems to be smooth land, and not much hilly : the great river runs through the midst of it. It is all over covered with mighty woods and abundance of deer. But much subject to dry weather and sickness. In these woods is a sort of wild people inhabiting, whom we shall speak of in their place.||

Fourthly, *Badoula*, eastward from Candy some two days' journey, the second city in this land. The Portuguese, in time of war, burnt it down to the ground. The place here is quite ruined; the pagodas only remain in good repair. The city stands in the kingdom or Province of Ouvah, which is a country well watered, the land not smooth, neither the hills very high ; wood very scarce, but what they plant about their houses, but great plenty of cattle ; their land void of wood being the more apt for grazing. If these cattle be carried to any other parts in this Island they will commonly die, the reason whereof no man can tell, only they conjecture it is occasioned by a kind of small tree or shrub that grows in all countries but Ouvah, the touch or scent of which may be poison to the Ouvah cattle though it is not so to others. The tree hath a pretty physical smell like an apothecary's shop, but no sort of cattle will eat it. In this country grows the best tobacco that is on this land. Rice is more plenty here than most other things.

Knox relates the following episode of the siege and capture of a Dutch fort in Sabaragamuwa and the detention of the garrison as captives in Uva :—

The Dutch, therefore, not being able to deal with him (the king) by the sword, being unacquainted with the woods, and Chingulays manner

* Nuwarakaláwiya, now part of the North-Central Province.—H. W.

† Bintenna, Wellassa, and Uva, forming what is now called the Province of Uva.—H. W.

‡ Alutnuwara in Bintenna.—H. W.

§ Raja Sipha II., son of Sénaratna. *Vide Mahāvamsa*, Wijesipha's translation, p. 329, "Thereupon the King Sénaratna.....taking with himhis excellent queen—a well-favoured and virtuous woman, who was then big with child—whom he conveyed carefully in a carriage and himself, went to Mahiyagana. And while he yet dwelt in that city she bare him a glorious son, endued with marks of greatness, under a good and fortunate star.

|| The Veddahs.—H. W.

of fighting do endeavour for peace with them all they can, despatching divers ambassadors to him, and sending great presents, by carrying letters to him in great state, wrapped up in silks wrought with gold and silver, bearing them all the way upon their heads in token of great honour, honouring him with great and high titles, subscribing themselves his subjects and servants, telling him the forts they build are out of loyalty to him to secure His Majesty's country from foreign enemies, and that when they come up into his country it is to seek maintenance. And by these flatteries and submissions they sometimes obtain to keep what they have gotten from him; and sometimes nothing will prevail, he neither regarding their ambassadors nor receiving their presents, but taking his opportunities on a sudden of setting on them by his forces. His craft and success in taking Bibli-gom Fort, in the country of Habberagon (Sabaragamuwa) may deserve to be mentioned.

(Then Knox relates how he cut off the garrison from water and set fire to the thatched houses in the fort.)

The Dutch, finding themselves in this extremity, desired quarters, which was granted them at the king's mercy. They came out and laid down their arms, all but the officers who still wore theirs. None were plundered of anything they had about them. The fort they demolished to the ground, and brought up the four guns to the king's palace, where they, among others, stand mounted in very brave carriages before his gate.

The Dutch were brought two or three days' journey from the fort, into the country they call Owvah (Uva), and these were placed with a guard about them, having but a small allowance appointed them; inso-much that afterwards, having spent what they had, they perished for hunger; so that of about ninety Hollanders taken prisoners, there were not above five and twenty living when I came away.

Ryklof van Goens the elder, in his report on Ceylon given in Valentyn, written in 1675, on his handing over the government to his son,* refers to Uva as follows:—

To the right of Balane† as one faces the east follows the great mountain range of Adam's Peak, very desolate and covered with extensive forests. This stretches from Adam's Peak south-eastwards, along Caduatte‡ Corle as far as the high lands of Canducarre,§ and from there again northward along the lowlands of Panoa,|| or the highlands of Passere which again include in the limits the lands of Badule and Hewahette, which Provinces of Canducarre, Passere, Badule, and Hewahette, &c., together are named Oeva, and which was formerly a separate Principality, and is now still managed by a separate Dessave. This land of Oeva is very difficult to travel in, because of its steep rocky roads and the number of ascending and descending mountains,

* Ryklof van Goens the younger, who gave an interview to Knox on his arrival at Colombo after his escape from the Kandyan territory.—H. W.

† In the Ké-galle District.—H. W.

‡ Kad-dawat Kóralé in Sabaragamuwa.—H. W.

§ Kandukara Kóralé in Uva.—H. W.

|| Pannáwa Pattu in the Eastern Province.—H. W.

but yet very fruitful, thickly sown, as one can plant there throughout the whole year on account of the plenteous rain through which it is always damp but never too wet, as the water runs off again. It is also full of bold, valiant tall men, tame and wild cattle in abundance, and in this people Raja Singa trusted most and longest, but on the last revolt which took place at the Court three years ago, those of Oeva were also mixed up with the conspirators against him, and therefore they are now trusted as little as those of Orenoers^o and Jatty† (his implacable enemies); since which time Raja has sojourned in the mountains of Hangurankitti, close to the famous mountain of Gallepattewadde‡ (whither he has had to flee twice and more during the past ten years).

The character of the Kandyans, and their domestic economy, and architecture, is fairly accurately described in the following extracts from the works of Knox, Davy, Forbes, and Tennent. Knox had not, it is true, any particular acquaintance with the people of Uva, but his account of the Kandyan character is given for what it is worth, regard being had to the fact that he wrote from the point of view of a captive among the Kandyans. He says:—

The natures of the inhabitants of the mountains and lowlands are very different; they of the lowlands are kind, pitiful, helpful, honest, and plain, compassionating strangers, which we found by our own experience among them; they of the uplands are ill-natured, false, unkind, though outwardly fair and seemingly courteous, and of more complaisant carriage, speech, and better behaviour than the lowlanders. Of all vices they are least addicted to stealing, the which they do exceedingly hate and abhor, so that there are but few robberies committed among them..... When they travel together, a great many of them, the roads are so narrow, that but one can go abreast; and if there be twenty of them, there is but one argument or matter discoursed of among them all from the first to the last; and so they go talking along all together, and every one carrieth his provisions on his back for his whole journey..... In short, in carriage and behaviour they are very grave and stately, like unto the Portugals, in understanding quick and apprehensive, in design subtle and crafty, in discourse courteous, but full of flatteries, naturally inclined to temperance, both in meat and drink, but not to chastity, near and provident in their families, commending good husbandry; in their dispositions not passionate, neither hard to be reconciled again when angry; in their promises very unfaithful, approving lying in

* Uḍunuwara.—H. W.

† Yaṭinuwara. See old maps where it is marked "Jatty," Knox calls the district "Tattanour."—H. W.

‡ Called by Knox "Gauluda" (Gaulada). He says, "The fifth city is Digligyneur, towards the east of Candy, lying in the country of Hevahatte (Héwâhete), where the king, ever since he was routed from Nellemby (Nilambe) in the rebellion anno 1664, hath held his Court..... The king chose it, partly because it lies about the middle of his kingdom, but chiefly for his safety, having the great mountain Gauluda behind his palace."—H. W.

themselves but misliking it in others; delighting in sloth, deferring labour till urgent necessity constrain them, neat in apparel, nice in eating, and not much given to sleep.—(Knox.)

He also notes a peculiarity of custom with reference to cattle in Uva :—

They have a custom in the land of Ouvah, which is a great breeder of cattle, and hath but very little wood,* so that they have not where-which to make hedges; it is that when they sow their lands they drive their cattle thence, and watch them all day that they break not into the corn; and at night they tie their cattle, to secure them from straying into the corn lands; otherwise, if one neighbour's cattle eats another neighbour's corn he must pay the damage.—(Knox.)

Davy makes the following interesting observations regarding the habits and peculiarities of the Kandyan and their domestic architecture :—

The Sinhalese of the interior are rarely found collected in large villages. From time immemorial the natives have been able to indulge a preference, natural and common, to all agricultural people, of living either in very small villages consisting of a few houses, or in detached habitations, separated from each other, by the extent of land of each individual. Their dwellings are generally in low, sheltered situations, bordering on their paddy fields, to be as near their work as possible, and the crop they most value, and to be defended from wind of which they have a great dislike, conceiving exposure to it highly prejudicial to health. Each dwelling is a little establishment of itself; and each little district or village, as far as its wants are concerned, may be considered independent. A family have about them, and in their neighbourhood, almost everything they require—rice, their staff of life, they have in abundance from their own fields; milk from their cows and buffaloes; and fruit and oil from the trees that immediately surround and shade their houses. The blacksmith of the village or district, the weaver, potter, etc., furnish them, in barter, those articles with which they cannot supply themselves; and by the same mode of barter they procure, from the travelling Moormen, the few comforts or luxuries they indulge in, and which the country does not afford;—as salt and perhaps a little salt fish and tobacco, and a smart handkerchief or cloth for holiday occasions. The economy of a Sinhalese family is very simple, and the occupations of the different members of it well-defined. The more laborious operations of agriculture fall to the lot of the men, as ploughing, banking, etc., and the lighter to the women, as weeding and assisting in reaping. The care of the house, and the management of the household affairs, belong almost exclusively to the latter, and constitute their peculiar duties. It is their business to keep their dwellings neat, to prepare the meals of their family, to milk and spin. These remarks relate chiefly to the middling classes. In families of rank, the ladies lead nearly a life of idleness; and in poor families the life of the females is one of extreme drudgery..... Their domestic architecture is of the most unassuming character, in which appearance is sacrificed to convenience and economy. Their

* This is in Upper Uva or Uva Proper. See also pp. 4-13.—H. W.

best houses, those of the chiefs, are of mud with tiled roofs, raised on a low terrace, and always of a single story, built in the form of hollow squares; presenting externally a dead wall, and internally bordering the open area a verandah, with which the side rooms communicate by narrow doors. A large establishment consists of many such squares communicating by passages inside, and having only one or two entrances from without. Most of their rooms are dark, or only furnished with windows hardly large enough to admit the human head. The floors are of clay plastered with cow dung and the walls are either covered with the same composition or with a wash of white clay, the use of lime for the purpose being prohibited and appropriated solely to royal palaces and temples. The dwellings of the people in general are much on the same plan, and differ little, excepting in size and in the circumstance that they are invariably thatched; only those of the highest rank being permitted to have tiled roofs. The royal palaces, too, were constructed nearly on the same model, and differed very little more from the residences of the chiefs, than these did from the dwellings of the people.

Sir Emerson Tennent makes the following remarks on the Kandyan character in modern times:—

But the dwellings visible from the highway are principally occupied by low-country Sinhalese, who have resorted to the hills as dealers; the genius of the Kandyans being morbidly opposed to traffic of all kinds and to intercourse with strangers. In conformity with this feeling, the villages are concealed in glens and woods, and, wherever it is practicable, the houses are built in nooks and hollows where they would escape observation, were it not that their position is betrayed by the crowns of the few cocoanut palms with which they are ordinarily surrounded, or the delicate green hue of the terraces for the cultivation of rice. Coupled with this love of retirement and impatience of intrusion, one of the main features in the general character of the Kandyans is their feudal subserviency to the conventional authority of their chiefs, and the unreasonable devotion with which they worship rank.

Although all real power for oppression or coercion has been abolished under the mild rule of the British, this form of traditionary subjection remains unaltered and apparently indelible in the national instincts of the peasantry. In intelligence and acuteness they are inferior to the people of the low-country, whose faculties have been sharpened as well by longer intercourse with Europeans as by educational training; but it is doubtful whether in moral and social qualities the Kandyans, with all their vices, are not superior to the lowland Sinhalese.

Tennent thus describes the house of a chief of Bintenna:—

At one extremity of the town of Bintenne is the Wellawé,^c or residence of the local headman, a chief named Gonigoddé, who formerly held the high rank of Dissave of Bintenne. Its buildings encircle a courtyard, round which a covered verandah, supported on pillars, affords a communication with the several apartments. So little

* Walawwa, residence of a chief or nobleman.—H. W.

idea of domestic comfort or refinement have the Kandyan, even of this high rank, that the longest of these chambers are little dingy dens from ten to twelve feet square, each lighted by a single window, or rather a hole, the area of which does not exceed a square foot.

Forbes describes the house of another Uva chief :—

From this place, passing over a ridge of hills, I entered Gampaha, a small district which forms part of the romantic valley of the Oomaya, and there was comfortably lodged in the house of Dimbulané Dessauve. Kandyan chiefs' houses of the Cingalese time were all built on the same plan ; and consisted of one or more squares of houses, with doors from each chamber opening into the inner courts. There was but one exterior door ; and until natives began to follow European models, the windows were too small to admit a person's head. Without the king's permission a chief could not have windows, use whitewash, nor tile his house.

Prior to the British occupation Uva proper was under a Maha Dissáva, and its subdivisions were Kandapalla Kóralé, Kandukara Kóralé, and Passara Kóralé, Udukinda, Medakinda and Yatikinda, of which the last three divisions form Upper Uva and the first three Lower Uva. Wellassa was under a Dissava as also were Bintenna and Walapané, part of which latter division is now included in Uva and is called Wiyaluwa. In Uva and Bintenna, where formerly there were royal residences, the commanders of the lascoreens were called Adikárams, and in Wellassa and Bintenna the headmen, who held the rank and performed the duties of Kórálas, had the title of Ratérálas.

The Province which is now called Uva takes its name from its principal division, but Wellassa and Bintenna are no more parts of Uva, strictly speaking, than Three Kórales and Four Kórales are parts of Sabaragamuwa, although they now belong to the Province called by that name.*

* The Kandyan kings in enumerating their titles styled themselves Princes of Uva and Counts of Vintana (Bintenna) and Velacain (Wellassa). The old official title of the Agent at Badulla was Agent of Government of Uva, Wellassa, and Bintenna.—H.W.

CHAPTER VI.

CLIMATE—IRRIGATION AND AGRICULTURE—FRUITS AND
 VEGETABLES—FORESTS—GUMS AND RESINS—MANU-
 FACTURE OF STEEL AND PAPER—WEAVING—
 MINERALOGY—HOT SPRINGS—PASTURE
 AND CATTLE—SPORT.

Climate of Uva.

I think it cannot be too strongly borne in mind that the term Uva or Province of Uva, as now applied to the divisions which have been grouped together under that name, is misleading, unless the fact is grasped that Uva proper or Upper Uva which most people think of, and rightly so, as a well-watered and healthy highland country, is quite distinct from the lowlying "terai" composed of Bintenna, Wellassa,* part of Buttala and part of Kandapalla and Wellawāya, and that the drought, sickness, and high death-rate of these lower divisions are by no means matters of recent date, but on the contrary have probably prevailed from the very earliest times, and were only temporarily alleviated by spasmodic efforts on the part of the early Sinhalese rulers.

What does the veracious Knox say of Bintenna?

It is all covered over with mighty woods and abundance of deer; but much subject to dry weather and sickness.

Of the neighbourhood of Kataragama in lower Wellawāya, he says:—

It is very sickly, which they do impute to the power of a great god who dwelleth near by, in a town they call Cotteragon, standing in the road, to whom all that go to fetch salt (from Hambantota), both small and great, must give an offering.

Abandonment of their Villages by the Sinhalese.

There is, however, a remark by Knox, which explains many cases of the abandonment of their villages by the Sinhalese, the cause of which has frequently been ascribed to famine or sickness, when it is really due to ignorance and caprice. He says:—

And, as I said before of their cities, so I must of their towns, that there are many of them here and there lie desolate, occasioned by their voluntary forsaking them, which they often do, in case many of them fall sick and two or three die soon after one another; for this they conclude to happen from the hand of the devil; whereupon they all leave their town and go to another, thinking thereby to avoid him; thus relinquishing both their houses and lands too. Yet, afterwards, when they think the devil hath departed the place, some will sometimes come back and resume their lands again.

* As to the climate of Wellassa, see Davy's remarks in chapter II.—H.W.

Effect of the Rebellion.

As to the actual condition of Uva as regards agriculture and population at the period of its occupation by the British, there are unfortunately no materials from which a judgment can be formed. It was most unfortunate that the disastrous rebellion of 1817 should have occurred before their new rulers can have become acquainted with the wants of the inhabitants and the resources of the country. Dr. Davy has however left us a graphic picture of the state of the country in 1819, which should be carefully studied before any comparisons are drawn between Uva past and present.

If his estimate of the native loss of 10,000 men during the rebellion is correct—and we are justified in assuming that most of these were able-bodied men—such a drainage of efficient labour, from a population, of whom, according to the ordinary method of reckoning, four-fifths are composed of the aged men and the women and children, must have had a most disastrous effect upon the agricultural welfare of the country.

Irrigation and Agriculture.

Irrigation in Uva was at a standstill, or rather was retrograde during the first *forty* years of our occupation, for when tanks and water-courses are not in use and under observation and repair their decay is, necessarily, very rapid. As Rogers was the great pioneer of Uva in the matter of *roads*, so was Bailey in the matter of *irrigation*, for it was in his time and by him that earnest attention was first drawn to this important subject. In 1855, when he was Assistant Agent, he wrote a most striking and weighty report on the irrigation works in Uva, which commences with the following words:—

The present condition of works for irrigation in this district is summed up in a few words. The greater number of them are utterly ruinous, and all are dilapidated.

He goes on to add that the large canals had been out of use for centuries, and that he knew of only one stone dam in the whole district. He advocated a commencement of operations of repair in Upper Uva, where, although the necessities were not so great, the population was more numerous and energetic than in Lower Uva. All the works to which Mr. Bailey drew attention have been since successfully repaired, notably Horaborawewa in Bintenna; the fine Umā-ēla near Fort MacDonald; the three royal water-courses in Badulla; the Buttala canal; the Gal-oya canal; and several others. Of the Buttala canal Mr. Hume wrote, as Assistant Agent, in 1866:—

Its restoration in 1856-1860, under Mr. Bailey, altered the face of the country about Buttala.

The opening of the Umá-ēla by Sir Henry Ward in 1858 is thus described in his own "Minute on Ouvah," 1858:—

We diverged from the main road, seven miles from the resthouse, in order to visit Fort Macdonald and the Uma Ela, on my way to Nuwara Eliya. This was the first great work that I recommended to Her Majesty's Government, and it was most gratifying to me to witness the complete success of the undertaking, which the population, for many miles round, had assembled to celebrate, for the Uma Ela is regarded as almost a national work in Ouvah.

This channel irrigates fields nearly 12 miles from the anicut. Messrs. Mooyaart, Hume, and Sharpe were also active advocates of irrigation in Uva, and in the time of the latter officer the repair of Horaborawēwa and Kudāwēwa in Bintenna was accomplished.

In later years the Sudupānawela anicut in Wellawāya, the Gal-oya anicut and channels in Wellassa, the Kanda-ēla in Udukinda, and numerous lesser works were put into thorough repair, while quite recently the repair has been commenced of a large and totally abandoned tank at Hambégamuwa in Wellawāya, which was referred to by Dambawinna Raṭēmahatmayā in his report on irrigation works in Wellawāya in 1866. Several smaller tanks in Wellassa have recently been taken in hand, while the survey has been undertaken of a very fine channel or Yōdi-ēla, which took its rise from an anicut on the Kumbukkan-ār near Nakkala on the road from Alupota to Muppana, and which is said to have been 24 miles in length.

Report of the Committee on Irrigation and Rice Cultivation.

The following is the report of the Committee appointed by the Legislative Council in 1866 to inquire into and report upon irrigation works and rice cultivation so far as regards Uva:—

The district of Badulla contains 59,386 acres of private land and 3,200 acres of Crown land reported under paddy cultivation, but as much of this suffers severely from want of water, and is consequently cultivated at uncertain periods from once in two years to once in seven years, very little information as to the produce of the district can be gathered from the returns. The abandoned paddy land is said to consist of 3,360 acres Crown and about 1,900 acres of private land, but these figures must have reference solely to recent abandonments, as the remains of old water-courses and dams in Upper Ouvah, and in the lower country of tanks, show that cultivation must have been very extensive in former years. There is, moreover, reason for believing that the moderate extent of abandoned lands, as given in the replies of the late Assistant Agent, does not nearly represent the acreage that has gone out of cultivation during the last thirty years. Considerable tracts, some of great fertility, may be seen in almost every direction, especially in the lower divisions of the district, where a large expanse of fields,

once producing paddy, is now covered with rank grass interspersed with low jungle. Small patches under cultivation are met with at long distances apart, but their cultivators live in a wretched state of poverty. Irrigation throughout the district is carried on, in the upper divisions by means of water-courses led from large streams, and in the lower divisions principally by tanks. The neglect of these works for a long series of years, which led to disastrous results in every part of the district, was continuous until about ten years ago, when measures were adopted for the repair and partial restoration of many of the more useful water-courses in the upper division. In most cases these labours were attended with success, and the abandonment of lands in that part of Ouvah has happily been arrested. Scarcely anything however has been done or even attempted in regard to the repairs to tanks and channels in the lower divisions, where, in consequence, the population has been steadily on the decrease; even in the upper district where improvements have been effected the production of grain is insufficient for the village communities, who are compelled to obtain rice from dealers by bartering coffee and other products of their gardens. The Committee do not believe that the population within the district is sufficient to enable any extensive tracts of lands to be cultivated in the neighbourhood of the abandoned tanks, but something might be done by the aid of Tamil immigrants, as the climate of this part of the Island is nearly similar to that of their own country. There can be no doubt that much good may be effected by attention to the water supply of both the upper and lower divisions of Ouvah, even though the restoration of large works were not undertaken. The most useful measures to be adopted are the repairs and deepening of water-courses, and in some instances the erection of dams.....The seasons in this part of the Island are as uncertain as in the Northern or North-Western Provinces, and droughts are of constant occurrence; hence the great necessity which exists for attention to the irrigation works of Ouvah. The advisability of their restoration is rendered the more apparent now that the district is being opened up by lines of cart road in several directions. These new means of communication will facilitate the distribution of any surplus supplies of grain which may be produced, through other less favoured localities, whilst the greater abundance and the lower rates at which cloths and other articles will be introduced into the district will act as an additional stimulus to industry on the part of the villagers and induce them to raise produce for purposes of barter. Here, as in some other parts of the Island, murrain frequently breaks out among the buffaloes and black cattle,* entailing great loss and presenting serious impediments to cultivation. It is not always possible to hire cattle for the plough, and even when practicable the rate of hire demanded renders it impossible for the villagers, already impoverished by successive failures of crops, to do so.

The Grain Tax.

As a matter closely connected with irrigation comes the tax on paddy, an account of which, so far as relates to Uva,† furnished by the present Government Agent of the Province to the Select Committee on the Grain Tax Ordinance of 1878, will be found in the appendix.

* There was a serious outbreak in 1884, referred to later on.—H. W.

† Exclusive of Wellassa and Bintenna.—H. W.

Fruits, Grains, and Vegetables.

The other ordinary grains and vegetables of Ceylon grow well in Uva, with the exception of *el-wi* or hill paddy, which is scarcely known in the Province. Cocoanuts do as well as might be expected in a district so far from the sea, but it has always been a matter of surprise to me that the palmyrah is not extensively cultivated in the dry zone of Bintenna and Wellassa. The trees that are there seem to do very well.

Upper Uva is *par excellence* the district for fruit of all kinds. Of imported varieties, peaches and plums, figs and grapes, are successfully reared, while Badulla and its neighbourhood are deservedly famous for the delicious flavour of the oranges grown there.

Every kind of European vegetable can be grown in Upper Uva, and the words of Forbes are equally applicable now. He writes:—

It was at Fort Macdonald, and in this neighbourhood, that potatoes were first successfully cultivated to any extent in Ceylon, so as to supply the market, as is now done (since 1830), at a moderate price; and although at Nuwara Eliya they grow still larger and finer, it is from Upper Uva that the general supply is obtained. They will grow at a much lower elevation, but are then inferior in size and flavour. Not only potatoes, but most European vegetables, are now general in every good garden in the interior of the Kandyan country; but the seed requires to be continually renewed from England or the Cape of Good Hope. By attending to this point a resident European might with little trouble raise peas, many kinds of beans, lettuces, radishes, cress (the common kind grows wild), beet root, parsley, celery, carrots, turnips, onions, and cabbages.

Barley.

In 1886 some fine samples of barley* were grown at Welimada, near Fort MacDonald.

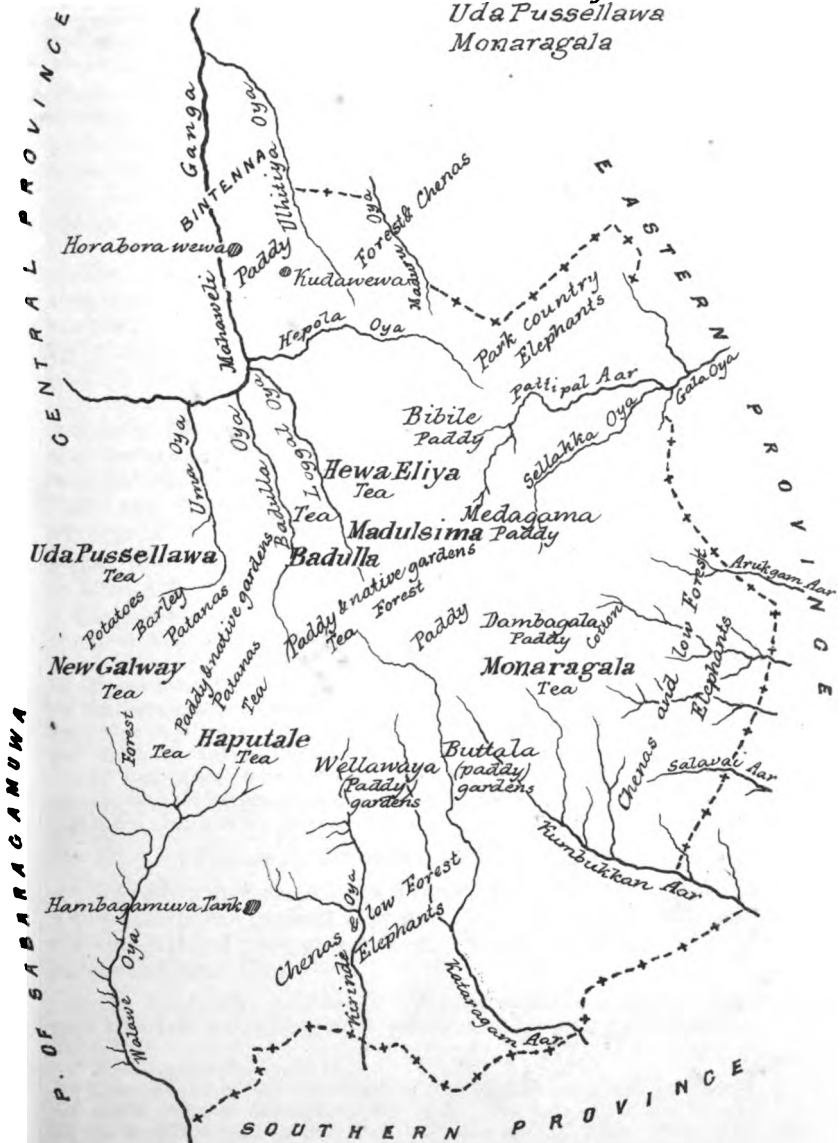
Coffee, Cinchona, Tea, and Tobacco.

Uva held the supremacy also in the quantity and quality of the coffee grown on its fine rich soil. Native coffee flourished here long before the British occupation, and the best—nay almost the only—native coffee lingers here still. The forties were the years in which Europeans made their great start with coffee planting in Uva. The following are the planting districts in order of age which are comprised

* Davy wrote in 1819: "Barley of good quality was nearly ripe when we passed in the garden at Fort M'Donald, and, what is a very encouraging circumstance, it sprung from native seed brought from a royal garden in the neighbourhood, where it was introduced many years ago and has not degenerated. And still further I may observe that grapes were amongst the fruit brought to us at Dambawinna, the produce of a vine of considerable size growing just by the Dissáva's house; the bunch was large though from a neglected tree, and though not ripe the grapes were of good size."—H. W.

Badulla.
Madulsima
Hewa Eliya
Haputale
New Galway
Uda Pussell
Monaragala

Tea, Cinchona,
Coffee, Cocoa &c.



SCALE OF 16 MILES TO AN INCH.

within the Province :—Badulla, Haputalé, part of Uda Pusselláwa, Madulsima, Monarágala, and New Galway.

Thousands of acres of forest land on the slopes of Namunukula and of the Haputalé range fell under the axe, and millions of hundredweights of fine plantation coffee were despatched along the Ratnapura and Batticaloa highways which, in all probability, would never have been constructed were it not for the dauntless energy of the pioneers of this industry, nor, in all probability, would there have been the extension of the railway to Haputalé. The leaf disease,* which made its first appearance in the district of Madulsima, and which has nearly caused the extinction of the coffee plant in Ceylon, had a very sturdy foe in the Uva coffee, which had some soil to come and go upon, but the insidious fungus has at length got the better in the unequal contest, and coffee has been gradually but slowly supplanted by cinchona, and finally by tea, which bids fair to thrive as successfully in Uva as it does elsewhere in Ceylon. Cacao and cardamoms also do well, and I believe that there is a cheering prospect in the future for cotton and tobacco in the lower portions of the Province. As to tobacco,† Uva was famed for the superiority of its cheroots many years back, and the cultivation only lacks the infusion of European enterprise and capital to become a complete success. In a paper read before the local Asiatic Society on November 4, 1848, the author, R. E. Lewis, remarks as follows :—

Until within the last few years a quantity of tobacco was grown in the elevated districts of Ouvah in the fine soil of virgin forests. This cultivation has now almost entirely disappeared, since the natives have been prevented from encroaching upon the Crown lands. The quality of the Ouvah tobacco is finer than any other native kinds produced in the country: it is very rich and full-flavoured, and from such that cigars and cheroots equal to the most celebrated sorts could be made from it. Large quantities were formerly brought down by the tavalams to Ratnapura and bartered for salt fish and cocoanuts, but the trade in this article has almost entirely ceased.

Tennent's Remarks on Upper Uva.

The following extract from Tennent's "Ceylon" sums up in a few words the general aspect of the district in 1846, and its agricultural prospects, it being remembered that he only refers to Upper Uva :—

From Neura-ellia to Badulla the road makes a descent of more than 3,000 feet within forty miles, and commands at every point splendid

* *Hemileia-vastatrix*.—H. W.

† Knox speaks of the excellence of the Uva tobacco, and constantly refers to tobacco throughout his book. He says of its use by the Siphalese: "It is used by both men and women, but more eaten than drunk in pipes." To "drink tobacco" was an old English expression as well as a Siphalese one.—H. W.

views over the hills and undulating plains of Ouvah. The general aspect of the Province presents grassy plains, which afford better pasturage for cattle than any other in the Island; and fertile rice lands, in the management of which the people of Uva are pre-eminent from their skill in leading streams from great distances for purposes of irrigation. Cattle are abundant, and especially buffaloes which are universally employed for tillage; and amongst the objects of cultivation to which the climate is adapted are Indian corn, millet, yams, potatoes, and cassava. Large quantities of materials are grown for the preparation of curry: turmeric, capsicums, onions, and garlic, as well as cardamoms and pepper. Vegetable oils are expressed from numerous plants; indigo, madder, sapanwood, and arnotto furnish dyes; and the hills, long before European planters had established themselves around Kandy, were celebrated for yielding the finest native coffee in Ceylon. At the present moment there are upwards of three thousand acres in bearing, and the ascertained portion of forest land suitable for plantations is not less than thirty thousand more.

The climate is one of the most salubrious in Ceylon; and owing to this singular combination of capabilities there can be little doubt that, with the extension of roads and enlarged means of communication with the capitals and the coast, Ouvah, as it is already one of the richest districts in the Island, is destined at no distant date to be one of the most prosperous and frequented.—*Emerson Tennent*, pp. 264-266.

Forests.

There are no very extensive stretches of fine forest in the Province. Those on the slopes of the higher ranges have been converted into plantations, with the exception of some forest in the Ohiya valley, above the Haputalé pass, and on the summit of Namunukula, while the rest of Upper Uva consists of rolling prairie-like patanas with rich patches of vegetation in the nooks and hollows. Lower Uva is almost one unbroken waving sheet of jungle where the destructive *chena* cultivator has worked his will for many a long year. In this portion of the Province, more especially in Wellassa, the aralu tree,† which produces the gallnut, is found in large numbers, and a not inconsiderable revenue has been derived of late years from the sale of the right to collect these nuts, which are exported in large quantities to the continent of India.

The following is Mr. Vincent's report on the forests of Uva*:

29. *Eastern Slopes.*—To the eastern side of the main range we have a drier country extending for 80 miles down to the Bay of Bengal. On the plateau, for about 25 miles in the Badulla and Passara direction, there are grassy downs or patanas. The ridges are covered with grass, with patches of forest in the hollows and on cool, protected slopes. The tree vegetation has less of a tropical character, and the growth

* Since this report was written in 1883 a stringent Forest Ordinance has been passed, and a well-organised Department has been established to work it. In Uva the forests now receive careful attention, and re-afforestation has been commenced on a small scale.—H. W.

† *Terminalia chebula*.—H. W.

shows less vigour. On the western side of the plateau the hills are very steep and the valleys deep; here the difference in elevation between the tops of the hills and the valleys is much less,—we have long flat ridges and shallower valleys, and the country has a more undulating character. The eastern side of the plateau is protected by the main range from the summer monsoon rains, and, resembling the corresponding slopes of the Nilgiris, consists of very similar grassy downs, with “sholas” in the valleys and in protected situations only.

157. *Central Province*.—In those portions of the Badulla District in the Central Province which lie in the dry zone there appear to be very few forests, and, as I have remarked elsewhere, the whole country is one vast chena. This district has become the home of chena cultivators, who, displeased with the stringent regulation enforced in the Eastern and other neighbouring Provinces, had merely to cross the border to find an asylum, where everything was made easy for them. Forests could be cleared as long as the supply lasted, and they were not restricted as in the Eastern Province to the clearing of ten-year-old chena scrub. Although I inquired from natives and all others who were likely to know anything about the forests, authentic information as to the existence of any was not forthcoming. My route took me through nothing but endless chena scrub, the only forest trees left being on rocky knolls, or in the form of a narrow fringe along the streams and the principal “tavalam” tracks. This fringe was said by the headmen to have been left standing by order of the district officer: so it would appear that these clearings are of quite recent date. Headmen and others will of course say from a distance that there is forest in such and such places, which on closer examination are found to have been repeatedly cleared; indeed, the class of information supplied by the headmen and by some of the “Foresters” (really road officers)—may be judged of by the report sent from the Badulla District.

85. *Central Province—Destruction caused by Chenas*.—It is difficult, until the forests are carefully examined, to express in figures the devastation that has taken place. The Central Province has an area of uncultivated land of over three million acres. Allowing 100,000 acres for the reserved forests at over 5,000 feet elevation, and 400,000 acres for patana land, roads, &c., the total area of good forest, out of 2½ million acres of waste land, is not more than 30,000 acres.

86. *Kandy, Badulla, &c., Districts*.—In the large Kandy District, with 316,000 acres of waste, there is, I am told, beyond a few rocky ridges at the lower end of Dumbara, one forest only (Tumpane). In the Badulla District, the largest in the Island, with 2,119,000 acres of uncultivated land, I was not able to hear of more than a few 100-acre patches on rocky knolls. There is an unbroken stretch of chena from the Kumbukan-aar to the northern end of Bintenna, a distance of 60 miles. In breadth this chena scrub extends from the foot of the hills to the Eastern Province boundary, a distance of some 25 to 30 miles, the boundary line being distinctly marked—by chena scrub on the Badulla side, by fine forest on the Eastern Province side. The only forests in the Central Province are in the Mátalé District, and here, too, the chena cultivator is busy. Half of the district at least is said to be nothing but chena and scrub, with patches of forest left on the very rocky slopes. Even when we come to examine the forests, they are found to be more or less cut up into small blocks by large intervening stretches of scrub.

118. *The whole will be required for Railway Fuel*.—The demand for

fuel that must spring up immediately the railway is opened to Nanuoya, and possibly extended to Haputale, affords a new and additional reason for retaining all the forests south of Nuwara Eliya, including the Elk Plains and Horton Plains, and also the whole of the great western block. The forest at over 5,000 feet elevation is much wind-blown, and the trees are short and slow growing. It therefore will require the most careful treatment as *mittel wald* or *jardinage*, when timber is being cut, to maintain a constant supply of fuel, and it is essential to have a very large area at our disposal. The forests I have mentioned do not appear too large, when to ensure proper reproduction and to run no risk of delaying the natural reproduction the rotation should be as long as possible.

119. *Sale of Land in the Ohiya Valley would be inadvisable.*—Regarding the sale of land on the Ohiya valley, which forms the extreme easterly portion of the Horton Plains forest, the same reasons must hold good. Apart from climatic influence, the forest in this valley being the source of a valuable irrigation stream, the sale of forest abutting on the railway trace would be most injudicious. The nearer the fuel can be had, the cheaper it must be—a consideration that those who would have all Crown land sold indiscriminately do not often remember. From the Ohiya valley eastwards there are, I believe, no Crown forests left in the vicinity of the railway trace, except a small plot of about 200 acres between Haputale and Roehampton.

Industrial Products.

In the proceedings of the Ceylon Branch of the Royal Asiatic Society for 1853, the useful work done in Uva by Dr. Ondaatje, who was most assiduous in collecting specimens of its industrial products, is recorded, and I extract the following therefrom. The account of the manufacture of Kandyan paper is particularly interesting :—

The Secretary laid before the Meeting Mr. Ondaatje's contributions and letters marked A, B, C, D, F.

A.—Does not refer to Uva.

B.—LIST OF VEGETABLE PRODUCTS.

Gum Resin.

1. Kino extracted from the *Pterocarpus Marsupium*, Roxb., at Badulla. (*Vide* letter dated 31st March, 1853.)
2. Resin from the *Vateria Indica* (Indian Copal).
3. Ceylon Gamboge, extracted from the *Hebradendron gambogioides* Graham, at Badulla.

Dyes.

1. Dyed specimens of Ceylon Madder (*Rubia cordifolia*).
2. Ceylon Madder Lake.

Vegetable Fibre.

1. From the *Hibiscus cannabinus*, collected at Putlam.
2. From the *Abelmoschus moschatus*, collected at Badulla.
3. From the *Calotropis gigantea*, collected at Putlam.
4. From the *Crotalaria juncea*, collected at Chilaw.
5. From the *Sanseivera guineensis*, collected at Putlam.

Badulla, 16th April, 1853.

W. C. ONDAATJE.

C.—A letter from Dr. Ondaatje acknowledging the thanks of the Society.

D.—List of Vegetable Products of Ceylon presented to the Ceylon Asiatic Society :—

Botanical Names.	Sinhalese Names.	Locality.
<i>Gum Resin.</i>		
<i>Pterocarpus marsupium</i> (Kino)	Gammalu	... Badulla District
<i>Hebradendron gambogioides</i> (Ceylon Gamboge)	Kokatiya	... do.
<i>Dyes.</i>		
<i>Rubia cordifolia</i> (Madder)	Manchamadinatel	Badulla District.
<i>Morinda umbellata</i>	... —	... Wellassa
<i>Vegetable Fibre.</i>		
<i>Abelmoschus moschatus</i> (Musk Mallow)	Kapukénésse	... Badulla District
<i>Autiaris saccidora</i> (Ceylon Ritigaha Sack tree)	...	... do.
<i>Oils.</i>		
Cinnamon Suet	... Kurundu-tel	... do.
<i>Schleicheria trijuga</i> (Ceylon Oak oil)	Koṇ-tel	... Bintenna and Wellassa
<i>Litsea sebifera</i>	... Kadudaula-tel	... Badulla District
Ceylon Gamboge oil	... Kokatia-tel	... do.

Badulla, 22nd April, 1853.

W. C. ONDAATJE.

The following interesting contributions presented to the Society by W. C. Ondaatje, Esq., of Badulla, were next laid before the Meeting :—

GUM KINO.

1. Two lb. of *Gum Kino*, the produce of the *Pterocarpus marsupium*, Roxb., which grows abundantly at Badulla and its neighbourhood.

With reference to this important substance, the Secretary remarked that in appearance and in properties it resembled the Kino of commerce which is so largely used in medicine and the arts, and would no doubt be as readily purchased in the markets of Europe as that exported from India, if it could be produced in any quantity ; up to the present date only 9 lb. have been sent to the Society, all of which has been forwarded to Messrs. Dawson & Co. for transmission to England to ascertain its market value. The reason why the quantity is so small is explained in the following extract from Mr. Ondaatje's letter of the 25th November, 1853 :—

Regarding the *Gum Kino*, I regret to say that I have hitherto been baffled in my attempts to secure the services of a native Sinhalese who would undertake to collect a cwt. of the gum. The people are very averse to the performance of any work which is novel to them in

character and which requires any degree of energetic perseverance, or the real object of which they do not quite comprehend.

Under these circumstances, I would suggest to you to apply to Government to instruct the Government Agent to direct each headman to collect quantities of the gum from the trees in the villages under his charge. If the fluid gum is sent to me I will have it properly dried and sent to the Society. The trees are just now in blossom; and as at this time the gum flows in greater abundance, it would be a pity to let this year pass over without making an effort to collect at least two cwts.

I will send all the gum I have hitherto collected, which is only 9 lb.

Yours, &c.,

W. C. ONDAATJE.

Mr. Buller considered the best means of forwarding Mr. Ondaatje's views would be to communicate the wishes of the Society through him to the Assistant Government Agent at Badulla, in which the Meeting gladly acquiesced, and requested the Secretary to supply Mr. Buller with any information on the subject he may require.

2. A sample of *gum* produced by the satinwood tree; in appearance it resembles gum Arabic.

3. A sample of gum produced by the ebony tree. It is in small rounded nodules, partially transparent, when not coloured black with the same colouring matter that gives the wood its chief characteristic; its taste is insipid.

4. A sample of *gum* from the *Terminalia alata*. In appearance it resembles dark-coloured gum Arabic, but it appears to be a harder and more tenacious gum than the latter; its taste is also insipid.

RESIN.

5. *Black Resin*, the produce of a tree growing in the barren soil of Badulla, *Semecarpus abovatum*, Moon, the *Kalu Badulla-gaha* of the Sinhalese. It is of a pure black colour resembling black sealing wax, of very light specific gravity and tasteless. It is soluble in turpentine.

6. A black substance, which Mr. Ondaatje describes in his letter of the 29th November, 1853:—

Badulla, 29th November, 1853.

Herewith I enclose a few insects, and a black substance deposited by them on the *Gyrocarpus Jacquini*, and shall be glad of any further information you can give me regarding them. The Sinhalese call the substance *koddepas*, and use it as an external application in cutaneous affections of the legs.

Yours, &c.,

W. C. ONDAATJE.

The Secretary regretted that he could give no further information regarding this substance than that contained in Mr. Ondaatje's letter, not having had time to make a minute examination of the insects, which do not appear to be Aphides, but rather closely resembled the Ichneumonidae; at the next Evening Meeting the results of a close examination will be detailed.

Proceedings of Evening Meeting, December 3, 1853.

7. *Lac*.—The Secretary stated that the sample before the Meeting was the produce of the *Chermes Lacca*, an insect which produces two very valuable articles of commerce, namely, shellac and lacdye, both which substances are largely consumed in the arts and manufactures in Europe; it is extensively exported from India, but as it is described as being abundant in Badulla there is every prospect of its becoming a valuable article of export from Ceylon also.

The lac belongs to the same class and order of insects as the cochineal, and whilst the latter only produces crimson dye, the former produces the substance called shellac as well. On macerating a portion of the sample before the Society in hot water, the crimson colour was seen to be imparted to the water, whilst the shellac floated on the surface, and became quite soft and pliant. The colouring matter is altogether derived from the bodies of the insects which reside in the cellular structure of the substance that yields the shellac which appears to be useful in protecting the insect from ants and other enemies.

It would be well worth while to draw attention to the cultivation of the lac instead of the cochineal insect, as the plants productive of the former (the *Gyrocarpus Jacquinii* is one) as well as the insect itself are already abundant in the jungle, whilst the cochineal plant and insect are still strangers to the soil and climate of Ceylon.

8. *Kitul Fibres*.—A black horse-hair-like substance, produced from the jaggery palm, used by the natives for making ropes, of which specimens were laid on the table; also a brush made with the fibre, for which purpose it appears to be as well adapted as bristles, being quite as strong and almost as elastic. If procurable in large quantities it might prove a useful product.

9. *Sulphur Stone*, described by Mr. Ondaatje as follows:—I have now the pleasure of submitting the accompanying specimen of sulphur stone, and shall be glad to be favoured with your opinion. Sulphur exists in Bintenna in combination with iron pyrites in great abundance.

The specimen submitted to analysis yielded but a small percentage of sulphur; it also contained arsenic in greater quantity than sulphur, the other constituents being graphite in isolated granules imbedded in quartz and mica.

10. *Kandyan Paper*, with the following account of its manufacture:—

I have much pleasure in addressing the Society again. It is on a subject which I conceive is fraught with much local interest, and to which I am not aware that public attention has before been directed. I refer to the manufacture of paper by the Kandyans during the period the country was under native rule.

It seems probable, from the intercourse that once subsisted between the ancient inhabitants of the Island and the Chinese, especially in connection with the cinnamon trade, that the Singhalese derived their knowledge of manufacturing paper from the latter, who, it is well known, have made it from the liber or inner bark of a species of morus, cotton, and bamboo, from time immemorial. Whilst botanising in the jungles of Badulla, a species of fig was pointed out to me by an old Kandyan doctor, which he said had been formerly used to make paper

from. He knew nothing himself, however, of the process by which this was effected. On further inquiry I ascertained from another aged Kandyan, that the plant to which my notice had been first called was of different species from that which had been used by his countrymen for making paper.

This individual himself had never made any, but understood the method that had been resorted to for the purpose, as his ancestors had to supply the stores of the kings of Kandy with paper, being that branch of the general service that had been imposed on them,—a service better known by the name of “*rajakarie*,” compulsory labour. The paper thus manufactured by them was used, not for the purpose of writing upon, but for making cartridges for gunpowder. The people on whom this duty devolved were the natives of Baddegama, in the District of Badulla, who received grants of land in consideration of the service they rendered to the State.

The tree from which the Kandyans made their paper is a species of the *Ficus*, called in Singhalese *nānitōl*, which is found in great abundance everywhere in this country.

The following is the Kandyan mode of making paper:—

From the tender branches the whole of the bark is stripped, and afterwards the inner bark (*liber*), which is of great tenacity, is separated from the outer skin with the hand, and is put into a large earthen pot and boiled with the ashes of the *Erythrina indica* (*Erabodee*) until it becomes soft, when it is removed and beaten with a wooden mallet on a stone till it assumes the consistency of dough. It is next put into water and churned with the hand, which process soon converts it to a fine homogeneous emulsion. This is poured into a frame having a cloth bottom floating in water. It is again agitated with the hand until the whole of it becomes uniformly spread over the cloth, on which it settles down smoothly.

The frame being then withdrawn from the water, which is allowed to drain off gradually, is next put to dry in the sun. The paper thus formed is easily removed from the cloth bottom, and becomes soon fit for use. It is very tough and remarkable for its tenacity, and does not appear to be liable to the ravages of insects, as may be seen from the enclosed specimen of Kandyan paper marked No. 1, which was made about 50 years ago, and which is still in excellent preservation, although no very great care seems to have been taken of it. The specimens marked No. 2 are those of my making, which, I need not say, admit of considerable improvement. It is only adapted for writing upon with Indian ink.

I also forward herewith paper made with fibres of the wild marsh mallow, *Abelmoschus moschatus*, marked No. 3; and with the inner bark of the Ceylon sack tree, marked No. 4.

Yours, &c.,

W. C. ONDAATJE.

Mr. Skeen stated that he thought No. 4 might make a paper very similar to that used for the purpose of proof engravings, its texture having a beautiful fine and glossy appearance.

The following is extracted from the proceedings of a Meeting held in 1853 :—

The Secretary then proceeded to detail the various interesting contributions sent to the Society by Mr. Ondaatje, of Badulla.

1. Specimens of the stem, liber, and a drawing of the fig tree from which the Kandyan paper was manufactured, together with a specimen of the ashes of the *Erythrina indica*, with which the inner bark is boiled, and some of the prepared pulp made into the form of bricks, in which state it could be conveniently exported.

2. A quantity of black resin, the produce of the *Semecarpus aboatum*; it belongs to the same family of plants as the trees producing the Japan and Indian black varnish. Also a specimen of varnish prepared with this resin and East Indian copal.

3. Inspissated red juice from the wild nutmeg of a laminated and resinous appearance, translucent at the edges of fracture, of an astringent styptic taste, forms a variety of the substance known in commerce under the name of Dragon's Blood.

Professor Lindley states, on the authority of Endlicher, that a species of *Myristica* of the Philippines "yields a crimson juice, which is collected from incisions in the trunk and used as a substitute for dragon's blood."

4. A very fine sample of meal sago extracted from the jaggery palm.

5. A quantity of the prepared bark of the *Toddalia aculata*. "It is used in Southern India as a remedy against remittent fever. In the 4th vol. of the *Journal de Pharmacie*, p. 298, Dr. Virey gives an account of it. My object in sending it to you is with a view to examine its active principle after extracting it from the bark. The family to which this plant belongs, as you know, is *Xanthoxylaceæ*, and yields a crystalline principle, *Xanthopicrite*. By touching the inner bark with nitric acid you will find it to give a red colour."

Dr. O'Shaughnessy has given the following account, derived from French chemists, for preparing *Xanthopicrite* :—" *Xanthopicrite* is prepared by digesting the bark in alcohol, evaporating the tincture to the consistence of an extract, acting on the extract with water and ether in succession; the residue dissolved in boiling alcohol gives crystallised *Xanthopicrite* on cooling and evaporation. It is of a greenish yellow colour, very bitter taste, devoid of acid or alkaline properties, little soluble in water, but freely in alcohol, especially when heated. Nitric acid gives it a red colour."

6. A remarkably fine specimen of sulphur ore, almost equal to Sicilian, obtained from Terrephe in Walapany: it is studded and permeated with crystals of pure sulphur. "The mode of extracting the sulphur is, I think, understood by the Kandyans, as I hear it was one of the *Rajakariyas*, or compulsory labours, performed by the Kandyans. I will take another opportunity of describing the Kandyan process of obtaining sulphur. I suppose it is by sublimation."

7. Iron alum, in small lumps weighing about two drachms and less, having the characteristic satin-like minute crystals, and almost pure. "I found the alum at a place called Bolcadde near Badulla, on a lofty gneiss rock which is shooting up from the centre of an extensive valley, the soil of which is clayey. The rock is about 300 feet above the level of the ground, and in a state of disintegration. A large surface of the

rock presents a stratified appearance, and from the fissures I collected the iron alum, which occurs as an efflorescence on it. The people living near this rock say that it was struck by lightning, and since that time the alum has appeared on it." On dissolving the native crystal in water, filtering and recrystallising it, a pure white iron alum was procured, having the same character of crystallisation as the former, but very deliquescent; its constituents are sulphate of iron and sulphate of alum.

LIST OF MINERALS PRESENTED TO THE ASIATIC SOCIETY.

(a) The Malabars call this mineral *gerbasoodamane*, and it is rubbed with lime juice and applied to the umbilicus to act as a parturifacient; it is also given internally. Found in Mahatettilla-oya near Dickkapitteagama. This mineral resembles a green resin more than a mineral. It is of a yellowish green colour, and not very brittle; its edges are somewhat translucent, and the surfaces of fracture are smooth and shining. It is not soluble in water, and but slightly acted upon by sulphuric acid. Calcination reduces it to a reddish burnt clay-like substance, and it appears to be a composition of alumina, silica, and oxide of iron.

(b) The Singhalese call it *gendagangalle* (sulphur stone) found at Bogodde near Ampitte. This substance has externally the colour of sulphur, dispersed through a deep and beautiful shade of green; it is very soft, and when moistened is saponaceous to the feel, at the same time leaving a green colour in solution on the finger. Strong sulphuric acid dissolves it, at the same time making it a very light shade of yellow; before the blowpipe it became a black hard mass, and gave off no fumes of sulphur whatever.

(c) Found at Hewalgolla near Gallaboddeallata Yhaliwa. Resembles marble, and is almost of as fine a grain but not so purely white; it is dolomite.

(d) The Singhalese call this *yodaatte* (giants' bones). According to their tradition it is the bones of two giants who fought and perished at the place where this mineral is found! It is limestone from deposition; it does somewhat resemble a decayed bone externally, but a slight examination determines its real origin.

(e) Magnetic iron ore. Found at Yatte Kohila and Arrapasse on the road to Katragam. A very fine sample of magnetic iron ore.

(f) The Singhalese call it *nilgarrunda-gal*; rubbed with turmeric a red colour is produced; it is used as an antidote against snake-bite. Found at Garrandegalle near Walapane. A variety of tourmaline, but not of a very compact structure.

(g) Found at Dickkapitteagodde. Are large crystals of black opaque tourmaline.

(h) Found at Mahatellagodde near Dickkapitte. Is a variety of mica slate.

(i) and (j) Found at Arrapasse, on the road to Katragam. Varieties of hornblende rock: one is of a green shade, and when treated with strong sulphuric acid it gave off strong fumes of chlorine.

The following notes on the Mineralogy of Uva are extracted from Dr. Davy's work:—

Manganese.—Only one ore of manganese, viz., gray manganese, or the black oxide, is yet known in Ceylon. I first discovered it, about two years ago, in several parts of Saffragam and Upper Ouva.

Quartz.—The second species of quartz iron flint I have seen *in situ*, forming part of a granitic rock in Saffragam and Lower Ouva.

Common Schorl is not uncommon; in one spot in Lower Ouva, between Passera and Alipoota, mixed with quartz and felspar, it constitutes a rock of considerable magnitude.

Corundum is less frequently met with than the sapphire. I know of one place only where it abounds, and I am not aware that it has been found anywhere else in the Island. The place alluded to I have visited: it is called Battagammana, and is in the midst of an extremely unwholesome and almost desert country in the Mahaweddharratta of Ouva, about twelve miles from Alipoota. It is found in the bed and in the banks of a small stream called the Agiri Kandura. It is commonly of a brown colour, whence it is called by the natives "Curundugalle," cinnamon stone.

Calc-sinter is plentiful in Lower Ouva.

Ceylanite is common in dolomite rock, particularly in the neighbourhood of Badulla.

Apatite.—The only place I know of where it occurs, well crystallised in six-sided prisms of a tolerable size, is in the neighbourhood of Fort M'Donald.

Dr. Rudolph Gygax, in his paper on the Mineralogy of Ceylon, read before the local Branch of the Royal Asiatic Society on May 22, 1847, specifies the following minerals as found by himself in Uva :—

Common corundum,	Badulla.
Ruby,	do.
Pleonast,	do.

I should mention here that ^{mica} ~~talc~~ of good quality and in considerable quantity is being extracted in the neighbourhood of Badulla, and I understand that the enterprise is a paying one.

Dr. Ondaatje also notes the following memorandum on the Kandyan method of preparing steel as practised in Uva :—

Manufacture of Steel.—It may not perhaps be altogether out of place to give some account of the Singhalese mode of preparing steel, which is of good quality, and forms a little inland trade. From the information I have received, it appears that the Kandyans manufactured this article to a great extent during the time the Island was under native rule; but it was now made only at Saffragam and Kandepalle in the District of Badulla. The mode in which the Kandyans manufactured steel is as follows. It consists in introducing a small bar of good iron into a clay mould of a tubular form, which they call *covey*, with pieces of the dried wood of the *Cassia ariculata* ("Ranawara" of the Singhalese). The open end of the tube is afterwards closed with clay, and is placed in a charcoal fire for two hours, by which process carbon is supplied to the iron, which is thus converted into steel. The proportions for making steel of the best qualities are as follows :—seven parts of iron to three of dried wood. They also use the wood of the *Toddalia aculeata*, the "Kudu Meris" of the Singhalese, in which case the proportions are three of iron to one of wood. This wood,

however, produces an inferior steel, but by increasing the iron to five parts a better kind may be obtained. This kind of steel is not generally manufactured, as it is brittle and unmalleable.

The Hindoos also have recourse to a similar method, using the wood of the cassia with a few leaves of the *Calotropis gigantea* or *Convolvulus laurifolia* for making their steel.

I have been informed by an old Kandyan blacksmith that the manufacture of steel was one of the services rendered to the Singhalese kings by the people, under the term "Rajakaria," for the performance of which they were allowed grants of land.

The bars of steel generally manufactured and sold by the Singhalese are small, weighing 15 ounces.

In the extensive district of Ouvah two blacksmiths of Deheigolla supplied annually the king's stores with twenty-four small bars of steel "Wana Karal"; and twelve persons belonging to the same place furnished a sufficient quantity of charcoal for preparing the steel. In other places the same system was carried on. The following are the names of the places where steel was manufactured, viz. :—Deheigolla and Iwalla in Wellasse; Irewardumpalla in Kandapalle.

At present it is made at Horaguna, Hanahappawæla Kammala, and Kosgama Kammala, belonging to Kardapalle; also at Mahawalgha in Saffragam district.

In conclusion, I beg leave to add that it seems desirable the manufacture of Singhalese steel should be encouraged by Government, and it is likewise deserving the attention of the Ceylon Chamber of Commerce.—*Government Calendar for 1854.*

Weaving.

Weaving by means of the primitive native looms may be seen in some of the out-of-the-way parts of Uva. At Dambagalla in Wellassa there is a very perfect loom, and I was able on one occasion to watch the whole process of spinning and weaving, from cotton pod to cotton cloth, by a family of three generations working in unison. The cloth is rough, but strong and very durable.

Hot Springs.

Davy has the following note on the hot springs of Uva, of which he mentions four, two of which he visited, viz., that at Badulla and that near Alupota. He says :—

Of the hot springs in the interior,* never having visited them, I regret it is not in my power to give any very minute information. According to the best intelligence I could collect, there are, close together, two very hot springs in the Veddahrate of Bintenny and one in Welassey. The former are situated in the midst of an immense jungle, in an extremely unwholesome country, inhabited only by wild animals and by Veddahs almost as wild, about two days' journey

* By "interior" Davy means Wellassa and Bintenna. There are two well-known mineral springs, one at Bubula in Bintenna and one at Bibilé in Wellassa, which seem to be the two springs in the interior referred to above.—H. W.

from Aloutneura towards Batticaloa. The temperature of their water is too high to be borne by man, and sufficiently high to dress meat and vegetables—a use to which it is applied by the savage Veddahs; there is in both springs a constant bubbling. The hot spring in Welassey is about fifteen miles from Kotabowa near the Patapalar river; its water is clear, too hot for the hand to bear, and constantly emitting air bubbles. Through the kindness of Capt. Ritchie^c of the 73rd Regiment, and of H. Wright, Esq., I was furnished with a bottle of water of the springs of both places; I found them very similar, and very like the water of the hot springs of Cannea. The specimen from Bintenny was of sp. grav. 10011, that from Wellassey was of sp. grav. 10005. I could detect in them only very slight traces of common salt, vegetable matter, and carbonic acid; and it is not improbable that the two latter may have been produced by the action of the water on the cork.

Of the two warm springs in the Province of Ouva, one is at Badulla in Upper Ouva, about 1,861 feet above the level of the sea, where the mean annual temperature, there is reason to believe, is about 69°; the other is about a mile and a half from Alipoota in Lower Ouva, near the path on the way to Kotabowa, about 1,061 feet above the level of the sea, where the mean annual temperature probably is about 76°. The Badulla spring is a very fine one that supplies the inhabitants with abundance of excellent water; the well is about 5 feet deep, and 8 or 9 in. in circumference; it discharges a stream of transparent water that, rising rapidly through the sand in the bottom, produces considerable commotion, which is occasionally increased by the disengagement of air. When I visited the spring on the 17th March, 1819, at 7 P.M., its temperature was 76°, the air being 66°. The water was of sp. grav. 10008, and did not apparently differ from distilled water, excepting in containing slight traces of common salt. I had not the means of ascertaining the nature of the air disengaged. The spring in the neighbourhood of Alipoota I examined in a very hurried manner only in passing; it is situated in a rice field and is quite neglected. It attracted my attention by its copiousness and clearness; it had no peculiar taste or smell, and, like the Badulla spring, air bubbles now and then appeared in it. On the 4th April, 1819, at 8h. 30m. A.M., when the air was 75°, the temperature of this spring was 80·5. The resemblance of the warm and hot springs is too near to be casual; it is highly probable that, be the source or cause of their heat what it may, it is the same in each instance.

Pasture and Cattle.

One would imagine that there would be a fine field in Upper Uva, with its widespreading uplands and generally fair soil, and possessing a climate the most healthy in Ceylon, for the growth of good pasture. Forbes says:—

The extent of pasture land in Ouvah is very great, and the number of cattle by no means proportioned to the extent. This is partly owing to the great number destroyed during the rebellion; but bleak winds and a scorching sun causing scarcity of pasture in dry season is, probably, the principal objection to Ouvah as a grazing district.

* Assistant Agent at Alupota.—H. W.

The formation of breeding establishments for cattle and sheep and other enterprises of a kindred nature are much to be desired. It is hoped that the beginning which has been made at the Industrial Home and Reformatory School at Haputalé, under the joint auspices of the Wesleyan Mission and the Government, will have a good effect, as a centre where the natives at least can see and mark the progress of agriculture and various handicrafts carried on after methods thoughtfully planned and intelligently followed.

Sport.

Uva offers, perhaps, a greater variety of sport and a wider and more pleasant field for its exercise than does any other district in Ceylon, owing to its extent and the great diversity of its climate and vegetation—two important factors in the distribution of the fauna of a country. The “Sussex downs” (to use Sir Samuel Baker’s phrase) of Udukinda are the “happy hunting grounds” where the jackal affords many a hard-riding planter—aye, and oftentimes his wife too—an excellent substitute for fox-hunting; while for many a thrilling episode of the rifle and hound in Upper Uva, and especially in the neighbourhood of the Fort MacDonalld river, I would refer to Sir Samuel Baker’s graphic tales. From the watershed of Haputalé, as it were, there flow two streams of sportsmen, those who ride to hounds in Udukinda on the one side and those who seek the arid plains of Wellawáya on the other, on “big game” intent. Their hunting grounds extend from Tellula (a stage beyond Wellawáya) to the sea, beyond the boundaries of Uva, and this is a famous country for elephants, bears, leopards, buffaloes, elk, spotted deer, pig and peafowl, jungle fowl, and, in parts, teal and snipe. Another fine country for sport is “The Park” away beyond Nilgala in Wellassa. Buttala is, perhaps, the best ground for snipe—thanks to irrigation—and these fields are the particular preserves of the Namunukula and Passara estates.

The old stagers say that sport in Uva is not what it was, and doubtless Uva, of all districts, would most profit by well-considered game laws and their rigid application, since the lower divisions of the Province are infested with nomad gangs of Moors and gypsies, whose operations, especially in the dry season, greatly tend to the extermination of game—*teste*, the hides and horns exposed along the road from Wellawáya to Hambantota.

In concluding this chapter, I would that it were in my power to do full justice to the dauntless enterprise and irresistible pluck of the planters, who, despite vicissitudes

of fortune and countless hardships, isolation and want of communication, strove manfully and overcame every difficulty,—men whose names rank with those of Sir Henry Ward and Major Skinner, Major Rogers, and John Bailey, as “Makers of Uva.”

CHAPTER VII.

UVA UNDER BRITISH ADMINISTRATION, 1815 TO 1834.

(1815.) *Cession of the Kandyan Territory.*

To enter into the causes which led to the invasion of the Kandyan territory by the British, who had been in occupation of the maritime districts for eighteen years, would be foreign to the purpose of this narrative ; neither is it considered expedient to discuss the morality of the act or the character of the diplomacy which preceded it. Suffice it to say that war was declared on January 10, 1815 ; the headquarters of our troops were established in Kandy on the 14th February, and on the 18th of the same month the Kandyan king, Sri Wikrama Rája Siṅha, was taken prisoner. On March 2 the Governor, Lieut.-General Brownrigg, and the Kandyan chiefs met in Convention, Sri Wikrama Rája Siṅha was formally dethroned, and the King of Great Britain acknowledged Sovereign of the whole Island of Ceylon. The ex-king was deported to Madras, and died at Vellore in 1832.

Scheme of Administration.

The fourth paragraph of the Proclamation which embodied the results of this Convention runs as follows :—

The dominion of the Kandyan Provinces is vested in the Sovereign of the British Empire, and to be exercised through the Governors or Lieutenant-Governors of Ceylon for the time being, and their accredited Agents ; saving to the Adigars, Dissaves, Mohottales, Coralas, Vidaans, and all other chief and subordinate native headmen lawfully appointed by authority of the British Government, the rights, privileges, and powers of their respective offices ; and to all classes of the people the safety of their persons and property, with their civil rights and immunities, according to the laws, institutions, and customs established and in force amongst them.

Mr. John D'Oyly, who had been Civil Auditor-General, was appointed Resident at Kandy with two assistants : Simon Sawers, First Assistant ; and Henry Wright, Second Assistant.

Simon Sawers, who had been previously Collector at Batticaloa, was the first accredited Agent at Badulla with the title of Agent of Government, and his appointment was dated April 22, 1815.

The district of which he was placed in charge consisted of the three Dissávonies of Uva, Wellassa, and Bintenna, the native chiefs of which were left in the enjoyment of a large share of the authority they had enjoyed under their own monarchy.

Dues and Revenues.

It was laid down by the eleventh paragraph of the Proclamation mentioned above that—

The royal dues and revenues of the Kandyan Provinces are to be managed and collected for His Majesty's use and the support of the Provincial establishment, according to lawful custom and under the direction and superintendence of the accredited agent or agents of the British Government.

Some important correspondence relating to these royal dues and revenues will be found in the appendix containing the history of the grain tax in Uva.

Ignorance of the Native System.

It must be remembered that the revenue and judicial system of the Kandyan Provinces was almost wholly unknown to the British conquerors, and that the Province of Uva especially was a *terra incognita*. No Englishman had ever set foot in Uva until after the final capture of Kandy.* The Portuguese had only penetrated into Uva to die fighting under Constantine de Sá, and a few Dutch had, as elsewhere related by Knox, lingered within its borders as captives. The excuse for any shortcomings which may be found in the policy of the British Government is that its officers were dependent on the information—not wholly disinterested—which they could extract from the more intelligent chiefs. The Dissáva of Wellassa, for instance, Millawa, was one of those from whom Davy himself gained a good deal of information, and he thus alludes to this chief in the preface to his work:—

The historical sketch which forms the tenth chapter, and concludes the first part of the work, was drawn up chiefly from the information which I was so fortunate as to extract from the late† Dissave of Welassey, Malawa, an old man of shrewd intellect, a poet, historian, and astrologer, and generally allowed by his countrymen to be the most able and learned of all the Kandyan chiefs. Part of the information which he communicated was given from a very retentive memory, and part was drawn from an old chronicle or rather historical romance of Ceylon which he had by him, and to which he referred

* I should except Capt. Johnston and his small force which marched from Batticaloa *via* Wellassa and Bintenna to Kandy in 1804, and the force from Hambantota which should have joined him at Ekiriyanakumbura, but which was led astray by its guides and never reached that place.—H. W.

† He was in office until the rebellion of 1817. Dr. Davy wrote his book after that date.—H. W.

when his memory failed him. As this chief's interest was closely connected with that of the late king, of whom he was a favourite, and in several instances the agent of his nefarious designs, the particulars given of this monstrous reign were collected in general from more unbiassed authorities.

Captain Percival of the 19th Regiment, whose book was published in 1805, makes the following mention of Uva, Bintenna, and Wellassa, which shows how little was known of the country :—

Those Provinces which still remain to him (the Kandyan king) are Nourecalava and Hotcourley [Nuwarakalāwiya and Seven Korales] towards the north and north-west ; while Matuly [Mátalé], comprehending the districts of Bintana, Velas [Wellassa], and Panoa [Pannawa Pattu], with a few others, occupies those parts more to the eastward. To the south-east lies Ouvah, a Province of some note, and whence the king derives one of his titles.

Office of Dissáva.

The office of Dissáva is thus described by Knox :—

Next under the adigars are the dissauvas, who are governors over Provinces and counties of the land ; each Province and county has its governor, but all governors are not dissauvas. These great men are to provide that good order be kept in the countries over which they are placed, and that the king's accustomed duty be brought in due season to the court. They have power also to decide controversies between the people of their jurisdiction, and to punish contentious and disorderly persons, which they do chiefly by amercing a fine from them, which is for their profit, for it is their own, and also by committing them to prison into which, when they are once fallen, no means without money can get them out again. But be the fact never so heinous (murder itself), they can put none to death, the sentence of death being pronounced only by the king. They also are sent upon expeditions in war with their soldiers, and give attendance and watch at court in their appointed stations. These dissauvas are also to see that the soldiers in their countries do come in due season and order for that purpose.

Knox goes on to relate that the king kept the Dissávas and other great chiefs at his Court, and that the power they delegated to the inferior chiefs in the Provinces was much abused. Davy, speaking of a time immediately preceding the British occupation, says :—

Formerly the chiefs were not allowed to reside in their districts : they were kept in the capital by a jealous monarchy as pledges of the fidelity of the people under their command. The late king, to increase his revenue, indulged them with leave of absence from Court, retaining their families as hostages. The Dissaves, formerly called Dissavepati (chief of a side), were the representatives of royalty in the districts to which they were appointed chiefs ; and were entitled, in their Provinces, to all the honours of majesty itself, with the exception of prostration. Each chief was preceded by his peculiar flag,* by a band of musicians, and by men bearing arms and jingalls, which were fired on his first entering his district, and each was attended by his guard and a long train of followers.

* The flag of Uva is the Hapsa, or sacred goose.—H. W.

The place of Uva in the Kandy Perahera.

The place of the representatives of Uva in the annual perahera at Kandy in July is given by Davy, who describes the composition and order of the procession as follows :—*

1. The King's elephants.
2. The jingalls.
3. The Dissava chiefs and people of Four Korales with flags.
4. The people of the Seven Korales.
5. Those of Uva.
6. Of Matala
7. Of Saffragam.
8. Of Walapane.
9. Of Udapalata.

All appointed and attended like the people of the Four Korales, &c.

The Dissáva of Uva.

Cordiner, in his work on Ceylon published in 1807, gives an account of General MacDowall's Embassy to the Court of Kandy taken from the diary of Capt. Macpherson, Secretary to the Embassy. The then Dissáva of Uva is thus referred to at the meeting between the Second Adigar and the British Ambassador at Gangaruwa :—

The Second Adigar was attended by the Dessauve of Uva and a great number of persons of inferior distinction. The Ambassador handed (*i.e.*, gave his hand to) the first Adigar, the Secretary of the Embassy the Second Adigar, and the Secretary to the Ambassador the Dessauve of Uva..... This Dessauve is a man of open and agreeable manners, and we were not a little pleased to find that he was the person appointed to wait on us.

At the audience with the King the Dissáva of Uva acted as interpreter between the Second Adigar, who received the words from the King, and the Sinhalese interpreter who accompanied the Embassy.

Horticulture.

The climate of Uva seems to have attracted the attention of Sawers as suitable for the culture of exotic fruits, vegetables, and flowers, for we find that, after he left the district, he forwarded a quantity of Cape seed to his successor for experimental culture, and asked him to report what kinds were suited to the climate of Uva.

* This is from information supplied by the Dissáva of Wellassa mentioned above.—H. W.

Official Movements.

In January, 1816, Sawers was succeeded at Badulla by Henry Wright, to whom he handed over all the correspondence—official and confidential—which he had had with D'Oyly, and sent for his information the boundaries of the royal fields of Badulla. In April, 1816, Sir Robert Brownrigg, the Governor, made a tour through Sabaragamuwa, and entering Uva by way of Idalgashéna inspected the British post at Badulla.

In September, 1816, a change took place in the method of administering the Kandyan Provinces, a Board of Commissioners being formed, consisting of a Resident, a Judicial and a Revenue Commissioner, and Sawers was appointed to fill the last-named office, his official relations to the Assistant Resident of Badulla being the same as those of the Government Agent of Kandy at a later date.

The Government Almanac for the year thus details the disposition and titles of the officers concerned :—

John D'Oyly, Resident and First Commissioner.

James Gay, Second Commissioner, and in charge of the Judicial Department.

Simon Sawers, Third Commissioner, and in charge of the Revenue Department.

Henry Wright, First Assistant to Resident and Magistrate at Badulla.

S. D. Wilson, Second Assistant to Resident and Magistrate at Kandy.

Roads.

Badulla was at this time connected with Kandy by a track through Tuppitia and Madulla, and with Hambantota by a track through Passara and Átalé, while another track from Galle to Kandy through Mátara, Balangoda, and Maturata, a full description of which will be given later on, formed the third outlet.

Postage.

The rate of postage on single letters, the weight of which did not exceed one rupee, from Colombo to Kandy *viâ* Avisáwella, Ruwanwella, and Attápitiya, 88 miles, was 3 fanams, and from Kandy to Badulla by cross roads 1 fanam 2 pice.

Pay.

The pay of the Assistant Resident at Badulla was Rds. (rixdollars) 769·02 per mensem. The Commandant at Badulla was Major MacDonald of the 19th Regiment.*

* The Dissáva of Uva was Monarawila. Millawa was Dissáva of Bintenna and Wellassa. The native Medical Sub-Assistant at Badulla was P. E. de Silva, who was succeeded by A. Mack.—H. W.

The Rebellion.

In 1817 Mr. Wright* was succeeded at Badulla by the ill-fated Sylvester Douglas Wilson, who had been in 1816 Magistrate at Kandy. The necessity for such constant changes in the administration of Uva is not apparent, and seems to have been ill advised, for scarcely had this unfortunate servant of the Crown begun to become acquainted with his new duties, when the rebellion of 1817-18 burst forth in all its fury, and Wilson, as we shall see in a subsequent chapter, was one of the very first victims.

The manner of his death, the causes which led to the rebellion, and the modifications in the form of Government consequent upon it, have been, for purposes of convenience, set forth in a separate chapter. After his death the administration of Uva was again placed in the hands of Mr. Sawers, who left the post he was then occupying, that of Third or Revenue Commissioner for the Kandyan Provinces, and assumed office at Badulla as Resident. Major MacDonald assumed command in the field, while the command of the troops in the Kandyan Provinces was vested in Lieut.-Colonel Richard Kelly, 83rd Regiment.

During the harassing guerilla warfare, which lasted until November, 1818, when the last embers of the insurrection had died out, civil administration, as such, was, as may be supposed, at a standstill. The Resident was occupied in gathering intelligence, interviewing spies, arranging for postal communication, and so on; but to show that Mr. Sawers was not found wanting during this critical time, reference is only necessary to the following extract from "General Orders" issued on November 10, 1818 :—

Testimonial to Mr. Sawers.—In offering to the gentlemen of the Civil Service in the Kandyan Provinces, whose situations more immediately connect them with the events which have passed, the assurance of his gratitude for their able support, the Commander of the Forces desires, without at all detracting from the ample merits of others, to indulge his best feelings by expressing his admiration at the distinguished conduct of Simon Sawers, Esq., the Third Commissioner, whose duties, voluntarily transferred at the commencement of these troubles to the Eastern insurgent Provinces, gave during the whole period a wide scope for the exercise of those rare abilities and that firmness of character which are so conspicuous in this most estimable officer of Government.

A testimonial of which Mr. Sawers might well be proud, despite its verbiage.

* Mr. Wright went as Agent to Sabaragamuwa, where he did good service during the rebellion.—H. W.

The same *Gazette* announces that—

Mr. Sawers is also returned from Badulla, where his services have been of such essential advantage during the war, to give his assistance at Kandy in making arrangements for an improved system of Government for the Kandyan Provinces in peace.*

Modification in the form of Government.

The Proclamation of November 21, 1818, modified to a certain extent the terms laid down in that of March 2, 1815. The principle was enunciated that no chief who was not vested with authority from the Governor was entitled to authority or respect, or could exercise jurisdiction of any kind. His Excellency delegated all Executive and Judicial authority in the Kandyan Provinces to the Board of Commissioners, and, under their superintendence, to Resident Agents of Government in such Dissávonies of the Provinces in which it might please His Excellency to place such Agents, while Adigars, Dissávas, and others were to perform duty to Government under the orders of such Agents.†

Subdivision of the Kandyan Provinces.

The Kandyan Provinces were divided for administrative purposes as follows :—The districts of Four Kórales, Mátalé, Udapaláta, Tumpané, Hárispattu, Dumbara, Héwáhēta, and Kómalé, part of Walapané, and part of Nuwarakaláwiya (*i. e.*, part of the Kégalle District, Mátalé, the Kandy District, the Nuwara Eliya District, and part of the North-Central Province) were assigned to the immediate control and jurisdiction of the Board of Commissioners in Kandy, who performed the higher judicial duties and collected the revenue within those limits, while two Agents were appointed to hear minor cases at Attápitia‡ in Four Kórales, and Nálándé in the Mátalé District.

An Agent of Government, resident at Badulla, had assigned to him—

The Provinces of Uva, Wellassa, Bintenne, Wiyalua (which included part of what is now Walapané), and the royal village of Madulla.

* And in compiling the Digest of Kandyan Law.—H. W.

† This Proclamation also provided for the payment of monthly salaries to the superior chiefs and for the exemption of their lands from taxation, and for the payment of one-twentieth of the revenue paddy collected by them to the inferior chiefs, as well as for the exemption of their lands from taxation. It also fixed the assessment of tax on all the paddy lands in the Kandyan Provinces at one-tenth of the annual produce, to be delivered at convenient storehouses.—H. W.

‡ Fort King.—H. W.

Similar Agents were appointed for Seven Kórales and part of Nuwarakaláwiya, for Sabaragamuwa, for Three Kórales, and for Tamankaduwa.

The Kandyan Clan System.

Sir Emerson Tennent has some instructive comments upon the change of attitude assumed by the British Government after the termination of the rebellion, which it seems fitting to introduce here. He says :—

The relation of clansmen to a Kandyan chief had always been one of stolid bondage ; their lands, their labour, and almost their lives, they held dependent on his will ; and their priests, although the doctrines of the Buddhist faith repudiate distinctions of caste, taught them to yield a superstitious homage to the exaltation of rank. Sir Robert Brownrigg, on the suppression of the revolt, availed himself of the rupture of the previous treaty by the chiefs to commence the emancipation of the people from their thralldom by limiting the application of compulsory labour to the construction of works of public utility, imposing a tithe on cultivated lands in lieu of personal services ; transferring the administration of justice from the native headmen to European civilians, reserving to the Governor the appointment of the headmen employed in collecting revenue and substituting official salaries, instead of local assessment, for the remuneration of the chiefs. This was the commencement of a policy, afterwards consistently developed by further changes, all tending to narrow the range of feudal power and expand the influence and protection of law.

Desolated State of Uva.

Upon the departure of Mr. Sawers he was again succeeded by Mr. Wright, who, as we have seen in chapter I., in March, 1819, accompanied Dr. Davy during his tour through a portion of the Province. For a description of the desolate condition of the country, and of the mean appearance which the now beautiful little town of Badulla then presented, reference should be made to that chapter. There was then no *road*, as we understand the term, in the Province : the country was dotted all over with little military posts,* the mortality among the troops, whose *ennui* was only tempered with *arrack*, was excessive ; the sullen natives, too timid to return to their homes, and exasperated at the loss of their crops and fruit trees, had either totally abandoned their villages, or were lurking in the jungles, while the channels, on which depended the precious supply of water for their fields, were lying idle and choked with vegetation. There was a general air of misery and desolation on the face of the country.

* The fortified posts in Uva were Badulla, Passara, Himbleatawela (near Ettampitiya), Fort MacDonald, Tuppitia, Madulla, Alupota, Buttala, Kotabowa, Bakinigahawela, and Bintenna.—H. W.

Divisions and Chiefs in 1819.

The following table shows the sub-divisions of the district and the names of the chiefs at this time. It is taken from the Government Almanac for the year 1819, with the original spelling retained :—*

Agent of Government in the Kandyan Provinces :

Henry Wright, Esq., Ouvah, Wellasse, and Bintenne.

Chiefs :

1. Dissave of Medekinda and of Ooda and Dambawinny palatas of Oodakinda : Katoogaha Bandaranayeke Herat Moodianse.

2. Dissave of Gampaha and of the Yatipalata of Oodakinda, including the Koonamaaduwe and Olpange Department : Dimbulana Senanayake Herat Moodianse, senior.

3. Dissave of Bogoda and Rilpola palatas of Yattikinda : Godegedera Desanayeke Moodianse, junior.

4. Dissave of Oya and Hornatote palatas : Rambooppata Seneweratne, junior.

5. Dissave of Kandapalla korle and Nilame of the royal villages Welanwitta and Galbokke : Katoogaha Bandaranayeke Herat Moodianse, junior.

6. Dissave of Kandookara korle and Vidahn of the royal village Atale : Weragoda Abesinha Senanayeke Moodianse, senior.

7. Gombadde Dissave : Kandakoomboore Ratnayake Moodianse.†

8. Dissave of Wellasse and Pattipolla : Dambawinne Wijeyeratne Rajekaroonna Moodianse.

9. Dissave of Bintenne and Vidahn of the royal villages in the Province : Gonigoda.

10. Korle Mahatmeya of the Passera korle : Palagolle Wanasinhe Moodianse.

11. Korle Mahatmeya of the Wellawaye korle : Landekoomboore Ekanayeke Sannas Moodianse, junior.

12. Korle Mahatmeya of the Weyaloove korle : Dimboolane Senanayeke Herat Moodianse, junior.

13. Kariapper or head Moorman over the Madigé of Wellasse : Nina Marikar.‡

* The Medical staff at Badulla in 1819 was as follows :—*Assistant Staff Surgeons* : Brinsby Nicholson and Thomas G. Stephenson ; *Hospital Assistant* : Norman McLeod.—H. W.

† The duties of the Gombadde Dissava were to supervise the carriage of the king's stores by means of cattle or tavalams.—H. W.

‡ This appointment was made in conformity with the Proclamation of March 7, 1818, whereby it was enacted that no Kandyan Chiefs should exercise jurisdiction over the Moormen, and that the Mohandiramms over the various Madigé Departments should receive their appointments direct from the several Agents of Government. This was in acknowledgment of the fidelity of the Moormen during the rebellion.—H. W.

Roads.

Old Road from Galle to Kandy.—The following table shows the only roads which existed in Uva in the year 1819. It is taken from the Government Almanac of that year. The portion of the main road from Galle to Kandy *viâ* Mátara and Balangoda, Idalgashéna, and Paranagama (Fort MacDonald), Maturata, and Kandy, so far as it lay in Uva, is thus described :—

TABLE I.

	Miles.	Total from Galle.
To Kalupanhawn (Kalupahana) ...	7·0	... 117·2
Base of the Idalgashena ...	11·0	... 128·2
Summit of do. ...	5·6	... 134·0
Parengamme (Fort MacDonald) ...	16·0	... 150·0
Doda-otter-Kopale ...	5·0	... 155·0
Maturatta ...	6·4	... 161·4

From Mooteloggamma to Kalupanhawn, distant 7 miles. The limits that divide the Saffregam from the Ouvah Province are crossed at a river called Goora Kondera* Oya, about 3 miles from Mooteloggamme; the whole of this road, and particularly the latter place, is difficult to pass. At Kalupanhawn there is very fine pasture. From thence to the base of the Idalgashena mountain, distant 11 miles. A river three-quarter of a mile from Kalupanhawn is crossed, called Velly Oya, and which is completely commanded by a battery, to get to which the river and a deep morass of some hundred yards in extent is crossed. These rivers are of the most difficult kind to be passed over; on reaching the high ground the road winds up the side of a mountain, and continues ascending to the base of Idalgashena. It is in many places broken and rocky, and in others there is a succession of fine green hills without jungle, and clothed with the richest lemon grass: the whole of this tract of country is extremely high and cold, the water very pure. The summit of Idalgashena is distant about 5½ miles, the road still continuing to ascend through the same kind of country; about 2 miles further a village to the left is passed, called Ginnigodpella, from whence the ascent continues higher. The road then leads through a forest of large trees, and is nearly impenetrable to the right and left. The forest contains a large variety of shrubs and trees, among the former the blackberry thorn and many flowers. All this road is well supplied with fine torrents of very pure water, the road only to be traversed with men or cattle being rocky and with many abrupt precipices. Another village called Hurrannah, about 2 miles from the former, is passed to the right; it is surrounded for a considerable extent by paddy fields. Near the summit of the mountain the road in many places is nearly perpendicular. At the gravets is a resthouse (an ambalam?) and a strong gate. The resthouse is situated in the gravet of Bonebahuna; the hill is descended for a mile through the same forest, and afterwards opens to the view a fine open country as far as can be seen, without any jungle, and having the appearance of a good deal of cultivation; about 3

* Gurukandura. This is still the boundary between Uva and Sabaragamuwa.—H. W.

miles further on are the remains of a Portuguese fort erected on a high hill. The road to Badulla lies to the right, close to this place. Badulla is the principal station in the Province of Ouvah, a fort and extensive cantonment having been built by Government since the conquest of Kandy in 1815, and the whole of the country is beautiful. To Parengamme, distant from the summit of the mountain 16 miles, the road for the first 3 miles is very bad. A river called Raitkarenow-oya is passed, which is rough and rapid. The road from hence to Parengamme leads through a number of fine villages well cultivated, and the finest pasture (without any jungle whatever) presents itself on all sides with extensive paddy fields, the appearance of which is beautiful. At Parengamme another road runs off to Badulla. Fine cultivation is everywhere visible, and there are some plains in which 5,000 men could be manœuvred. From Parengamme to Doda-otter-Kopale, distant 5 miles, on the road to Hangranketty, a steep hill all the way and in some parts very dangerous, running along a steep precipice, and so on to Maturata.

TABLE II.

Lower Badulla Road to Kandy.—Road from Kandy to Badulla by the banks of the Mahavilleganga *via* the Ouma-oya and Taldene ; 55 miles.

TABLE III.

Badulla to Hambantota.—Road from Badulla to Pallitoupene and Hambantotta in the Mahagam Pattoo district.

From Badulla to

Passera	...	8 $\frac{3}{4}$ miles, a resthouse here.
Atela	...	12 $\frac{1}{2}$ do. do.
Boutle	...	9 do. do.
Erapassey	...	12 do. do.
Kataragam	...	7 miles, boundary of Ouvah and Mahagam Pattoo.

TABLE IV.

Badulla to Batticaloa.—Road from Badulla through the Wellasse country to Mandoor on the Lake of Batticaloa.

From Badulla

to Allaputte ... 17 miles, a resthouse, and the road to Atale from Passera branches off.

Deakinda	...	5 miles
Winnavelle	...	5 $\frac{1}{4}$ do.
Katubowe	...	8 do.
Velangodde	...	7 $\frac{1}{2}$ do.
Navillar river	...	15 do. Boundary of the Wellasse and Batticaloa districts, and limits of old and new Territory.

The only traffic on these apologies for roads consisted of tavalams conveying salt, paddy, and treasure for the needs of Government. For many years supplies of paddy for the relief of scarcity in Uva were periodically sent from Sabaragamuwa and Batticaloa.

Revenue.

The revenue was scanty enough : paddy then, as now, furnished its share ; arrack and gem farms were sold (the gem farm for the year 1816-17 fetched 1,000 rixdollars) ; tolls yielded a small amount ; while one curious item of revenue was the tribute of beeswax from the Wedirata, which was sold on Government account to the Commissariat Departments at Colombo and Kandy. A small revenue was also derived from the rent of Government Gardens.

Subdivision of Uva.

In 1819 a subordinate Agency for Lower Uva was established at Alupota, or, as it was then and is now frequently called Alipoot, a small military post first occupied during the rebellion, on the road from Passara to Buttala, and distant 20 miles from Badulla. The Agent, who was subordinate to the Agent at Badulla, was entrusted with modified powers under the 35th clause of the Proclamation of November 21, 1818, and the first occupant of the office was Captain John Ritchie of the 73rd Regiment, with jurisdiction over Lower Uva and Wellassa. This Agency, which was always of minor importance, was, as we shall see at a later date, detached from Uva, and it was subsequently abolished.

Construction of Road from Colombo to Kandy.

Sir Edward Barnes, who succeeded Sir Robert Brownrigg as Lieut.-Governor in 1820, concentrated all the resources of Government in the construction of the road from Colombo to Kandy, but it was not for some years after when the road was carried on to Nuwara Eliya, and thence to Badulla, that Uva began to feel, except indirectly, the benefits of this energetic policy. Uva, desolated by the rebellion, was left to vegetate for a good many years to come.

Administrative Changes in Uva.

In 1820 Wright went to Kurunégala, and was succeeded at Badulla by Major Hext of the 83rd Regiment, and thenceforward until 1845 the Agency at Badulla was held by military officers, who combined revenue and judicial duties with their own as Commandants. Captain Thomas Fletcher of the Ceylon Rifles succeeded Captain Ritchie at Alupota, where also military men held the Agency until 1834, when Charles Peter Layard, a civilian, was appointed. In 1821 Major Alexander Martin, 45th Regiment, succeeded Major Hext, and Major Turner, 16th Regiment, assumed office at Alupota ; Sawers became Judicial, and Wright Revenue Commissioner on the Kandyan Board.

The correspondence between the Agent of Uva and the Kandyan Board in 1821 is more instructive, and shows that some administrative progress was being made.

Chenas.

The ever-burning *chena* question was taken in hand for the first time in this year, and the rule was laid down by the Lieut.-Governor that no *chenas* were to be cut in Government forests or, in Kandyan language, "prohibited forests," and no new *chenas* cut at all in the Kandyan Provinces without the license of the Revenue Commissioner, which would be invariably refused in the case of applications for land within a mile of a river or any stream by which timber could be conveyed to any of the principal posts,—a most salutary regulation, doubtless more honoured in the breach than in the observance, as will be seen from the report of Mr. Vincent written in 1883.

Paddy.

Some attention was devoted to paddy cultivation at this time, and good seed paddy obtained for the royal fields at Badulla.

Salt.

A proposal to establish Government salt bazaars was abandoned as contrary to freedom of trade.

Stationery.

The stationery famine, which still rages, existed as early as 1821 in Kandy, but relief was obtained from Badulla, where paper was apparently plentiful, although paddy was scarce. Mr. Commissioner Sawers writes that his business is at a standstill for want of paper, and borrows *five or six quires demy paper* from his Badulla subordinate. A Revenue Commissioner without paper must have felt like an Israelitish brick-maker without straw.

Miscellaneous.

In this year some gold and silver property deposited by Taldena Ratémahatmayá, as a pledge to remain in Badulla during the rebellion, was restored to him. He had been given office in 1818.

The rate at which rice was authorised to be received in lieu of paddy (the tithe being then payable in kind) was fixed at one parrah of rice for two of paddy.

Coffee.

It was ruled that Government gardens, the rent of which would not find bidders, were to be planted with coffee and placed in charge of the nearest headmen.

1822. *Inquests.*

On January 31, 1822, orders were sent from the Kandyan office that inquests were to be held in cases of sudden, accidental, and violent deaths in the Kandyan Provinces.

Lower Badulla Road.

In the same year the construction of the Old Kandy, or Lower Badulla road, was taken in hand and Ensign Luxmoore, 16th Regiment, Lieutenant Hingston, and Ensign Harrison, 83rd Regiment, were successively appointed with the powers of Agents of Government in the division of Wiyaluwa, principally to conduct the construction of this road, while directions were given by Government that the orders of Captain Brown,* of the Royal Engineers, regarding this road, were to be adhered to. The appointment of the three officers in succession in one year for this task is a proof, I take it, of the very unhealthy nature of the work—the character of the climate of the valley through which the road passes having largely militated in recent years against the project of carrying a railway over the same route.

Office Hours.

By the Government Minute of March 22 the hours of public business were fixed at from 8 A.M. to 3 P.M.

Smuggling, Official Quarrels.

During 1822 Major Blankenberg and Major Turner acted for Major Martin. At this time a great deal of amusing correspondence relating to the smuggling of salt and arrack into Uva was written at Badulla, and in 1823 Captain Frome, who was then Assistant Commissariat Officer at Badulla, got into a scrape for importing these articles contrary to Proclamation. This gentleman was frequently in hot water, and was always engaged in a paper warfare with the Agent. At one time he got a severe reprimand for allowing Government coolies who had been furnished to him for the express purpose of taking Mrs. Frome out “for an airing,” to work in his garden.

Irrigation.

In 1822 the Minipé-ela, which was then within the Badulla District, was repaired by Gonigoda Dissáva of Bintenna. This is the earliest mention of the repair of any irrigation work in Uva which I have been able to trace.†

* Captain Brown designed the Máwanella bridge on the Kandy road in the Kégalle District also.—H. W.

† The boundary of Bintenna used to extend to the hills of Upper Dumbara, and was not then as now the Mahaweli-ganga.—H. W.

Official Changes.

In 1824 Sir Edward Barnes, who had acted as Lieutenant-Governor on a previous occasion, became Governor. He was unfortunate at the commencement of his term of office in being deprived of the services of the Kandyan Resident, the eminent Sir John D'Oyly, who died on May 25. He was succeeded as First Commissioner by Lieut.-Colonel Greenwell, Commandant at Kandy, who, with Sawers* and Wright,† the other Commissioners of the Board, followed the body to the grave on May 26. Sir John D'Oyly had been created a Baronet on July 27, 1821.

Statistical Reports, Office Hours.

During 1824 the question of establishing communication with Batticaloa *via* Badulla was under consideration, but nothing was done to further this important work until 1832. In the same year Statistical Reports, or as they are now termed Administration Reports, were first called for by the Central Government, and another change was made in the hours of public business, which were finally fixed at from 10 A.M. to 5 P.M. Captain Mylius,‡ Ceylon Rifles, and Major Audain, 16th Regiment, both acted temporarily at Badulla during the absence of Major Martin.

Postage.

By the Government advertisement of December 31, 1825, the following rates of postage were levied on all letters conveyed into or through the Kandyan Provinces :—

	s.	d.
Colombo to Kandy by the new road through Mahara,	0	4½
Veyangoda, and Kadugannawa ...	0	3
Kandy to Badulla ...	0	3½
Do. Alupota ...	0	0½
Badulla to Bintenna ..	0	0½

* Sawers retired from the Public Service in July, 1827, and died in 1849.—H.W.

† Wright went to Jaffna as District Judge and returned to Kandy as Judicial Commissioner. On the abolition of the Board he became District Judge of Kandy, and eventually Auditor-General, and retired in 1846.—H. W.

‡ Alfred Mylius. There were also in the Rifles at this time Theodore Mylius and Rodney Mylius, and in the 16th Regiment George Mylius, all probably sons of Baron Mylius, Provincial Judge of Galle and Mátara, who died in 1807 and was buried in the Dutch Church of Mátara.—H.W.

Divisions and Chiefs in 1826.

The following table shows the divisions and chiefs of the Province in 1826 :—

1. Gampaha and Udukinda ; Dimbulane Dissava, senior.
2. Medakinda and the Bogoda and Rilpola palátas of Yatikinda : Godagedara Dissava.
3. Oya and Horanatota palátas of Yatikinda : Rambukpota Dissava.
4. Kandapalla Korale of Yatikinda : Dambawinne Dissava.
5. Gonibadde Dissava : Kandekumbura.
6. Dissava of Wellassa, excluding Polwatta and Pattipola : Gonigoda Dissava.
7. Polwatta and Pattipola : Rambukpota Dissava.
8. Bintenne : Gonigoda Dissava.
9. Wiyaluwa : Dimbulane Dissava, junior.
10. Head Moorman of Wellassa : Neyna Marikar.

Major Martin was succeeded by Major Audain in 1826, and by Lieut.-Colonel Kelly in 1827, and the latter by Major H. N. Douglas, 78th Regiment, in 1828.*

Rájakáriya.

In this year the inhabitants of Uva employed on roads or other “*rájakáriya*” were allowed fourteen days’ leave of absence to enable them to attend the festival of the Daladá piṅkama in Kandy in the month of June. I presume this was an ordinary occurrence.

Vaccination.

In March, 1829, a regular system of vaccination was established in the Kandyan Provinces.

Miscellaneous Correspondence.

Among the correspondence of this date is a circular from the Chief Secretary to Government transmitting a scheme for a lottery to raise funds to build a library in Kandy. I do not know the ultimate fate of this scheme. I may mention incidentally that the price at which beeswax would be purchased by the Commissariat was fixed at 8*d.* per lb., and that in this year the Agent at Badulla was allowed to catch an elephant for his private use.

Mail Route.

By 1829 the new road from Kandy *viá* Gampola and Ramboda to Nuwara Eliya having been completed, arrangements were made for mails to be conveyed to Badulla by that route and through Fort MacDonald, but it was arranged that the runners were not to be sent by night owing to the

* In 1827 Mr. John Strange Chapman was Hospital Assistant at Badulla, and in 1828 Mr. A. Imlay.—H. W.

number of elephants between Gampola and Nuwara Eliya. The learned George Turnour,* who was in 1830 Revenue Commissioner in Kandy, writes to Major Douglas asking him to afford every assistance to Lieutenant (afterwards Major) Skinner, who is about to be employed in tracing a road from Nuwara Eliya to Fort MacDonald.

A temporary change was made in 1832 in the mail route from Colombo to Badulla, owing to the Governor having taken up his residence at Gampola, arrangements being made for the conveyance of mails from Colombo to Utuwankanda near Kégalle, thence over the hills to Gampola, and from there by the new route to Badulla.

River and Road Communication.

This year was another year of progress. By the order of Council of April 12 compulsory labour was abolished; the survey of the Mahaweli-ganga by Captain Brooke was taken up, and the question of communication was carefully considered. Advantage was taken of an application for leave by Captain Rogers, of the Ceylon Rifles, who was then Agent at Alupota, to order him to report on the feasibility of forming a cart road from Alupota to Batticaloa, and to survey the country in order that Government might be in a position to form an opinion as to whether that route was preferable to the route through the Ridipáné gap near Badulla and through Bintenna, which was strongly advocated by Deputy Quartermaster-General Fraser.

Divisions and Chiefs in 1832.

The following table shows the divisions and chiefs of the Province in 1832 :—†

1. Gampaha and Udukinda : Dimbulane Dissava, senior.
2. Medakinda and the Bogoda and Rilpola palátas of Yatikinda : Godagedara Dissava.
3. Oya and Horanatota palátas of Yatikinda : Rambukpota Dissava.
4. Kandapalla korale : Dambawinne Dissava.
5. Wellassa { Gonigoda Dissava.
6. Bintenna {
7. Wiyaluwa : Dimbulane, junior, Ratemahatmaya.
8. Wellawaya korale : Kandekumbura Ratemahatmaya.
9. Head Moorman of Wellassa : Neyna Marikar.

* Turnour had been Agent of Sabaragamuwa, and became successively Revenue Commissioner, Government Agent at Kandy, and Acting Colonial Secretary. His translation of part of the Maháwansa was published in 1837, and he died at Naples in 1842.—H. W.

† The Medical staff was as follows in 1832 :—Staff Assistant Surgeon, T. Hunter; Sub-Assistant, Vaccine Department, R. Spencer.

The clerical staff was as follows :—First Clerk, Second Clerk, Mudaliyár, Muhandiram, Shroff, and Superintendent of Royal Fields in Bintenna.—H. W.

Grain Tax Commutation.

In 1832 the first commutation of the grain tax was introduced into Uva, and was carried out by Major Douglas. Mr. John Bailey, the then Assistant Agent, thus refers to it in a memorandum written by him in 1858 with reference to the re-commutation of the Badulla District :—

Introduction of Grain. Tax Commutation.—The commutation was introduced into this district in 1832. Previous to that date the tithe was annually assessed and collected by Wibadde Lekamas, a system objectionable, because it opened a door to fraud, and because the revenue was necessarily fluctuating. Mr. Turnour introduced the commutation system with the view both of increasing and of fixing the revenue, as well as of rendering its collection less irksome to the people. Previous to 1832 the net grain revenue of Ouvah amounted only to £538-16-2½. It was supposed that the first commutation would net £1,050, and I believe the estimate was exceeded. As it was a great object to induce the people to pay a fixed rate as well as to obtain a correct register of paddy lands, great inducements were held out to the field owners to commute their tithes. The first commutation was a great step gained, and Mr. Turnour's instructions to the assessors were very judicious and quite sufficiently detailed for the purpose, especially at the introduction of a new system. It was intended that the first commutation should only be in force for two, but it was afterwards extended to three years. The next commutation embraced a period of five years, and was followed by the existing commutation for twenty-one years, which will expire in 1860.

Travelling Allowance and Commission on Revenue.

Major Douglas made an application for travelling allowance in connection with the work of grain tax commutation carried out by him, and pointed out that the Agents in the Kandyan Provinces did not get a commission on the revenue collected at their kachcheries as the Collectors (as they were then styled) in the Maritime Provinces did. The reply was that the matter would be laid before the Secretary of State. No fault seems to have been found with his work, except that he fixed the rate of commutation in Bintenna at too high a rate, as Turnour afterwards pointed out to Rogers, who succeeded Douglas in 1834.* A new era opened for Uva with the eventful rule of this vigorous and capable administrator; but before commencing to deal with "Uva under later British Administration," a fresh epoch which I think may fairly be said to have begun with Rogers, it is as well to deal with the rebellion of 1817, which has only been incidentally referred to in the foregoing chapters.

* Major Douglas became Commander of the Forces in the Kandyan Provinces. A list of the Commissioners of the Kandyan Board, Agents, and Commandants of Badulla will be found in the appendix.—H. W.

CHAPTER VIII.

UVA THE CHIEF SCENE OF THE REBELLION OF 1817.

I HAVE spoken elsewhere, of the isolated independence of Uva, during the reigns of the Kandyan Kings; and it must be remembered that the men of Uva had never felt the yoke of foreign conquerors, either Portuguese or Dutch. Whatever feelings of discontent at the change of rule consequent on the British occupation rankled in the minds both of chiefs and people were strongest in the principality, and it is not to be wondered at that this portion of our newly acquired dominions was the first to display overt acts of rebellion, and that there, too, the rebels were the last to lay down their arms. I do not think that the causes which led to the outbreak can be better described than in the following words of Dr. Davy, who, it must be remembered, arrived in Ceylon not long before the commencement of hostilities (1816), left shortly after order was restored (1820), took part in the campaign, and, above all, published his work in 1821, when the scenes and events he describes were fresh in his memory:—

Between March, 1815, and October, 1817, the Kandyan Provinces remained quite tranquil. The terms of the Convention were strictly adhered to by us; and the chiefs and people seemed contented under our mild and indulgent Government. But these appearances were delusive. Having by our means got rid of a tyrant—having enjoyed a little rest—they seemed to have considered themselves sufficiently refreshed to try their strength, and attempt the expulsion of their benefactors. Circumstances considered, such a desire, however ungrateful, was not unnatural on their part. There was no sympathy between us and them; no one circumstance to draw or bring us together, and innumerable ones of a repulsive nature. The chiefs though less controlled than under the King, and exercising more power in their districts than they ever before ventured to exert, were far from satisfied. Before, no one but the King was above them; now, they were inferior to every civilian in our service—to every officer in our army. Though officially treated with respect, it was only officially; a common soldier passed a proud Kandyan chief with a little attention as he would a fellow of the lowest caste. Thus they considered themselves degraded and shorn of their splendour.

The people in general had similar feelings on this score; at least, the respectable and most considerable portion of the population, viz., the Goewanse part. Ignorant of their distinctions, high caste and low caste were treated alike by most Englishmen who came in contact with them, and undesignedly and unknowingly we offended and provoked them when we least intended it; and particularly in our mode of entering their temples, and in our manner of treating their priests, who require respect amounting almost to adoration; accustomed to the presence of a King in their capital, to the splendour of his court, and

to the complicated arrangements connected with it, they could ill relish the sudden and total abolition of the whole system. The King of Great Britain was to them merely a name; they had no notion of a King ruling over them at a distance of thousands of miles; they had no notion of delegated authority; they wanted a King whom they could see, and before whom they could prostrate and obtain summary justice. These are only a few of the leading circumstances which tended to render the natives averse to us and our Government, and anxious to attempt to throw it off.

Forbes' account is as follows :—

The Kandian leaders were left in possession of their former offices, and the people were governed according to their ancient laws; but the chiefs soon felt that their influence had suffered by submitting to a regular and efficient Government, and that too a foreign one, which as yet they had not learned to respect, and from former examples hoped to overthrow. These were the first stimulants to a desire for change, and the over conciliatory manner in which their headmen were treated by the highest British authorities, not only inspired them with a vain confidence in their importance, but comparing this treatment with that of their late ruler, they came to the conclusion that so glaring a want of dignity could only proceed from conscious deficiency of power. A rebellion was the consequence; it suddenly broke out in October, 1817, and soon after its commencement the influential chiefs, with very few exceptions, were either in open rebellion, in confinement for favouring the rebels, or were only deterred by fear or policy from immediately joining a cause, to which they meant to adhere so soon as anticipated success should enable them to show their zeal, without incurring personal danger or possible confiscation of property. Even Eheylapola, whose wife and family had been destroyed by the dethroned despot, and who had himself declined offices and only requested that he might be styled "The friend of the British Government," was arrested on well grounded suspicion of his fidelity, and his brother-in-law, Kaepitapola,* was the acknowledged leader of the rebels, and the undoubted instigator of their treason. He it was who had employed the Pretender who appeared as King, and was announced as Durra Sawmy, a member of the deposed Royal Family. The first open act of rebellion was the murder of a Moorman in the forest of Welasse, by order of this puppet of a King, the tool of those chiefs who were admitted into the secret. This act was soon followed by the death of Mr. Wilson of the Ceylon Civil Service, who had proceeded to the spot with a small party of military on receiving information of the murder, and some mysterious whisperings of intended treason; he fell by the arrows of the Veddahs, who had been summoned by the chiefs, and were assembled in considerable numbers, and on his death the party retired to Badulla.

The rebellion now spread rapidly; and in less than six months most of those districts which had not already appeared in open insurrection, were secretly organised for revolt, and only awaited the fitting opportunity of joining the rebels. Luckily, the private animosity subsisting between Eheylapola and the first Adikar,† Mollegoda, induced the latter to exert his influence in support of the British supremacy, which he had good reason to identify with his own safety.

* Dissáva of Uva.—H. W.

† Of the Four Kórales.—H. W.

By his influence in the district of the Four Corles, the people there were generally restrained from insurrection, a service of great importance at this period to the British interest, as through that Province lay the principal defiles and mountain passes of the road which led from Colombo to the Kandian capital. A protracted warfare of small military posts established throughout the country, and detached parties in continual motion, pursuing an armed population in a mountainous and wooded country, was naturally productive of considerable loss to the British force; for although few fell by the weapons of the Kandians, exposure and privations proved fatal to many. Driven from their villages, their cocoanut trees cut down, their property and crops destroyed, and unable to till their land, the natives suffered severely from sickness and famine, besides those who fell by the fire of the British troops or suffered execution for their treasonable actions.

Sir Emerson Tennent thus refers to the rebellion :—

The tranquillity which ensued was but transient; before two years the same people who had invited the English as deliverers rose in rebellion to expel them as intruders. Nor is this anomaly, strange as it may seem, without explanation. With the mass of the population the King was less odious than the chiefs who were "the real tyrants of the country;" and as these were still to be maintained in all their dangerous powers, the people, even whilst the cannon were thundering salutes in honour of the victory, exhibited a sullen indifference to the change. The remoteness of Britain rendered its abstract authority unintelligible, and the Kandians were unable to realise the myth for which they had exchanged a visible King. The chiefs themselves soon discovered that their rank failed to command its accustomed homage and obedience; the nice distinctions of caste were unappreciable by the English soldiers, and its prejudices and peculiarities were unconsciously subjected to incessant violations. Two years of the experiment were sufficient to ripen the universal disappointment into an appetite for change. So impatient had all classes become, that uniformity of feeling supplied the place of organisation and without combination or concert nearly the whole kingdom rose simultaneously in arms in the autumn of 1817. An aspirant to the Crown was duly adopted and obeyed; the Dissava of Uva, who had been sent to tranquillise the disturbed districts, placed himself at the head of the insurgents, and Eheylapola, the ardent "friend of the British Government," was seized and expatriated (to Mauritius) for fomenting the rebellion. A guerilla war ensued, in which regular troops, traversing damp forests by jungle tracks and mountain passes, were less distressed by the enemy than by exposure, privation, and disease. For more than ten months discomfiture seemed imminent, and so universal was the conspiracy of the inhabitants, that not a Kandyan leader of any consequence was taken, and not a district was either pacified or subdued.

The following account is summarised from that which appeared in the *Government Gazette* of the day :—

On the 10th September, 1817, Mr. Wilson, who was Assistant Resident at Badulla, hearing of the arrival in Wellassa of a suspicious stranger, sent Hadji Mohandiram, the Chief of the Moors in Wellassa, to apprehend him, but

Hadji was himself taken prisoner* by Butáwe Ratérála* and taken before the stranger, who, it was rumoured, had declared himself King, and was subsequently murdered. When this intelligence reached Badulla, Mr. Wilson set out with a small detachment of troops to ascertain the real circumstances. At Etanawatte he met with an armed party, who demanded a conference. As Wilson advanced to meet them, he was treacherously shot dead with a volley of arrows in cold blood. When the news arrived at Kandy, martial law was immediately proclaimed in the Kandyan Provinces, and a large reward offered for the capture of the Pretender, who was asserted in the Proclamation dated November 8, 1817, to be one Doreswamy, a Malabar who had been expelled from the country after the Convention of 1815. As soon as the account of the capture of Hadji reached Kandy, a detachment of troops under Lieutenant Taylor had been despatched to Bintenna, through which the shortest track from Wellassa to Kandy passes, and when the startling report of Wilson's murder arrived, reinforcements were at once sent to Bintenna under Captain Fraser. Major MacDonald, Commandant at Badulla, marched to co-operate with Captain Fraser, while Mr. Sawers from Kandy took up the civil administration at Badulla with the title of Resident. Colonel Kelly, Commanding the Forces in the Kandyan Provinces, also proceeded to Badulla.

A desultory guerilla warfare ensued, which lasted about ten months. One of the most notable events during the insurrection was the defence of Paranagama by Major MacDonald, with a total force of 80 rank and file, against the rebel Keppetipola Dissáwa with a force of 7,000 or 8,000 men. A new fort was constructed on the spot, which the Commander of the Forces was pleased to name Fort MacDonald, in commemoration of this gallant defence.†

Davy says :—

It would be difficult to give the English reader an accurate idea of the manner in which, during the rebellion, hostilities were carried on on either side. It was a partisan warfare which, from its very nature and circumstances, was severe and irregular, particularly when at its height, and after lenient measures had been tried in vain. When a district rose in rebellion, one or more military posts were established in it, martial law was proclaimed, the dwellings of the resisting inhabitants were burnt, their fruit trees were often cut down, and the country was scoured in every direction by small detachments, who were authorised to put to death all who made opposition or were

* An office corresponding to that of Kórála.—H. W.

† My mother remembers the Major very well and often visited his house in London.—H. W.

found with arms in their hand. The natives, on their part, never met us boldly in the field : they had recourse to stratagem of every kind, and took every possible advantage of the difficult nature of their country and of their minute knowledge of the ground. They would waylay our parties and fire on them from inaccessible heights, or from the ambush of an impenetrable jungle ; they would line the paths through which we had to march with snares of different kinds—such as spring guns and spring bows, deep pits lightly covered over, and armed with thorns, spikes, &c., and in every instance that an opportunity offered they showed no mercy and gave no quarter. There were certain redeeming circumstances occasionally exhibited on which one might dwell with pleasure : traits of heroism amongst our men, and of undaunted courage that has never been exceeded ; and traits of parental attachment amongst the natives, of cool resignation to their fate, that have seldom been surpassed.

One of the traits of heroism among the British soldiers to which Dr. Davy alludes, is more fully described by him in his description of his tour through Uva in another part of his work. His account runs as follows :—

I have more pleasure in noticing another spot, just by the roadside, on a little rising ground, that was pointed out to me as the scene of an act of heroism and feeling of the most noble and disinterested kind which was performed during the height of the rebellion. I shall quote the part of the General Orders in which it was noticed at the time by the Governor, and in which its history and eulogium are happily combined :—"In concluding these orders, it is with feelings no less gratifying that the Commander of the Forces places on record a display of heroism most honourable to the individuals who achieved it, in the instance of Lance-Corporal McLaughlin of the 73rd and a detachment of four rank and file of that regiment, six rank and file (Malays) of the 1st, and six rank and file (Caffirs) of the 2nd Ceylon, when on their march, on the 16th ultimo, from Passera to Badulla.

"This small party was beset about midway by a horde of rebels in a thick jungle, who fired on the detachment from their concealment, killing two soldiers of the Light Infantry of the 73rd (James Sutherland and William Chandler) on the spot, and immediately showing themselves in numbers around this little band of brave soldiers, whom they no doubt considered a certain prey ; but regardless of their menaces, and faithful to their fallen comrades, ten of these gallant men encompassed the dead bodies of their brother soldiers, while Corporal McLaughlin, with the remaining five, fought their way to Badulla at two miles distance, through some hundred Kandyans, to report the situation of the detachment they had left surrounded by so immense and disproportionate a force, in conflict with which they continued for two hours, when, being relieved by a party detached by Major MacDonald under the command of Lieut. Burns of the 83rd Regiment from Badulla, they had the triumph of seeing the insurgents fly before them, and of bringing in the dead bodies of their comrades to be honourably interred." It is a singular circumstance, I may add, that after the generous determination was formed to hazard their lives in so perilous a manner to defend the dead bodies of their companions in arms, not another man was hit by the fire of the enemy, though exposed to it uncovered and stationary in one place

for so long a time. Other actions equally praiseworthy, and almost as noble as this, might be related, performed by our men during the rebellion and it was to such I alluded when I spoke of the redeeming circumstances of the manner in which hostilities were conducted—a manner that seems inseparable from a war of this kind, in which the combat is personal and the passions strongly excited.

Dr. Davy estimates the loss on our side at 1,000 men, while he calculates that, probably, 10,000 natives perished in the course of the rebellion.

The following British Regiments took part in the suppression of the insurrection :—The 19th, 59th, 73rd, 83rd, and 86th, besides the 7th, 15th, and 18th regiments of the H.E.I.C. Native Infantry, and the 1st and 2nd Ceylon Regiments.

A relation of my own, Captain Jones of the 19th, who was Commandant at Batticaloa at the first outbreak of the rebellion, and left that station with reinforcements on October 28, 1817, for Kotabówa, the centre of the disaffected district of Wellassa, fell a victim to the unwholesome climate in the following year. His Commanding Officer, Lieut.-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 Wellasse 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.

A tablet to the memory of this Officer faces the main entrance of St. Peter's Church, Colombo.

The rebel leaders—Kēppetipola, Pilame Taláwé, and Madugala—were captured in the districts of Nuwarakaláwiya and Seven Kórales and beheaded, and by November, 1818, peace had been restored.

During the harassing guerilla warfare, which lasted until November, 1818, when the last embers of the insurrection had died out, civil administration, as such, was, as may be supposed, at a standstill.

The Resident was occupied in gathering intelligence, interviewing spies, arranging for postal communication, and so on ; but to show that Mr. Sawers was not found wanting during this critical time, reference is only necessary to the following extract from "General Orders" issued on November 10, 1818:—

In offering to the gentlemen of the Civil Service in the Kandyan Provinces, whose situations more immediately connect them with the events which have passed, the assurance of his gratitude for their able

support, the Commander of the Forces desires, without at all detracting from the ample merits of others, to indulge his best feelings by expressing his admiration at the distinguished conduct of Simon Sawers, Esq., the 3rd Commissioner, whose duties, voluntarily transferred at the commencement of these troubles to the eastern insurgent Provinces, gave, during the whole period, a wide scope for the exercise of those rare abilities and that firmness of character which are so conspicuous in this most estimable officer of Government.

A testimonial of which Mr. Sawers might well be proud, despite its verbiage.

The same *Gazette* announces that "Mr. Sawers has also returned from Badulla, where his services have been of such essential advantage during the war, to give his assistance at Kandy in making arrangements for an improved system of Government for the Kandyan Provinces in peace."*

During the rebellion fortified posts were established at the following places in Uva :—Passara, Ekeriya, Bintenna, Kotabówa, Alupota, Buttala, Dehiwinna or Himbleatawela, Paranagama or Fort MacDonald, Kalupahana, and Velangahena. When the tappal route through Maturata was interrupted, that through Sabaragamuwa was adopted, but communications with Hambantota through Alupota, Buttala, and Kataragam, and with Batticaloa through Alupota and Kotabówa, were always kept open. The posts at Alupota, Kotabówa, Fort MacDonald, and Himbleatawela, or Ettampitiya, were occupied for some time after the rebellion, and a subordinate civil agency was established at the first-named station. Forbes, himself a military man, has the following apt remarks regarding such military posts. He says :—

Nalande (in the Mátalé District), as a military post, which it was for some years, proved very unhealthy : its small fort occupied the summit of a rocky hillock, and in situation as well as insalubrity too closely resembled many of the military positions which were originally occupied by the British troops in the Kandian Country.....

The idea of the general insalubrity of the climate, of which so much was said at the time that so little was effected by the British power, now proves to have been partly the exaggeration of ignorant timidity, and partly the inexcusable want of ordinary information which led to the selection of stations for troops in places where military strength was unnecessary, but where disease was certain and fatal.

The details of the campaign of 1817–18, if it can be dignified by such a name, are related at great length in the *Government Gazette* of the day, but it must be confessed that they are not interesting reading. They consist, with unvarying regularity, of the burning of villages, the surprise of parties of rebels in caves, the capture and collection of cattle and grain, and so forth. This kind of warfare finds

* And compiling the "Digest of Kandyan Law."—H. W.

no place in military history, properly speaking, but it left indelible marks on the face of the country, for it is partly owing to the stern methods of repression employed during this period, that Uva has been, considering the character of its soil, its climate, and its people, the most backward, the most stagnant, of any portion of Ceylon.

CHAPTER IX.

UVA UNDER LATER BRITISH ADMINISTRATION. (1834-89).

IT is not without purpose that I commence a fresh chapter at this date, under the above heading, as we have now entered upon a new era not only for Uva, but for the whole Island of Ceylon.

Administrative Changes.

In 1832 compulsory labour had been abolished by the Order in Council. The Charter of 1833 had abolished the Courts of Sitting Magistrates and of the Judicial Commissioner and the Revenue Courts, and had established the Supreme Court and the District Courts. The Board of Commissioners for the Kandyan Provinces was also abolished, and the Central Province under a Government Agent was constituted. By the Proclamation of October 1, 1833, the District of Badulla was to consist of the Provinces of Walapané, Wiyaluwa, Udukinda, Medakinda, and Yatikinda of Uva and Pattipola and Polwatta of Wellassa. Two large divisions were detached from Badulla. One of them, Bintenna, was attached to the Eastern Province, and the other, the district of Alupota, consisting of Wellassa and Kandukara, was attached to the Southern Province. Bintenna was restored to the Badulla District in 1837.

In 1834 Captain Rogers was promoted at the age of thirty from the Assistant Agency of Alupota to that of Badulla of the restricted dimensions given above, and he was succeeded at Alupota by Charles Peter Layard, who eventually became Government Agent of the Western Province and retired in 1879.

The Central Province, including the Badulla District, was in charge of the learned George Turnour, who, after serving as Agent of Sabaragamuwa had become Revenue Commissioner of the Kandyan Board, and on its abolition, Government

Agent. The District Court established at Badulla was presided over by the Assistant Agent. The bar at Badulla apparently consisted at this period of one proctor, Henry de Alvis, Mudaliyár, who, according to the Government Almanac, was the only practitioner at Badulla, Nuwara Eliya, and Mátalé, and there was only one Notary in the Badulla District, Mr. S. Landsberger, practising in Badulla, who combined his notarial duties with those of head clerk of the kachchéri. There was also a District Court at Alupota presided over by the Assistant Agent. The members of the bar at Alupota in 1836 were Mr. J. Roelofz and Mr. G. Vandergucht.

Energy of Rogers.

The record of the career of the indefatigable Rogers while at Badulla from his appointment in 1834 until his untimely death in 1845 is, I should imagine, almost unique. For the greater part of the time he was single-handed in Badulla as Commandant, Assistant Agent, and District Judge. He either traced or constructed nearly all the roads in the Province, and framed the estimates for and supervised most of the public works executed during his time; he built most of the resthouses and kept in repair all the Civil and Military buildings in the district, and, single-handed, he carried out the no easy task of arranging the commutation of the grain tax. In the course of his lifetime he shot at the very lowest estimate 1,400 wild elephants; he was killed by lightning in the flower of his manhood, and, marvellous to relate, his very tomb was also struck by lightning.

Grain Tax Commutation.

During the first year of Rogers' tenure of office the second grain tax commutation of Uva was being carried out by assessors, the first commutation having been made in 1832 when Major Douglas was at Badulla. The third, or twenty-one years' commutation was carried out by Rogers himself. I have extracted the following from Mr. Bailey's memorandum on the subject, written in 1858 with reference to the recommutation of the district:—

It was carried out by that most able man Major Rogers, with as much care as was possible in the short time allowed and in absence of any staff beyond a few copyists to make a fair transcript of the registers. That under such circumstances it was completed at all is only one more of the many proofs of Major Rogers' great ability and perseverance. His difficulties were great.

Bailey goes on to relate how deplorable it was that this commutation was fixed by Government for so long a period as 21 years, since the opening of roads and coffee estates

which occurred just after it was completed, failed to bring in to Government any of the increased revenue from the grain tax which would have accrued if the richest parts of the district had not been condemned to remain stationary at a rate far below the tithe.

With regard to the first commutation of 1832 I find a letter from Turnour to Rogers in 1835 stating that in his opinion the rate of commutation adopted in Bintenna by Major Douglas had been too high, and with regard to the second, Turnour asks Rogers to rent the tax of those fields the owners of which refused to commute, and states that he is aware that Walapané had been commuted at too low a rate, but that it had been done advisedly because the district was inaccessible, the soil inferior, and the local amunam did not exceed 5 parrahs. He further urged on his Assistant not to attempt to enforce the new commutation in Uva unless convinced of its moderation. But further information on the subject of the grain tax will be found in the appendix.

Analysis of Soils.

In 1836 Government called upon the various Agents and their Assistants to forward for analysis, at Calcutta, specimens of soils of their districts—one specimen of surface soil, one at a depth of $1\frac{1}{2}$ ft., and one at a depth of 3 ft., but the specimens were not to be taken from the tops of ridges or from the very bottoms of valleys. I do not know what was the result of this.

Roads and Public Works.

I think that Major Rogers is perhaps more distinguished for what he did for Uva in the matter of roads than anything else.

During 1835 he traced the road from Badulla *viâ* Ettampitiya to meet the Nuwara Eliya road at Wilson's Bungalow, and early in 1836 his estimate for the new road was transmitted to Government by Turnour. By October, 1836, the trace was joined with the Nuwara Eliya road and the work of opening the road begun. It was completed in 1839. On December 21, 1836, Turnour wrote to Rogers that Government had decided to purchase and repair the Wilson's Plains bungalow, and asked him to place a soldier in charge and to report on the advisability of moving the tappal station there from Fort MacDonald, which was eventually done. In 1837 the troops vacated Fort MacDonald.

The Governor was anxious that a road to carry the traffic from Uva to Sabaragamuwa, which was daily becoming more important, should be opened from a point near Wilson's Bungalow through the Horton Plains to Galagama; but this route, which was intended to supersede the Idalgashéna track,

was objected to by Rogers and Turnour, and the idea was abandoned and Rogers at once set to work to open a better line of communication *viâ* Idalgashéna. In 1838 Rogers repaired the Horton Plains bungalow and completed a rest-house at Ettampitiya; in 1839 he built a resthouse at Badulla, and a new resthouse at Wilson's Plains was put up by him at the same time; he also repaired the Badulla bridge, which was then I presume a structure of timber. Between July, 1839, and November, 1840, he carried out the third or twenty-one years' commutation already alluded to.

In 1839 some administrative changes took place in Uva which should be mentioned here. The Assistant Agency of Alupota* was abolished, and the district sub-divided, part being handed over to Hambantota, part to Batticaloa, and part to Uva, while in the same year the division of Walapané was taken from Uva and attached to Nuwara Eliya, of which Captain Kelson was then Assistant Agent.

In 1841 Rogers traced and constructed the road from Badulla towards Hambantota *viâ* Ella and Wellawáya, and he also improved what is known as the old Batticaloa road and the lower Badulla road to Kandy, with regard to which marvellous tales are told of the speed at which he used to ride from Badulla to Kandy to enjoy the society of his brother officers at the Kandy mess.

Coffee.

He was chiefly instrumental in opening the route from Badulla to Ratnapura *viâ* Haputalé, which became a necessity owing to the great "boom" in coffee which took place at this time. A very large extent of forest land was being opened with coffee, notably the estates round the base of Namunakula and at Haputalé, Rogers himself being interested in coffee estates both at Badulla and Haputalé.

Rogers as a Sportsman.

As regards Rogers' prowess as a sportsman, there are abundant proofs of his skill and daring as an elephant shot. Hoffmeister, who accompanied Prince Waldemar and Rogers on a trip in Uva, while remarking on the scarcity of tusked elephants, says:—

I was assured of this (scarcity) by Major Rogers, who had killed at least fourteen hundred elephants with his own hand. When, six years ago, he had reached his thirteen hundred he ceased reckoning any longer. His whole house was filled with ivory, for among the

* The courthouse, Assistant Agent's office, the magazine, the Gunners' house, and the lines were sold. The Assistant Agent's house, granary, and native officers' quarters were placed in charge of a caretaker.—H. W.

hosts of the slain more than sixty were tusked elephants. At each door of his verandah stand huge tusks, while, in his dining room every corner is adorned with similar trophies.

I have heard that the side of the Residency grounds at Badulla, which faces the road, was fenced with the heads of elephants slain by this great sportsman.

Hoffmeister thus further alludes to Rogers' adventures while elephant shooting :—

Most fearful adventures indeed has he gone through. On one occasion an infuriated elephant so trampled and crushed him with its feet and trunk, that it was only the depth of the hole into which the latter cast him, that was the means of saving his life. Several of his ribs on the right side were broken by this stamping, which is the usual mode in which an elephant despatches his enemy ; his right arm was also broken in three places, and the shoulder dislocated besides. He has seen two of his fellow-sportsmen by similar treatment perish before his eyes ; he himself, of iron constitution, has escaped with his life, and a fearful revenge indeed has he taken for his defeat in that memorable adventure.

Towards the end of his career Major Rogers was relieved of judicial duties at Badulla. In 1842 Mr. W. G. Forbes was appointed District Judge, and he was succeeded in 1843 by Mr. J. G. Layard.*

In 1843 a rising occurred in Walapané headed by a priest called Chandrajoti. He was speedily captured by Major Rogers, tried for high treason, and executed in Badulla. In the same year Mr. C. R. Buller succeeded Turnour as Government Agent of the Central Province. The following table shows the sub-divisions of the district and the names of the chiefs in 1844. It is taken from the Government Almanac :—

1. Dimboolane Senanayeke Herat Mudianse, Dissave of Gampaha and Udukinda in Ouvah.
2. Rambopota Senewiratne Mudianse, Dissave of Sorenatote, Oye palate, Bogoda, and Rilpole palate of Yatekinda and Pattepole Polwatte of Wellasse.
3. Kadigomowe Ratnayake Mudianse, Dissave of Gombadde.
4. Katugaha Bandare Nayeke Herat Mudianse, Ratemahatmeya of Medakinda and Kandapalle Korles.
5. Bibile Jayesundera Mudianse, Ratemahatmeya of Wellasse.
6. Taldena Samarekon Jayesundera Mudianselage Banda, Ratemahatmeya of Wialoowa and Polwatte.
7. Pusselawe Appuhami, Ratemahatmeya of Bintenne.

The Mahawēdirata, Nikawētiya, and Dambagalla were administered from Batticaloa and governed each by a vidāne.

* The members of the Badulla Bar in 1844 were Mr. W. Vandendriesen, Mr. S. Landsberger, Mr. T. Roelofz, and Mr. M. L. Davidson,—H. W.

Buttala, Buttala Wēdirata, and Kongala Binteṇna were administered from Hambantota, and governed each by a vidāne.

Roads.

To grasp the improvements which had been effected in the roads of Uva by this time reference is necessary to the table of roads in 1819 given above.

By the end of Rogers' time the road from Galle to Kandy had been abandoned and that from Kandy *via* Taldena to Badulla had been vastly improved and a better trace adopted, which shortened the distance. The road from Idalgashēna to Badulla had been improved as well as the one from Badulla to Fort MacDonald, which had been carried on to Nuwara Eliya.

The road from Badulla to Hambantota had been superseded by a better route through Wellawāya, while the following new and good roads had been constructed, which are given in the Government Almanac of 1844 :—

- No. 1.—Road from Nuwara Eliya through Wilson's Bungalow and Ettampitia to Badulla.
- No. 2.—Road from Hambantota to Badulla through Wellawāya and Ella.
- No. 3.—(Not mentioned in the Almanac) Road to Batticaloa through Taldena and Bubula.

Police Courts.

In 1844 Police Courts were established throughout the Island.

Education.

Education had not made much progress, as I find that in 1844 there was only one Government school in the whole of Uva, viz., at Badulla, and that it contained but 36 scholars.

Land Sales and the Coffee Mania.

The activity which began to be exhibited about this time in the purchase of Crown lands calls for attention, as it was fraught with grave consequences for Uva, good as well as bad.

The sales of Crown land in Uva, which had been practically nil, were considerable in the year 1841 when, according to the Almanac of that year, 6,426 acres 1 rood 1 perch of Crown land were sold. The large purchasers were :—

		A.	R.	P.
Mr. W. Reid	...	1,132	1	0
Messrs. Gibson, Read, Davidson, & Co.	...	3,507	2	6
Captain T. W. Rogers	...	590	0	15

This was the commencement of the coffee enterprise in Uva.

Among the earliest estates opened were Beḍḍégama or Spring Valley by Sir William Reid, Kottagoda by Dr. Galland, Staff Surgeon at Badulla, Gowarakelle, Nahavila, Weywel-hena, Cannawarelle, and Dikbedde or Eṭṭampitiya for the firm of Gibson, Read, Davidson & Co., of Colombo, and Wewessa and Debedde by Dr. Sortain.

In 1842, 556 acres 3 roods and 20 perches, and in 1843 460 acres 2 roods and 7 perches, are the figures for land sales, while in 1847 only 46 acres 1 rood, in 1848 13 perches, and in 1849 nil, are the figures given in the Government Almanac.

The coffee mania is best described in the words of Sir Emerson Tennent :—

The coffee mania was at its climax in 1845. The Governor and Council, the Military, the Judges, the Clergy, and one-half the Civil Servants penetrated the hills and became purchasers of Crown lands. In the midst of these visions of riches a crash suddenly came which awoke its victims to the reality of ruin. The financial explosion of 1845 in Great Britain speedily extended its destructive influence to Ceylon ; remittances ceased, prices fell, credit failed, and the first announcement on the subsidence of turmoil was the doom of protection. The consternation thus produced in Ceylon was proportionate to the extravagance of the hopes that were blasted ; estates were forced into the market and madly sold off for a twentieth part of the outlay incurred in forming them. Two estates in Badulla, which had cost £10,000, were sold for £350 and the Hindugalla plantation, which cost £10,000, produced £500.

Stagnation from 1845 to 1855.

So far as Uva was concerned progress was at a standstill, as it was all over Ceylon, during the reigns of Lord Torrington and Sir George Anderson, and there is almost a blank in the history of Uva from the year 1845 to 1855.

Death of Rogers.

Major Rogers was killed by lightning on 7th June, 1845, at the age of 41, after having served in Badulla for some eleven years.

He and the Government Agent of Kandy, Mr. Buller, and others having sought shelter from a thunderstorm at Haputalé, Rogers stepped into the porch to see if there were any signs of abatement, when he was killed by the fatal flash. He was buried in Nuwara Eliya. In St. Paul's Church at Kandy a sculptured tablet in his memory is to be seen ; the sculpture represents a palm tree struck by lightning, and the inscription runs :—

Lo, these are parts of His ways, but the thunder of His power who can understand?—Job XXVI., 14.

In Memory of

MAJOR THOMAS WILLIAM ROGERS

Of Her Majesty's Ceylon Rifle Regiment, and many years Assistant Government Agent of Badulla.

This tablet was erected by his brother officers and numerous friends of all ranks, professions, and occupations in or connected with the Island of Ceylon, in testimony of their respect and regard for his integrity as a man, his ability as a public servant, his gallantry as a soldier, and his amiable qualities as a friend.

He was stricken to death by lightning at the Haputalé Pass bungalow on Saturday, 7th June, 1845. Aged 41 years.

“In the midst of life we are in death.”

Major Rogers was succeeded at Badulla by Mr. G. R. Mercer, who was promoted, like his predecessor, from Alupota. The office of Commandant was now finally separated from that of Assistant Agent. Mr. Mercer acted as Assistant Agent and District Judge until the arrival of Mr. T. L. Gibson in 1846, when he was relieved by the latter of all judicial work. Mr. Mercer remained in Badulla only two years.

Burning of the Government Offices.

On October 3, 1845, the old kachchéri and court buildings were burnt down. There are good reasons for thinking that this was the work of an incendiary, as a clerk from the Auditor-General's office was on his way to Badulla to inquire into some suspected defalcations at the kachchéri.

Mr. Mercer improved the lower street and some of the cross streets of Badulla, and formed them into public thoroughfares.

In 1847 the divisions of Buttala, Buttala Wēdirata, and Kongala Bintenna, which had formed part of the old Alupota District, and which had been separated from Hambantota and restored to Badulla, were recommuted for a period of five years. Mr. Mercer was succeeded at Badulla by Mr. Kenneth Mackenzie, who acted from 20th August, 1847, and was confirmed as Assistant Agent on January 11, 1850, Mr. Mercer retiring on pension at the end of 1849. Mr. Mackenzie acted at Badulla only two years from 1847.

Warlike Symptoms.

In 1848 great discontent was caused by the newly-introduced Ordinances requiring the licensing of firearms and compulsory labour on the public thoroughfares. Owing to the rising of the Kandyans elsewhere the garrison of Badulla was strengthened, but no outbreak occurred in Uva.

On October 14, 1849, Mr. Mackenzie left Badulla to act as Assistant Colonial Secretary in Colombo.

As we have now arrived at times the principal actors in which are still living, I think it best to confine myself henceforward, as far as possible, to a mere recital of the administrative changes and measures of utility which have been carried out in Uva from 1850 to 1890.

Mr. Mackenzie was succeeded by Mr. Edward Rawdon Power, who had been acting as District Judge from October 21, 1849. He was confirmed as Assistant Agent on February 1, 1851, and left Badulla for the post of Acting Assistant Colonial Secretary on June 16, 1851. He became Government Agent of the Central Province and is still living on pension.

The following table shows the sub-divisions of Uva and the names of the chiefs in 1851 after the restoration of the Alupota district to Uva. I have retained the original spelling:—

1. Rambokpotte Senewiratne Mudianse, Dissava of Badulopango Sorenatota Palate, Rilpolle, Bogoda, Oyepalate, Passere Corle, and Pattepole Corle.

2. Rambokpotte Senewiratne Mudianselagey Bandar, Rattamahatmeya of Wellewaye, Kandohere, Bottele, Bottele Wediratte, Mawediratte, Deyannegampaha, Cambelwelle Palate, and Kongala Bintenne.

3. Dawettottewelle Herat Mudianselagey Banda, Rattamahatmeya of Yattepalate, Udepalata, Dambewinne palata, Dehewinne, and Kanda-palle Corles.

4. Bibiley Jayesundere Mudianselagey Banda, Rattamahatmeya of Wellasse Dambegolla and Nickewatte palate.

5. Taldenne Samerekoon Mudianselagey Banda, Rattamahatmeya of Gampaha, Wealowe and Polwatte.

6. William Perera, Rattamahatmeya of Bintenna.

Mr. Power was succeeded by Mr. P. W. Braybrooke, until whose arrival Mr. W. W. Hume acted temporarily as Assistant Agent and District Judge from June 16 till July 21st, 1851. Mr. Braybrooke acted in both capacities until November 1, 1852, when he was confirmed as Assistant Agent. He remained in Badulla until 1854.

In 1852 the divisions of Buttala, Buttala Wedirata, and Kongala Bintenna were again commuted at reduced rates.

The Government Almanac for 1854 shows the then state of the road from Colombo to Badulla by Ratnapura and Balangoda, which was in a few years to be Uva's most important outlet, thus—

Colombo to Minaripettia 45 miles, good carriage road.

"	Balangoda	82	"	good bridle road in course of being made a carriage road.
"	Naulla	125	"	bridle road.
"	Badulla	135	"	—

And in the same Almanac another road appears for the first time, viz., one from Badulla through Dikwella, Madulla, and Nildandahéna to Kandy, merely a bridle road, only the first two miles out of Kandy being passable for carts.

Education.

Education still shows very little signs of progress in Uva. There were in 1852 only 4 Government schools in Uva, all of them in Badulla. There were no village vernacular schools and no mission schools.

Mr. Braybrooke left Badulla for the post of Acting Assistant Colonial Secretary on February 16, 1854; he was confirmed there in 1855, and in 1858 was appointed to act as Government Agent of the Central Province, in which post he was confirmed on May 1, 1860. He retired in 1869 with a well-earned reputation as an able administrator with a great knowledge of the Kandyan people and their character.

Mr. F. B. Templer acted temporarily as Assistant Agent and District Judge from February 16 to March 1, 1854, when Mr. John Bailey arrived in Badulla and was appointed to act in the dual capacity. He was relieved of judicial work by Mr. E. H. Burrows on June 1, 1855. The members of the Badulla bar at this time were Messrs. W. Vanderriesen, E. J. Gerlits, and C. L. Ferdinands, who eventually rose to be Solicitor-General and District Judge of Colombo, and who died in 1891 on the journey to England on leave.

The sluggish rule of Sir George Anderson terminated early in 1855, and another brighter era began in Ceylon with the arrival of Sir Henry Ward in May, 1855.

On August 1, 1855, Mr. Bailey was confirmed as Assistant Agent of Badulla. He married a daughter of Sir H. Ward.

The blank in the history of Uva from the death of Major Rogers until the arrival of Mr. Bailey is explained by a reference to the return of revenue and expenditure of Ceylon from 1845 to 1855. The revenue of 1845 was higher than any previous year since 1822; then it declined and remained stationary till 1855, when there was a rebound and a continued increase until 1878. How this was connected with the fluctuation in the staple enterprise of the Colony has been abundantly demonstrated and is thoroughly recognised. So far as Uva is concerned a brighter epoch commences in 1855.

Irrigation.

Bailey turned his attention very largely to agricultural matters, and his minutes on the Commutation of the Badulla District and on Irrigation are considered valuable State papers. In Badulla itself he restored the three royal water-courses and paved the way for the water supply and fountain.

Burning of the Bazaar.

In 1857 the bazaar at Badulla was burnt down, but by the aid of a loan from Government and Bailey's active co-operation it was rebuilt on a regular and permanent plan.

During his term of office a new jail was built in Badulla, and he constructed the semi-circular road called Bailey road after his name.

St. Mark's Church.

St. Mark's Church in Badulla, built in memory of Major Rogers and completed in Mr. Braybrooke's time, was consecrated by Bishop Chapman in the time of Bailey, who was offended because the Bishop wrote to him informally, regarding his intended visit to Badulla, whereas Bailey thought he should have communicated with him officially through the Government Agent of Kandy.

The Kandy Railway.

In 1858 Sir Henry Ward cut the first sod of the line of Railway from Colombo to Kandy, although the construction of the line was not taken in hand until some years after—a line destined to penetrate to Uva after very many years delay.

Bailey was promoted from Badulla to the post of Assistant Colonial Secretary on May 1, 1858, in succession to Mr. Braybrooke, who was appointed to the Agency of the Central Province, but he did not long survive, though his memory is green in Uva, where he worked so much benefit to the district.

He was succeeded by Mr. Frederick Layard, who obtained the confirmed appointment on May 1, 1860. The office of District Judge had now been finally separated from that of Assistant Agent, and was successively filled by Messrs. E. H. Burrows, L. Liesching, R. W. T. Morris, and A. Y. Adams.

The Telegraph Line.

The year 1858 is notable on account of the opening of the first telegraph line in Ceylon from Colombo to Galle, the line being shortly afterwards extended to Kandy, and thence to Mannâr and across to the Continent of India.

Land Sales.

In this year an extent of 3,805 acres of Crown land was sold in the Badulla District, mostly for coffee planting, and in 1859 3,366 acres was sold.

Education.

Some more vigorous steps were taken to spread vernacular education in Uva. I find that according to the Government

Almanac for 1860, vernacular boys' schools were open at Fort MacDonald, Wilson's Bungalow, Passara, and Kumbalwela in addition to two schools in Badulla.

Death of Sir H. Ward.

In 1860 Ceylon lost the Island's great Governor, Sir H. Ward, who was appointed Governor of Madras, where he died of cholera.

Mr. Adams, who had been acting as District Judge, acted temporarily as Assistant Agent from April 1, 1861. He had married another daughter of Sir Henry Ward. Interesting reports on the subject of Irrigation in Uva by himself and his successors, Mr. Mooyaart and Mr. Hume, are to be found in the report of the Committee on Irrigation, which is printed in the volume of Sessional Papers for 1867.

The Members of the Bar in 1861 were Messrs. E. J. Gerlits, E. Kats, P. M. J. Ondaatje, G. H. Oorloff, and W. H. Andree.

The following were the divisions and chiefs of Uva in 1861 :—

1. Udukinda division, comprising Udalapata, Dambawinnepalata, Mahapalata, Dehiwinnepalata, Yatipalata, and Gampaha—Divitotawela Ratemahatmeya.
2. Kumbalwelapalata, Bogodapalata, Rilpolapalata, Badulla, Passara, and Pattipola—Rambukpota, Ratemahatmeya.
3. Wellasse division, comprising Wegampattu, Medagampattu, Nilgala, Nikawetiya, Tambagalla, and Mahawedirata—Godagedara Ratemahatmeya.
4. Buttala division, comprising Kandukara korale, Buttala Buttala Wedirata, and Deiyannegampaha—Bibile Ratemahatmeya.
5. Wellawaya division, comprising Wellawaya and Kandapalla Korales, Sittrama, and Kongala Bintenna—Dambawinne Ratemahatmeya.
6. Wiyaluwa division, comprising Wiyaluwa Korale, Soranatotalapalata, and Oyapalata—Hewelwala Ratemahatmeya.
7. Bintenna division, comprising Bintenna Korale, Palwatte Korale and Aralupitiya Korale—Dambawela Ratemahatmeya.

Mr. Adams was succeeded by Mr. H. S. O. Russell, who acted from August, 1861, till October, 1862, when he left for Puttalam, and Mr. H. Mooyaart obtained the confirmed appointment at Badulla on October 1, 1862.

Banking.

In 1863 the Oriental Bank Corporation opened a branch Bank in Badulla.

Mr. W. W. Hume was appointed to act on August 16, 1864.

In 1865 the fixed appointment was conferred on the late Sir William Cairns, who, however, never assumed duties at Badulla.

The Ratnapura-Batticaloa Road.

Sir Hercules Robinson, who had succeeded to the Government of the Island in March, 1865, visited Badulla and Haputalé shortly after he arrived, and was present at the opening of the Ratnapura-Haputalé road, which had been adopted as the outlet for Uva after considerable discussion. During the Assistant Agency of Mr. Sharpe, who was appointed to act at Badulla on March 1, 1867, this road, which had been carried on from Haputalé through Bandárawela to Badulla, was continued through Passara and Lunugala, away towards Batticaloa.

The Badulla bridge, which carries the road over the Badulla-oya just beyond the town, was opened in 1867. Its span is 140 ft., and its cost was £5,000.

In this year the Administration Reports were printed for the first time.

In the report on the Badulla District for that year Mr. Sharpe pointed out that by the Proclamation of November 21, 1828, the chiefs were exempted from the payment of the paddy tithe on their lands, but that this privilege had been in abeyance. From the following year they were admitted to the benefits of this privilege. In the year 1867 the revenue of the Badulla District was £13,011, in 1868 £16,287, and in 1869 £16,933.

In 1867 the garrison was withdrawn from Badulla. In 1868 Dr. Davy died.

In 1869 the grant-in-aid road from Kalupahána was completed as far as the Lémastota bridge in the direction of Welláwaya, a branch of the Oriental Bank was opened at Haldummulla, and the Police Court at Haputalé transferred to the latter place.

In the same year the Paddy Cultivation Ordinance was passed; the restoration of the Horabora and Kudáwewa tanks in Bintenna, conceived by Bailey, whom Mr. Sharpe calls "the originator of almost all that has been done in our time for the regeneration of Uva," was completed; the fountain in Badulla was erected and water laid on from the Alut-çla. The present old hospital was also finished in this year, a building having been converted for the purpose, and the Haputalé Church was built.

Mr. Braybrooke left Kandy on September 15, 1869, and was succeeded by Mr. H. S. O. Russell. Another wave of prosperity was now passing over Ceylon; the revenue of the Badulla District rose from £16,933 in 1869, to £22,736 in 1870, and to £28,763 in 1871, of which latter amount, however, no less than £13,353 was realised by the sale of Crown land. Mr. Sharpe went on leave in July, 1871, and

Mr. G. W. Paterson obtained the acting appointment. In this year the Village Communities Ordinance was passed, the paddy tax of the district was recommuted, and the Batticaloa road completed as far as the Uva boundary.

The census taken at this date showed a total population for the district of 113,243, of whom 15,693 were immigrants.

In 1872, in March of which year Mr. (afterwards Sir) W. H. Gregory assumed office as Governor, the revenue fell to Rs. 205,842 (the decimal currency having been introduced in this year) the land sales being inconsiderable, while in 1873 it rose to Rs. 509,764, of which land sales contributed Rs. 325,450. A new resthouse was built in Badulla in 1872, and the agitation commenced for the extension of the railway to Uva. From July to November 10, 1872, on the death of Mr. Russell, the acting appointment of Government Agent of Kandy was held by Mr. (late Sir) John Frederick Dickson, who was succeeded on the latter date by Mr. John Parsons. At Badulla from June 9, 1873, to April 27, 1874, when Mr. Sharpe returned, the acting appointment was held by Mr. G. S. Williams. The Ceylon Rifles were disbanded in 1873.

In 1874 a new resthouse was erected at Lunugala, and those at Wilson's Bungalow and Bandárawela were taken in hand. The revenue for this year was Rs. 221,901, for 1875 Rs. 294,155, and for 1876 Rs. 345,727.

In 1875 an attempt was made to protect the forests of the district by the appointment of the Superintendent of Minor Roads as Supervisor of Forests, but although some check was put on depredations of timber the arrangement was not altogether satisfactory. In the same year the Telegraph line was extended to Badulla. In 1876 new resthouses were finished at Passara, Ettampitiya, and Bandárawela, and progress made with less pretentious buildings at Bibilé, Ekiri-yankumbura, and Ella.

In 1877, in which year Sir James Longden succeeded Sir William Gregory, the revenue was Rs. 683,256, of which Rs. 209,130 was realised by the sale of land at Monarágala, an isolated hill on the borders of Wellassa and Buttala. This hill is mentioned in the *Maháwansa*, and it is locally revered as containing a "Sripáda," or figure of Buddha's foot, cut in imitation of that on Adam's Peak by King Kawantissa about 200 B.C.

On February 1, 1878, Mr. King began to act at Badulla under Mr. F. B. Templer, who succeeded to the Agency of the Province on the death of Mr. Parsons in the same year.

Scarcity.

The revenue for 1878 was only Rs. 336,999, and the year was marked by considerable scarcity of food in Uva, particularly

in Bintenna, where the raising of the bund of the Kudawewa tank was started as a relief work for the distressed inhabitants. This distress continued throughout all the low-lying koralés, but in 1879 there was a rise in the revenue, which reached Rs. 537,692, of which Rs. 339,445 was due to sales of land.

A Local Board was established at Badulla in the beginning of 1879.

In 1880 the revenue again declined, the figures being Rs. 439,351, of which no less than Rs. 227,317 was contributed by land sales. On June 4, 1881, Mr. H. H. Cameron was appointed to act at Badulla, and there was again a considerable fall in the revenue. In this year the Sudupánawela anicut in Wellawáya, and Këndela anicut near Badulla were restored and considerable improvements in matters of sanitation carried out in the town by the Local Board.

In 1882 there was a further fall in the revenue, but the year was again marked by progress and improvement in the capital of the District. The present racecourse and gardens were acquired from private parties by the exchange of Crown fields, and a slaughter-house was erected by the Local Board.

In June Mr. Dickson assumed charge of the Central Province *vice* Mr. F. B. Templer who retired. His determined efforts to collect arrears of land revenue in all the districts of the Province, and especially in Uva, were marked by conspicuous success financially, but as the methods employed have been recently the subject of much controversy I shall not dwell upon them. The revenue collected in Badulla in 1883 amounted to Rs. 267,409, as against Rs. 260,211 in 1882.

The year was marked by distress in Udukinda, coffee in the native gardens having totally failed and the general depression which began in 1878 having overtaken Uva, which was the last of the coffee districts to succumb to leaf disease. An important bridle road on a cart road trace through Uda Pusselláwa and a bridle road from Passara to Madulsima were taken in hand. In the last month of the year Sir Arthur Gordon assumed the administration of Ceylon, while at Badulla Mr. King had returned and relieved Mr. Cameron in May.

In 1884 the revenue of Uva fell to Rs. 249,203. The year was marked by an unusual drought, even the large tanks in Bintenna being completely dried up and large number of wild animals, such as buffaloes, elk, and pig, died of murrain. A considerable number of useful minor works were carried out and a scheme for supplying drinking water to the town of Badulla from a hill above the station near Judge's Hill was completed.

The Oriental Bank failure occurred in May, but there was no disturbance in Badulla. Mr. Dickson, in his Administration Report for 1884, ably advocated the construction of a direct narrow gauge railway from Kandy to Badulla instead of the proposed extension to Haputalé, but his views were not adopted. In September Mr. Dickson was promoted to the office of Acting Colonial Secretary, and was succeeded at Kandy by Mr. P. A. Templer, son of Mr. F. B. Templer. On September 5 the Badulla Planters' Association for the districts of Badulla, Madulsima, and Monarágala was formed.

In 1885 there was still a decline in the revenue, but the exact figures are not available as the arrack rents of Uva were sold at the Kandy Kachchéri, and there was a severe drought and considerable scarcity in Wellassa. Some minor irrigation works were completed during the year.

In September Mr. Dickson was promoted to the post of Colonial Secretary at Singapore, and was again succeeded temporarily by Mr. P. A. Templer.

Proclamation of the Province.

By the Proclamation of February 1, 1886, the District of Badulla was severed from the Central Province and erected into a separate agency with Mr. Æ. A. King as the first Government Agent of the Province of Uva. The inauguration of the new Province was conducted in the presence of the Governor, Sir Arthur Gordon, and a large assemblage of Europeans and natives with great ceremony and amid universal rejoicings.*

The principal public works carried out during the year were the building of a new hospital at Lunugala, the construction of a bridle road from Haputalé towards the Railway terminus at Nānu-oya, and of the Town Hall in Badulla. The revenue for the year was Rs. 173,566.

In 1887 there was a slight increase in the revenue, which amounted to Rs. 177,162. The cart road from Wellawāya and towards Monarágala was taken in hand and a good many useful irrigation works of a minor character were carried out. The Grain Tax Ordinance of 1878 was brought into force in some parts of the Province for the first time.

On February 4, 1888, Mr. F. C. Fisher was appointed to the acting agency at Badulla, and was confirmed in the appointment on March 1, 1889.

The total revenue for 1888 shows a small but steady increase, the figures being Rs. 184,261.

* The Proclamation constituting the Province of Uva is given in the Appendix.—H. W.

A scheme for the establishment of Field Hospitals in the low-lying and unhealthy portions of the Province was formulated in this year, and the long delayed railway extension to Haputalé was at last sanctioned. With this measure of relief to a Province which has always suffered from its extreme isolation and difficulty of communication, I think it is fitting to bring to a close this resumé of the British Administration of Uva. The contrast between Uva past and present, which it has been the object of these pages to depict, points to increased prosperity and progress for Uva in the future.

CHAPTER X.

THE TOWN OF BADULLA.

THE town of Badulla, the capital of Uva, is usually approached by the traveller from the Nuwara Eliya side, and the scenery which meets the gaze as one crosses the dividing ridge is thus forcibly depicted by Sir Samuel Baker in his "Eight Years in Ceylon":—

The features of this country are totally distinct from any other portion of Ceylon. A magnificent view extends as far as the horizon, of undulating open grass land, diversified by the rich crops of paddy which are grown in each of the innumerable small valleys formed by the undulations of the ground. Not a tree is to be seen except the low brushwood, which is scantily distributed upon its surface. We emerge suddenly from the forest-covered mountains of Nuwara Eliya, and from a lofty point on the high road to Badulla we look down upon the splendid panorama stretched upon the waving sea beneath our feet. The road upon which we stand is scarped out of the mountain side; the forest has ceased, dying off gradually into isolated patches, and long ribbon-like strips on the sides of the mountain, upon which rich grass is growing in vivid contrast to the rank and coarse herbage of Nuwara Eliya, distant only five miles. Descending until we reach Wilson's Plain, nine miles from Nuwara Eliya, we arrive in the District of Ouva, as much like the Sussex Downs as any place to which it can be compared.

The earliest description of the town of Badulla is, so far as I am aware, that given by Davy in his account of his tour in Uva in 1819. He says:—

From Himbleatwelle* to Badulla, distant eight miles, there is almost one continued descent, which in many places is steep and difficult. Badulla is the principal station of Ouva; it is the residence of the

* Near Ettampitiya.—H. W.

Agent of Government, and the headquarters of the Officer Commanding the District. Is situated on a gently rising ground, about 2,100 feet above the level of the sea,* in an extensive valley, bounded by lofty mountains, and watered by the Badulla-oya, a considerable stream that runs sluggishly and tortuously along, and almost surrounds the station. The valley of Badulla is in that part of Ouva called the Yattikinda, or lower portion, in contradistinction to the Oudakinda, the upper, and the Meddakinda, the middle division. The character of this part of the country is different from that already described : its valleys are more expanded and prolonged ; its hills, or rather mountains, run more in ridges, and there is not the same scarcity of wood. Badulla itself is an inconsiderable place ; its only fortification is a small star-fort, in which the Commandant resides in an old Singhalese house, which was formerly a royal palace. The buildings are few, and confined chiefly to officers' quarters of a very humble description, a barrack for European troops, a good hospital, a native cantonment, and a small bazaar. There are, besides, a dewale dedicated to the Kattaragam god, and a wihare, the dágoba attached to which is of large size. The chief ornaments of Badulla are its fine trees and its rich and extensive paddy fields. Here, for the first time since I had been to Ouva, I saw the cocoanut tree : it appeared to flourish, at least in the temple grounds, where it was protected ; elsewhere it was emblematic of the state of the country—without fruit, which had been prematurely plucked by the hungry people, and often without leaves, presenting a miserable appearance. The jakfruit tree is abundant, and in many instances it has attained a gigantic size. The paddy fields are the property of Government ; very many of them were in cultivation, and, being covered with a young crop beautifully green, they were a most agreeable sight. As a station little can be said in favour of Badulla ; and, were it not for its rich valley, it would probably be deserted. It is said hardly to admit of defence, and being so centrically situated amongst the mountains, communication with it is difficult, and the transport of supplies to it tedious and expensive.

There is another description of Badulla in 1844, when Rogers was Agent, which is well worth quotation. It is from a translation of the Journal kept by Dr. Hoffmeister, who accompanied Prince Waldemar of Prussia to Ceylon in that year. He describes his journey down from Nuwara Eliya and descent into the "lovely valley of Badulla," and then goes on :—

Badulla, situated in a very charming open valley, and surrounded by tall and majestic cocoanut trees, was a most welcome retreat for travellers wearied with the severe exertions of a twenty-five miles' ride over difficult mountain paths. The town itself is small and neat, consisting of two broad streets which cross each other, and seem to stand in the midst of a pleasant garden. The houses are of one story, built of bamboos and covered with the leaves of the cocoanut trees ; each house has but three walls, the fourth side being open and serving at

* At Badulla, on the 23rd of March, at 10 A.M., the barometer was 28.05 ; the thermometer, attached and free, the same—viz., 73.

once for door, window, and shop. At the extremity of one of the streets of the town a most enchanting landscape opens upon one: lofty mountains in the background—a glorious forest of tall cocoanut trees, of areca, and of palmyrah palms close to the outskirts of the town; the underwood beneath the deep shade of their thick bowering foliage consisting of various blossoming shrubs—their lovely flowers for the most part white, and of an Oleander-like form, breathing celestial perfumes, and large convolvuluses, white or of a deep blue, twining high into the air round all the branches, and, not to be forgotten, the elegant *Carica Papaya* (Papaw tree) with its crown of spreading sinuated leaves—rising among orange trees of every sort, with their shining foliage, and their tempting fruit.

Sir Emerson Tennent gives a brief description of the town as it appeared at the time of his visit to Uva in 1846 :—

Badulla, the capital of the principality, lies in a valley, on one side of which rises the mountain of Namooone-koole, whose summit is nearly 7,000 feet high. No scene in nature can be more peaceful and lovely, but the valley has been so often desolated by war, that nothing remains of the ancient city except its gloomy temples and the vestiges of a ruined *dágoba*.

The British have converted an ancient residence of the Prince of Oovah into a fort, defended by earthworks; and the modern town in the activity of its bazaars and the comfort and order of its dwellings, generally surrounded by gardens of cocoanuts, coffee, and tobacco, attests the growing prosperity and contentment of the district. (Emerson Tennent, p. 267.)

Badulla is encircled on three sides by the Badulla-Oya, which is spanned by an iron bridge erected in 1867, during the formation of the Batticaloa road. This river, which is tapped by the three irrigation *elas* which water the paddy fields of Badulla, escapes through a narrow gorge forming the exquisite Dumphinda Falls, and eventually finds its way through the valley to which it gives its name into the Mahaweli-ganga.

The most conspicuous objects which meet the eye of a visitor on entering Badulla from the Nuwara Eliya side are Judge's Hill and Bungalow on the right-hand side, and on the left the new Hospital and the Market. The former has been built to supersede the old hospital, a mean and unsuitable building, formerly a coffee store, which was hidden away in a hollow on the right-hand side below Judge's Hill. The Market is altogether a new undertaking, Badulla having been hitherto without that great desideratum, a good public market. Between these two buildings stands the school-room of the Wesleyan Mission, a little further on, on the same side, are the Police Barracks and the Kachchéri and Court-house buildings, which occupy the site of the old Fort on the top of the hill, while the avenue of Inga Sáman trees, which afford a most grateful shade, adds great charm to this approach to a town unsurpassed in picturequeness.

Below the Kachchéri stands the recently erected Ambalam, and the Monolith with its inscription hitherto imperfectly deciphered, commemorating the formation of the Horabora Tank, as well as a portion of an old stone sluice brought from the same place ; while at the junction of the old Kandy road and the Nuwara Eliya road, and facing one of the carefully tended esplanades, which, to my mind, form one of the chief beauties of Badulla, stands the Resthouse.

To the left of the Resthouse and at the foot of the old ramparts is St. Mark's Church, which was completed in 1854. This little building was erected by public subscriptions raised by persons of all creeds in memory of Major Rogers. A simple inscription on a tablet on the wall of the church relates the fact :—

A. D. 1845.

This Church was erected to the honor of God, in Memory of THOMAS WILLIAM ROGERS, Major of the Ceylon Rifle Regiment, Assistant Government Agent, and District Judge of Badulla, by all classes of his people, friends, and admirers. He was killed by lightning at Haputalé, June 7th, 1845.

Aged 41.

“In the midst of life we are in death.”

The church, which has been recently enlarged by the addition of transepts, stands at the head of a small square esplanade. On the left are the Parsonage and Church of England schools, and the branch bank of the New Oriental Bank Corporation. At the other end are the Roman Catholic Church and schools, and the jail, which was built on the site of an old Royal granary. Behind the jail, and between it and the Badulla-oya, lies a large open space, formerly paddy fields, but converted of late years into a race-course. This course was much improved and enlarged in 1889, and a grandstand was added, while in 1890 an artificial lake was formed in the centre of it, and a new cricket ground made in front of the grandstand.

To the north lies the Experimental Gardens, managed as a branch of the Botanical Gardens of Péradeniya and Hakgala. These gardens have not been established long enough to make very much show yet, but in years to come there is no doubt that they will add to the many existing attractions of Badulla.

The two main thoroughfares of Badulla are Lower street—a continuation of the Batticaloa road—at the extremity of which is the Bank of Uva, and the fine Boulevard leading past the Resthouse and the Residency.

After passing the Resthouse on the left, the fountain put up during the Agency of Mr. Sharpe attracts the attention. To the right is the house now occupied by the Provincial Engineer, but formerly Officer's quarters, while the adjoining Public Works office was once a hospital. Below the office, and furnished with water power by one of the irrigation streams already mentioned, is the workshop of the Public Works Department, which employs a large number of hands, and displays a scene of incessant activity, especially at the present time, when numerous public works for the benefit of the Province are in hand. This workshop is at all times well worth a visit.

The next house, standing in extensive grounds, and shaded by noble trees, is the Residency, the official dwelling of the Government Agent of the Province. The entrance and grounds have been much improved during the last two years. Until 1889, when it was demolished as an eye-sore, there stood opposite the Residency gates a mean little building used as a Library and Reading Room. This used to be the dead-house of the old hospital. The other small building which was pulled down at the same time, and which was used as an armoury when the Volunteer Force flourished in Badulla, is said to have been a portion of the old quarters of the District Judge. Next to it, and behind the tennis court, is the Katragama Déwálé, a picturesque building covered with quaint paintings and surrounded by a wall of the type familiar in Kandy.

The old Kachchéri and Court-house used to occupy the ground adjoining. They were mean thatched buildings, as also was the old Residency which was opposite to them on the site of the present house. They were burnt down in 1845.

At the end of the Residency grounds is the Town Hall, which was built in 1886, but has since been much improved, and, indeed, altered beyond recognition. The books and papers belonging to the Library were removed to the Town Hall when the old Library was demolished. The Town Hall possesses a small stage, and is used for dances and concerts. Public meetings are held there, and notably the meetings of the Badulla Planters' Association.

The mean and unsightly native bazaar was destroyed by fire in 1857, and with Government aid more durable buildings were erected, and the streets laid out on an uniform system.

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A Local Board was established in Badulla in 1878, and much has been done to improve the appearance of the town, which, in the old days, was simply a mass of boutiques scattered about a coffee garden into which the air could barely penetrate. The great need of Badulla is a good water supply, the present source, opposite Judge's Hill, furnishing water which is the reverse of wholesome, being impregnated with lime, the deposit of which in the pipes chokes them up with incredible rapidity.

A circular road, which sweeps round the outside of the town and affords pleasant glimpses of the river here and there, was opened by the energetic Agent Mr. Bailey, and bears his name. Another road called Russel road after the Government Agent of Kandy, of that name, brings us near the Mutiyangana Wiháre and dágoba, which are situated on the left-hand side of the road as one enters the town along the new road to Batticaloa. The repair of the dágoba is alluded to by Forbes in the passage which I have already extracted (p. 22). The dágoba, which is quite a small one, seems to have made a great impression upon the mind of Hoffmeister, who in his Journal says:—

To our right hand, at the end of the grove of palms, stood a house of very singular appearance, raised on a foundation-wall of stone, but constructed in a neat and tasteful style, of fine wood with a carved roof, altogether much resembling a Swiss Cottage. It was the priestly dwelling-place, opposite to it was the entrance to the "Dágoba" or Buddhist sanctuary. We ascended a ruined flight of stone steps, which leads into the interior of a spacious walled enclosure. Tall palm trees here cast their shade over an edifice, the most extraordinary I had ever seen. A large, round, bell-shaped building of stone, from forty to fifty feet in height, rises from within a double enclosure, skilfully constructed of brick, but now fallen into a state of dilapidation. Nothing reposes on the foundation below, except this great circular dome, which is as smooth as the globe of some huge lamp. Everything is grey with age, yet in the coating of plaster that covered the whole, traces of figures and of volutes or arabesque devices were here and there discernible. The summit appears to have been of old completely gilded; and the base must have been very elegant and finely fluted; but not a window, not a door, not an opening of any kind could we discover in all this mysterious edifice, which, in fact, contains nothing except a relic of Buddha, a tooth or a bone to which the priests gain access by a subterraneous passage. Close behind this colossus stands a modest and unpretending "Wiháre," or idol temple, a whitewashed building, surrounded by a verandah, the roof of which is supported by elegant wooden pillars.

The dágoba is now in perfect repair, and the premises are, as a rule, kept very clean. The Wesak festival in May and the Perahera in August are two annually recurring festivals very familiar to Badulla residents. Continuing along the Batticaloa road, one sees in Lower street, opposite the

entrance to the Kataragama Déwálé a curious little structure called Siphásana, the King's seat, an appendage of the déwálé, to which it stands in much the same relation as the Octagon does to the Daladá Maligáwa in Kandy.

In this street are situated a large number of native shops, as also in the cross streets which connect it with the Boulevard above-mentioned. There are two English stores in Badulla, Messrs. Heanly & Veall's (late Jordan & Co.'s), and Messrs. Walker & Greig's. The latter firm, besides carrying on a general store, have an extensive business in the manufacture and erection of tea machinery. The old Kandy or Lower Badulla road, after passing through the Ridipána Gap, enters the town from the north. The houses on this road are mostly private dwelling-houses, but on the right, as one enters the town, the Girls School, recently established by the Wesleyan Mission, is conspicuous. The same Society has lately built a schoolroom and chapel at the entrance of the town from Nuwara Eliya side, and near the Police Barracks which has already been referred to.

The Roman Catholic Church was built in 1854, and the Mosque which stands behind the jail, in 1858, replacing a thatched building.

Of the public bathing-places, of which there are two or three in the town, only one deserves mention. It is situated below the Fort, on the Lower Badulla road, and is called "Nayakata Pila." Tennent, in his History of Ceylon, states that the Hindu tradition in connection with it is that the two chank shells preserved in the déwálé were obtained from two cobras which rose with them from this spring, while the Mohammedans believe that a Santon devotee died on the way to Adam's Peak, and was buried near this spring. As a bathing-place this spot is much frequented, and the water is believed to be very pure and wholesome to drink.

Badulla is a quiet little place enough, but high festival has been of old held, and is still held, when the "Merrie Men of Uva" assemble in force for the sessions of the Supreme Court, or that ever popular gathering—the Uva Autumn Meet. Is it not told in Gath how the historical gun was loaded with dress clothes on one occasion, and what revels have not the streaks of dawn seen at the Resthouse, Uva house, and the Union Club.

The climate of Badulla town is warm for its elevation—2,200 feet above sea level—and owing to its being situated in a cup-like depression among the moist paddy fields, the town is covered in the mornings by a thick mist well known locally as the "Badulla blanket." In the old days, however, it was not so healthy as it is now, for the removal of the station to Passera or Kumbalwela, was seriously discussed by the authorities.

Before closing this brief account of Badulla, a place which kindles a feeling almost amounting to affection in all who have lived there, let us glance at the old cemetery at the back of the jail, now disused.

Here are two pathetic memorials of a past age. The stone clasped in the embraces of the Ficus is :—

“Sacred to the Memory of SOPHIA WILSON, wife of Sylvester Douglas Wilson, Assistant Resident and Agent of the British Government in the Province of Ouhah. She departed this life at Badulla, after a few days’ illness, on the morning of the 24th May, 1817.

Aged 24 years.”

This lady died just four months before the murder of her husband, at the outbreak of the rebellion.

And close at hand is the tomb of “May Hester Nicholson, wife of Staff Surgeon Nicholson, who died in May, 1819, at the early age of 19.” Many other crumbling stones mark the last resting-place of a bygone generation, far away from friends and home. Of them truly it cannot be said :

“’Tis well ’tis something, we shall stand
Where he in English earth is laid,
And of his ashes shall be made,
The violet of his native land.”

APPENDIX A.

LIST of Commissioners of the Kandyan Board,* of Government Agents of Kandy, of Assistant Residents, Assistant Agents, and Government Agents of Uva, of Assistant Agents of Alupota, of Commandants of Badulla and Alupota, and of District Judges of Badulla.

1815.

John D'Oyly, Resident at Kandy.
Simon Sawers, first Assistant and Agent of Government at Badulla.
Henry Wright, second Assistant and Agent of Government at Kandy.

1816.

Board of Commissioners for the Kandyan Provinces.

John D'Oyly, Resident and first Commissioner.
James Gay, second Commissioner, and in charge of the Judicial Department.
Simon Sawers, third Commissioner, and in charge of the Revenue Department.
Henry Wright, first Assistant to Resident and Magistrate at Badulla.
Sylvester Douglas Wilson, second Assistant to Resident and Magistrate at Kandy.

1817.

John D'Oyly, Resident, &c.
James Gay, second Commissioner, &c.
Simon Sawers, third Commissioner, &c.
Sylvester Douglas Wilson, Assistant Resident and Magistrate of Badulla. Succeeded by Sawers during the Rebellion 1817-18.

1819.

John D'Oyly, Resident.
Lieutenant-Colonel Kelly, Commanding the Troops.
Edward Tolfrey, Judicial Commissioner.
Simon Sawers, Revenue Commissioner.
Henry Wright, Agent of Government, with general powers under the Proclamation of 21st November, 1818, of Uva and Bintenna at Badulla.
Captain J. Ritchie, Agent of Government with modified powers under the 35th clause of the Proclamation of 21st November, 1818, Lower Uva and Wellassa at Alupota.

* The Board was not constituted until 1816. Up to that date the administration was carried on by the Resident and his Assistants.—H.W.

1820.

John D'Oyly, Resident.
 Lieutenant-Colonel Kelly, Commanding the Troops.
 Edward Tolfrey, Judicial Commissioner.
 Simon Sawers, Revenue Commissioner.
 Major Hext, at Badulla.
 Captain T. Fletcher, at Alupota.

1821.

Sir John D Oyly, Resident.
 Colonel H. Tolley, Commanding the Troops.
 Simon Sawers, Judicial Commissioner.
 Henry Wright, Revenue Commissioner.
 Major A. Martin, at Badulla.
 Captain T. D. Turner, at Alupota.

1822-23.

Sir John D'Oyly, Resident.
 Lieutenant-Colonel H. Sullivan, Commanding the Troops.
 Simon Sawers, Judicial Commissioner.
 Henry Wright, Revenue Commissioner.
 Major A. Martin, at Badulla (Major Blankenburg and Major A. Turner acted temporarily).
 Major T. D. Turner, at Alupota.

1824.

Lieutenant-Colonel Greenwell, Commanding the Troops.
 Simon Sawers, Judicial Commissioner.
 Henry Wright, Revenue Commissioner.
 Major A. Martin, at Badulla (Captain Mylius and Major Audain acted temporarily).
 Major T. D. Turner, at Alupota.

1825.

Lieutenant-Colonel C. Cother, Commanding the Troops.
 Simon Sawers, Judicial Commissioner.
 John Downing, Revenue Commissioner.
 Major A. Martin, at Badulla.
 Captain T. Fletcher, at Alupota.

1826.

Board of Commissioners as above.
 Major Audain, at Badulla.
 Captain T. Fletcher, at Alupota.

1827.

Lieutenant-Colonel C. Cother, Commanding the Troops.
 John Downing, Judicial Commissioner.
 Henry Pennell, Revenue Commissioner.*
 Lieutenant-Colonel Kelly, at Badulla.
 Captain T. Fletcher, at Alupota.

* This gentleman retired in 1829 on a pension of £500 per annum, which he continued to draw for about 56 years at a cost to the Colony of £28,000.—H.W.

1829.

Lieutenant-Colonel Martin Lindsay, Commanding the Troops.
 John Downing, Judicial Commissioner.
 George Turnour, Revenue Commissioner.
 Major Douglas, at Badulla.
 Captain Rogers, at Alupota.

1830.

Lieutenant-Colonel Martin Lindsay, Commanding the Troops.
 Henry Wright, Judicial Commissioner.
 George Turnour, Revenue Commissioner.
Agents at Badulla and Alupota as above.

1831.

As above.

1832.

Colonel Clifford, Commanding the Troops.
Others as above.

Government Agents at Kandy.

- 1833-43. George Turnour, Government Agent of the Central Province.
 1843-54. Charles Reginald Buller.
 1854-58. Edward Rawdon Power.
 1858-69. P. W. Braybrooke.
 Do. F. B. Templer (temporarily in 1867).
 1859-72. H. S. O. Russel.
 Do. J. F. Dickson (temporarily in 1872).
 1872-78. J. Parsons.
 1878-82. F. B. Templer.
 1882-85. J. F. Dickson.
 Do. P. A. Templer (temporarily in 1884 and 1885).
 1885-88. W. E. T. Sharpe.

Assistant Agents at Badulla and Alupota.

1833. Major Douglas, Assistant Agent at Badulla.
 1833. Captain Rogers, Assistant Agent at Alupota.
 1834-45. Captain Rogers, Assistant Agent at Badulla.
 1834-36. C. P. Layard, Assistant Agent at Alupota (attached to Southern Province).
 1836-39. G. R. Mercer, Assistant Agent at Alupota.
 1845-47. G. R. Mercer, Assistant Agent at Badulla.

Badulla.

- August 20, 1847. Kenneth Mackenzie.
 December 20, 1849. E. Rawdon Power.
 June 16, 1851. W. W. Hume (temporarily).
 July 28, 1851. P. W. Braybrooke.
 September 1853. J. A. Henry de Saram (temporarily).

February	16, 1854.	F. B. Templer (temporarily).
March	1, 1854.	John Bailey.
May	1, 1858.	F. Layard.
April	1, 1861.	A. Y. Adams (temporarily).
August	1, 1861.	H. S. O. Russell.
October	1, 1862.	H. Mooyaart.
August	16, 1864.	W. W. Hume (temporarily).
March	1, 1867.	W. E. T. Sharpe.
July	11, 1871.	G. W. Paterson (temporarily).
June	9, 1873.	G. S. Williams (temporarily).
April	27, 1874.	W. E. T. Sharpe.
February	1, 1878.	Æ. A. King.
June	14, 1881.	H. H. Cameron (temporarily).
May	10, 1883.	Æ. A. King.

Government Agents at Badulla.

February	2, 1886.	Æ. A. King.
February	4, 1888.	F. C. Fisher.

List of Commandants at Badulla and Alupota from the date of the Cession of the Kandyan Kingdom, 1815, and establishment of a Garrison at Alupota, 1817.

Major MacDonald, 19th.
 Major Hext, C.B., 83rd.
 Major A. Martin, 45th.
 Brevet Major Audain, 16th.
 Brevet Lieutenant-Colonel Kelly, 83rd.
 Major H. N. Douglas, 78th.
 Captain T. W. Rogers, Ceylon Rifles.
 Captain W. Hardisty, do.
 Captain F. B. Bayley, do.
 Captain E. J. Holworthy, do.
 Captain H. Lucas, do.
 Captain D. D. Graham, do.
 Captain Vanderspar, do.
 Ensign Hansard, do.
 Captain Rutherford, do.
 Captain Bloxsome, do.
 Captain Roddy, do.
 Captain Brooke, do.
 Captain Walker, do. Garrison withdrawn in
 1867.

Alupota.

Captain J. Ritchie, 73rd.
 Captain T. Fletcher.
 Captain T. D. Turner.
 Captain Mylius.
 Captain Fletcher.
 Captain T. W. Rogers. Garrison withdrawn in 1834.

I have found it impossible to make this list as accurate as I should wish, even with the assistance of the military authorities, by whom search was made among their records.—H.W.

List of District Judges, and Police Magistrates of Badulla who have acted in that capacity.

District Courts established in 1833. Police Courts in 1844.

Major Douglas	...	1833-34	
Major Rogers	...	1834-42	
W. G. Forbes	...	February	1, 1842
J. G. Layard	...	May	1, 1843
J. R. Mercer	...	1845-46	
T. L. Gibson	...	{ December	1, 1846
		{ August	28, 1847
Do.	...	{ July	27, 1848
		{ September	20, 1848
J. G. Layard	...	September	20, 1848
E. R. Power	...	October	21, 1849
W. W. Hume	...	June	16, 1851
P. W. Braybrooke	...	July	28, 1851
J. A. H. de Saram	...	September	1, 1853
F. B. Templer	...	February	16, 1854
J. Bailey	...	March	1, 1854
E. H. Burrows	...	June	1, 1855
L. F. Liesching	...	September	1, 1857
R. W. T. Morris	...	May	1, 1859
A. Y. Adams	...	April	20, 1860
W. H. Clarke	...	December	16, 1861
A. Y. Adams	...	March	13, 1862
T. C. Power	...	September	1, 1863
J. H. de Saram	...	November	1, 1867
Æ. A. King	...	June	16, 1868
A. R. Dawson	...	July	5, 1870
C. E. D. Pennycuik	...	May	1, 1871
J. W. Gibson	...	April	1, 1873
L. F. Lee	...	May	27, 1873
J. W. Gibson	...	June	9, 1873
C. E. D. Pennycuik	...	July	19, 1874
J. W. Gibson	...	January	8, 1876
G. A. Baumgartner	...	February	1, 1878
C. E. Dunlop	...	November	11, 1878
W. T. Wragg	...	October	3, 1879
E. T. Noyes	...	August	13, 1883
E. F. Hopkins	...	June	5, 1884
G. A. Baumgartner	...	March	25, 1886
H. White	...	August	1, 1889
H. L. Crawford	...	November	13, 1889
W. H. Jackson	...	—	—
G. A. Baumgartner	...	—	—

APPENDIX B.

Table showing the Ancient and the Present Sub-divisions which make up the Province of Uva.

PRESENT.		ANCIENT.	
<i>Districts under Ratémahatmayas.</i>		<i>Dissavonies.</i>	
1	Udukinda	}	1 Uva under one Maha Dissáva.
2	Yatikinda		
3	Buttala		
4	Kandapalla or Wellawáya	}	2 Walapane under one Dissáva.
5	Wiyaluwa (being a part of)		
6	Bintenna (" ")	3	Bintenna " "
7	Wellassa (" ")	4	Wellassa.

APPENDIX C.

Sub-divisions and Chiefs of Uva in 1890.

DIVISION.	SUB-DIVISION OR KÓRALÉ.	RATÉMAHATMAYA.
1 Udukinda ...	Dambawinne	} H. E. Dambawinne
	Dehiwinne	
	Gampaha	
	Mahapaláta	
	Medapaláta	
2 Yatikinda ...	Udapaláta	} S. M. B. Taldena
	Yatipaláta	
	Bogoda	
	Kumbalwela	
	Pattipola	
3 Bintenna ...	Passara	} A. A. Mediwaka
	Rilpola	
	Bintenna	
	Aralupitiya	
	Palwatte	
4 Wellassa ...	Dambagalla	} W. R. Bibilé
	Mahawedirata	
	Medagampattu	
	Nilgala	
	Nikawētiya	
5 Buttala ...	Wegampattu	} M. B. Rambukpota
	Buttala	
	Kandukara	
	Buttala wēdirata	
	Wellawáya	
6 Wellawáya ...	Kandapalla	} E. T. M. Gaṇētirala
	Kongala Bintenna	
	Sittarama	
7 Wiyaluwa ...	Wiyaluwa	} T. B. Katugaha
	Oyapaláta	
	Soronatota	

APPENDIX D.

Population of Uva according to the Census of 1871, 1881,
and 1891.

	1871.	1881.	1891.	
Population(excluding estates)	113,243	128,450	127,552	— 0·7
Estate population ...		37,242	32,337	— 13·2
Population (including estates)		165,692	159,889	— 3·5
Local Board (Badulla) ...		4,746	5,548	+ 16·9
Yatikinda division ...		22,322	20,796	— 6·8
Estates ...		13,802	12,266	— 11·1
Udukinda division ...		29,781	30,750	+ 3·2
Estates ...		5,105	5,522	+ 8·2
Wiyaluwa division ...		15,896	15,461	— 2·7
Estates ...		5,028	4,448	— 11·5
Bintenna division ...		8,366	9,060	+ 8·3
Wellassa division ...		22,492	21,571	— 4·1
Estates ...		129	188	+ 45·7
Buttala division ...		15,361	15,608	+ 1·6
Estates ...		923	985	+ 6·7
Wellawāya division ...		9,486	8,758	— 7·7
Estates ...		12,255	8,928	— 27·1

APPENDIX E.

REVENUE AND EXPENDITURE.

Statement of the Revenue of the Province of Uva, 1886-90.

Heads of Revenue.	1886.		1887.		1888.		1889.		1890.	
	Rs.	c.	Rs.	c.	Rs.	c.	Rs.	c.	Rs.	c.
Arrears of revenue	...	15,451	3,339	10	980	42	5,591	65	7,764	14
Land sales	...	4,448	3,017	38	9,824	81	6,007	37	8,679	26
Land revenue	...	71,358	69,232	35	61,386	98	60,593	11	54,505	94
Rents, exclusive of lands	...	17,931	16,876	98	20,836	0	16,781	64	17,080	0
Licenses	...	19,720	46,449	96	47,860	44	58,282	48	64,908	38
Stamps	...	16,995	18,067	81	20,764	31½	22,239	29	20,261	71
Taxes on immovable property within towns	...	3,667	2,848	77	2,050	46	2,265	93	2,113	73
Postage, including stamps	...	8,956	4,192	44	3,869	7	3,611	91	4,656	74
Fines and forfeitures	...	1,640	2,551	27	2,720	65	2,265	36	2,674	45
Sale of Government property	...	254	994	99	2,676	31	6,923	74	23,700	0
Reimbursements	...	5,513	7,922	97	8,559	14½	5,913	53	6,862	99
Interest	...	379	399	63	590	14	545	31	947	34
Miscellaneous	...	7,119	1,093	57	1,851	83	2,282	72	4,772	49
Special receipts	...	128	135	26	291	9½	249	29	276	20
Total	...	173,566	177,122	48	184,261	66½	193,553	33	219,173	37

Statement of the Expenditure of the Province of Uva, 1886-90.

Heads of Expenditure.	1886.		1887.		1888.		1889.		1890.	
	Rs.	c.	Rs.	c.	Rs.	c.	Rs.	c.	Rs.	c.
Fixed salaries ...	39,065	24	39,064	64	39,201	33	39,090	30	39,160	80
Provisional salaries ...	12,964	3	16,780	56	17,127	39	21,356	72	21,418	58
Contingencies ...	1,290	55	505	22	405	60	554	90	785	23
Pensions and retired allowance ...	1,688	67	1,673	67	1,774	35	1,757	69	1,795	79
Revenue service ...	4,578	32	5,130	45	5,130	51	4,161	70	4,310	38
Administration of Justice ...	5,833	36	5,099	79	4,586	54	4,076	21	4,177	45
Charitable allowance ...	523	70	282	0	282	0	401	0	396	0
Hospitals and sanitation ...	51	50	241	50	259	50	267	1	268	53
Prison service ...	10,916	3	11,496	5	10,072	29	8,445	28	8,355	78
Transport ...	3,706	55	4,527	9	4,452	66	4,205	33	4,571	96
Miscellaneous service ...	1,580	32	1,317	50	785	50	1,203	0	933	79
Forest service ...	—	—	500	0	6,974	24	11,356	49	21,421	59
Land taken for Government purposes ...	—	—	4,000	0	—	—	—	—	—	—
Immigration ...	120	0	120	0	120	0	120	0	120	0
Total ...	82,318	27	90,738	47	91,171	91	96,995	63	107,715	88

**Statement of the Revenue of the Provincial Road
Committee, Uva, 1887-90.**

Heads of Revenue.	1887.	1888.	1889.	1890.
	Rs. c.	Rs. c.	Rs. c.	Rs. c.
Balance on January 1...	6,258 80	1,499 67	1 4	716 61
Commutation realised in money ...	28,466 60	28,013 6	30,500 65	32,319 14
Commutation realised in labour ...	4,344 0	4,017 12	2,566 50	3,274 50
Resthouse collections...	2,659 99	2,262 40	3,261 41	3,420 24
Miscellaneous receipts	86 20	97 95	931 34	3,791 73
Government contribution in aid of minor works ...	800 0	800 0	500 0	500 0
Total ...	42,615 59	36,690 20	37,760 94	44,022 22

**Statement of the Expenditure of the Provincial Road
Committee, Uva, 1887-90.**

Heads of Expenditure.	1887.	1888.	1889.	1890.
	Rs. c.	Rs. c.	Rs. c.	Rs. c.
Payment on account of principal roads and resthouses ...	11,170 26	11,463 44	8,052 88	9,551 38
Do. by labour ...	364 50	585 12	855 12	882 0
Commutation paid on account of minor roads ...	8,991 25	7,125 2	7,431 13	6,324 56
Do. by labour ...	3,393 0	3,173 25	1,602 88	2,215 0
Do. bungalows	169 83	559 41	1,056 31	969 45
Do. by labour ...	586 50	258 75	108 50	177 0
Provincial Road Committee Establishment				
commission to Division Officers, &c. ...	8,441 97	7,498 47	8,500 62	9,145 85
Miscellaneous ...	5,080 31	3,127 70	5,602 64	8,005 65
Resthouse keeper's salaries ...	2,918 30	2,898 0	3,834 25	3,583 62
Total ...	41,115 92	36,689 16	37,044 33	40,854 51

Comparative Statement of the Revenue of the Local Board, Badulla, for the years 1886-1890.

Heads of Service.	1886.		1887.		1888.		1889.		1890.	
	Rs.	c.	Rs.	c.	Rs.	c.	Rs.	c.	Rs.	c.
Taxes	3,283	73	3,471	52	3,485	99	3,659	50	4,016	26
Licenses	2,185	28	1,303	72	2,954	7	1,866	67	1,402	15
Slaughter-house receipts	644	21	714	50	660	32	638	4	679	46
Grazing fees	66	25	132	25	126	12	137	44	115	73
Fines	283	0	220	50	790	75	373	75	434	0
Reimbursements	3	28	10	51	314	29	7	51	21	58
Redemption of dogs seized	—	—	12	0	2	0	2	0	23	0
Rents	8	25	151	59	219	85	149	0	307	55
Water supply	175	0	—	—	82	50	57	41	47	70
Miscellaneous receipts	35	98	9	54	61	7	30	15	8	53
Refund of subsistence charges of road defaulters	—	—	—	—	—	—	189	74	—	—
Special receipts	—	—	—	—	—	—	533	97	—	—
Rent of Petroleum store	—	—	—	—	17	44	286	88	274	88
Total ...	6,684	98	6,026	13	8,714	40	7,932	6	7,330	84
Advance from Provincial Road Committee on account market, beef, and mutton stalls	—	—	—	—	—	—	—	—	500	0
Add cash balance of preceding year brought forward	6,684	98	6,026	13	8,714	40	7,932	6	7,330	84
	3,471	6	943	33	764	20	156	74	474	12
Grand Total ...	10,156	4	6,969	46	9,478	60	8,088	80	8,304	96

Comparative Statement of the Expenditure of the Local Board, Badulla, for the years 1886-90.

Heads of Expenditure.	1886.	1887.	1888.	1889.	1890.
	Rs. c.	Rs. c.	Rs. c.	Rs. c.	Rs. c.
Salaries of Establishment ...	660 0	750 0	1,122 50	1,168 50	1,506 45
Office contingencies ...	147 65	223 92	147 39	158 32	15 43
Revenue services ...	426 71	340 30	426 35	375 46	446 12
Police charges ...	70 59	30 39	17 85	12 74	65 41
Sanitation ...	766 0	1,020 82	1,375 43	1,034 45	1,115 70
Public Works ...	5,999 99	3,141 84	5,559 54	4,285 20	4,024 18
Purchase and repair of tools ...	342 90	274 85	291 55	279 49	352 46
Miscellaneous charges ...	798 87	423 14	381 25	197 88	377 15
Audit charges ...	—	—	—	84 64	34 34
Total ...	9,212 71	6,205 26	9,321 86	7,614 68	7,937 24

APPENDIX F.

List of Principal Roads, Resthouses, and Police Stations in the Province of Uva, 1890.

	Miles.	
Blackpool to Haputalé Gap...	13.50	Bridle path
Badulla to Taldena ...	10	Cart road, resthouse at Taldena
Badulla to boundary of Eastern Province ...	49.50	Cart road, resthouses at Passara, Lunugala, Bibilé, and Ekiriayan-kumbura
Dikwella to Náula ...	5.50	Cart road
Dikwella to Madulla ...	16	Bridle path on cart road trace. First few miles cart road
Ella-Hindugala road ...	6	Cart road, resthouse at Ella
Ella to Kumbalwela ...	2	Cart road
Hakgala to Badulla ...	32.16	Cart road, resthouses at Wilsons' Bungalow and Ettampitiya
Haldummulla to Nahawila ...	14	Cart road, resthouses at Haldummulla, and Koslanda
Horton Plains road ...	13	Bridle path
Lower Badulla road, Badulla section ...	15	do.
Nahawila to Wella-wáya ...	8.50	Cart road, resthouse at Wella-wáya
Náula to Gurukandura ...	29	Cart road, resthouses at Bandárawela, Haputalé, and Haldummulla

Miles.

Náula to Wellawáya	... 21	Bridle path
Umáoya-Uda Pusselláwa road	9	Bridle path on cart road trace
Wellawáya to Tanamalwila	21	Cart road, resthouses at Tellula and Tanamalwila
Wellawáya to Monarágala	... 21·50	Cart road

POLICE STATIONS.

Badulla, Dikwella, Bandárawela, Haldummulla, and Lunugala.

APEPNDIX G.

List of Minor Roads in the Province of Uva, 1891.

UDUKINDA.

No. of Road.	Name of Road.	Mileage.
1	Haputalé to Kindigoda <i>via</i> Wilson's Bungalow	... 38
2	Bandárawela to Amherst Gap <i>via</i> Welimada	... 19
3	Welimada to Haldummulla cart road <i>via</i> Boralanda	... 20
4	Fort MacDonald to Gorandihela	... 8
5	Bandárawela to Koslanda	... 9
6	Moratota to Bandárawela and branch to Ettampitiya	... 10
7	Kotakeena to Madulla	... 3½

YATIKINDA.

8	Lunugala to Madulsima <i>via</i> Shawlands	... 5
9	Passara to Madulsima	... 8
10	Madulsima to Yápámé	... 9
11	Lunugala to Tavalanpelessa	... 10
12	Demodera to Passara toll bar <i>via</i> Máussagala	... 13½
13	Welikemulla to Passara-Demodera road <i>via</i> Wewelhéna and Pepolgashena	... 10
14	Badulla to Ella cart road <i>via</i> Spring Valley and Hindugala	14
15	Badulla to Kētawela	... 4½
16	Badulla to Angoda and connecting link to Bo-tree on Passara road	... 8
17	Dikwella to Keenakela <i>via</i> Gongaltenna	... 9
18	From Máussagala junction to Hindugala	... 6

WELLASSA.

19	Bibilé to Buttala <i>via</i> Medagama and Nakkala	... 30
20	Alupota to Namal-oya <i>via</i> Medagama and short cut to Nilgala	... 59
21	Bibilé to Nikawētiya <i>via</i> Nilgala	... 31
22	Lunugala to Kinnerabówa <i>via</i> Cocoawatte	... 10
23	Medagama to Kongahapitiya <i>via</i> Dambagalla	... 33
24	Dambagalla to Muppana and short cut	... 10
25	Nikawētiya to Dambagalla	... 24
26	Nilgala to Dambagalla <i>via</i> Baduluwela	... 22
27	Baduluwela to Siyambala Anduwa <i>via</i> Kandudapanguwa	... 24
28	Bibilé to Nilgala—short cut, Major Roger's trace	... 9
29	From Roebury to junction of Bibilé road	... 7

BUTTALA.

No. of Road.	Name of Road.	Mileage.
30	Alupota to Kataragama and boundary <i>via</i> Buttala	... 45
31	Kataragama to Tanamalwila ...	... 22
32	Passara to Muppana <i>via</i> Nakkala ...	... 18
33	Hidakiwla to Kawdāwa ...	... 9
34	Kataragama to Elagalla ...	... 9

BINTENNA.

35	Taldena to Wéwatta and boundary E. P. <i>via</i> Bubula	... 32
36	Balagalla to Hemberāwa <i>via</i> Alutnuwara...	... 31
37	Alutnuwara to Wéwatte ...	... 17
38	Ekiriyankumbura to, Ridimāliyadde ...	... 15
39	Alutnuwara to Bibilé <i>via</i> Uraniya, with connecting link to Bubula and to Ridimāliyadde	... 31
40	Ekiriyankumbura to Wéwatte	... 12
41	Hépolā to Bambaragahawela	... 10

WIYALUWA.

42	Meditala to Keenakela ...	... 5
43	6 milepost Taldena road to Maliyadde <i>via</i> Polwatte	... 8

WELLAWĀYA.

44	Passara to Randeniya ...	... 15
45	Lémastota to Haputalé ...	... 5
46	Haldummulla cart road to Hambagamuwa	... 27
47	Poonagala to Mahakande...	... 5
48	Nikapota to Balaharuwa ...	... 10
49	Kalupahana Valley road ...	... 10

APPENDIX H.

Education in Uva.

In 1848 Sir Samuel Baker wrote as follows:—"There are many large districts of Ceylon where no schools of any kind are established. In the Ouva country, which is one of the most populous, I have had applications from the natives, begging me to interest myself in obtaining some arrangement of the kind. Throngs of natives applied, describing the forlorn condition of their district, all being not only anxious to send their children to some place where they could learn free of expense but offering to pay a weekly stipend in return. 'They are growing up as ignorant as our young buffaloes' was a remark made by one of the headmen of the villages, and this within twelve miles of Nuwara Eliya."

The following tables show the progress of Education in Uva.

In 1844.		No. of Scholars.
Badulla	... 1 Government School	... 36
In 1851.		
Badulla	... 1 Mixed School	... 29
Do.	... 1 Tamil Boys' School	... 20
Do.	... 1 Sinhalese Boys' School	... 20

In 1859.			No. of Scholars.
Badulla	...	1 Mixed School	36
Do.	...	1 Tamil School	30
Passara	...	1 Vernacular Boys' School	36

In 1861.			
Badulla	...	1 Mixed School	35
Do.	...	1 Tamil Boys' School	20
Do.	...	1 Singhalese Boys' School	19
Paranagama	...	1 do.	26
Passara	...	1 do.	18
Pálugama	...	1 do.	27
Kumbalwela	...	1 do.	15

In 1879.			
<i>Anglo-Vernacular.</i>			
Badulla	...	1 Boys School	62
Do.	...	1 Girls School	27

<i>Vernacular.</i>			
Buttala	...	1 Boys School	42
Pálugama	...	1 do.	35
Paranagama	...	1 do.	68

List of Schools in Uva in 1889.

GOVERNMENT SCHOOLS.

<i>Vernacular.</i>			
Alutnuwara <i>b</i>	...	...	Primary
Dikwella <i>b</i>	...	...	do.
Kumbalwela <i>b</i>	...	...	do.
Lunugala <i>b</i>	...	...	do.
Pálugama <i>b</i>	...	...	Middle
Passara <i>b</i>	...	...	Primary
Soranatota <i>b</i>	...	...	do.
Spring Valley <i>m T</i>	...	...	do.
Tonnacombe (Pingaráwa) <i>m T</i>	...	...	do.

GRANT-IN-AID-SCHOOLS.

<i>English.</i>			
Badulla <i>b</i>	...	High	Church of England
Haputalé Industrial <i>b</i>	...	Primary	Wesleyan

<i>Anglo-Vernacular.</i>			
Badulla Boarding and Industrial <i>g</i>	Middle	...	Wesleyan

<i>Vernacular.</i>			
Badulla <i>m (S & T)</i>	...	Primary	Church of England
Bandárawela <i>m (C)</i>	...	do.	Wesleyan
Baddégama <i>m (C)</i>	...	Middle	Church of England

Vernacular.

Bibilé <i>m</i> (C)	...	Primary	...	Wesleyan
Fort MacDonald <i>m</i> (C)	...	do.	...	do.
Gampaha	...	do.	...	do.
Halduddumulla <i>m</i> (C)	...	Middle	...	do.
Haputalé <i>m</i> T (C)	...	Primary	...	Church of England
Kottagodda <i>m</i> (C)	...	do.	...	do.
Leangahawela <i>m</i> (C)	...	do.	...	Wesleyan

b stands for boys, *m* T for mixed Tamil, *S & T* stands for Sinhalese and Tamil; (C) are certain schools in outlying districts which are allowed certain privileges in regard to the presentation of children at the annual examination.

APPENDIX I.

Postal.

Tables showing the tappal routes and rates of postage at various dates :—

1816.—Schedule of rates of postage to be levied on letters conveyed into, from, or through the Kandyan Provinces in addition to the rates chargeable by Regulation of Government No. 20 of 1813 by Government advertisement of June 12, 1816 :—

Colombo to Kandy, 88 miles, through	Fanams	Pice.
Avisawélla, Ruanwélla, Idamalpané,		
Attápitiya, Amanapura	...	3 0

Cross Roads.

Kandy to Badulla	1 2
------------------	-----	-----	-----

The Regulation of Government of 5th August, 1813, fixed the rates of postage in the British settlements and enacted—

That letters weighing one rupee are to be accounted single.

From thence to one rupee and a half double.

From thence to two rupees treble, from thence to two and a half quadruple, and so on.

1825.—Schedule of rates of postage to be levied on all letters conveyed into, from, or through the Kandyan Provinces :—

Colombo to Kandy by the new road through Mahara,	d.
Henaratgoda, Veyangoda, Ambanpitiya, Utuan-	
kande, and Kadugannawa	...
	4½

Old Road to Uva.

Kandy to Badulla	...	...	3
Kandy to Alupota	...	...	3½
Badulla to Bintenna	...	...	0½

By Government advertisement of 31st December, 1825.

1836.—Schedule I. of Ordinance No. 8 of 1836 :—

<i>Rates of Inland Postage.</i>					<i>d.</i>
For any distance not exceeding	10 miles	...	...	...	1
"	20 "	...	...	...	2
"	35 "	...	...	...	3
"	50 "	...	...	...	4
"	65 "	...	...	...	5
"	80 "	...	...	...	6
"	95 "	...	...	...	7
"	120 "	...	...	...	8
"	150 "	...	...	...	9
"	180 "	...	...	...	10
"	210 "	...	...	...	11

Revised Postal Regulations of 28th January, 1846 :—

<i>Single Rates.</i>					<i>d.</i>
Under	25 miles	...	...	...	2
"	50 "	...	...	...	3
"	100 "	...	...	...	6
"	150 "	...	...	...	9
Exceeding	150 "	...	...	...	12

Half these rates on letters not exceeding $\frac{1}{4}$ oz. in weight.

List of Post and Telegraph offices in the Province of Uva in 1890 :—

[Postage on single letters 5 cents.]

Wilson's Bungalow ^c	Haputalé
Badulla ^c	Haldummulla
Passara	Koslande
Lunugala ^c	Alutnuwara

Receiving Offices.

Muppané	Alupota
Kumbukkan-oya.	

APPENDIX J.

Planting districts and acreage of estates in Uva 1890 :—

	Extent.	Cultivated.
Badulla... ..	28,106	15,410
Madulsima and Hewa Eliya...	17,789	8,305
Monarágala ...	3,749	1,052
Haputalé ...	27,548	18,694
Haputalé West	5,122	1,699

* Telegraph offices.

Also parts of New Galway and Uda Pussellāwa, the acreage of which in Uva is not ascertained.

Hospitals and Dispensaries at Badulla, Lunugala, Monarāgala, and Haputalé. Field Hospitals at Medagama, Alutnuwara, and Buttala.

APPENDIX K.

Elevation of some of the places mentioned in the Manual of Uva :—

	Feet above Sea Level.		Feet above Sea Level.
Hakgala	... 6,981	Haldummulla	... 3,389
Namunukula	... 6,680	Ella Pass	... 3,321
Idalgashéna Gap	... 5,196	Passara	... 2,750
Haputalé Pass	... 4,684	Badulla	... 2,225
Bandārawela	... 4,008	Wellawāya	... 614
Debedda Gap	... 3,717		

APPENDIX L.

Annual Mean Rainfall.

Station.	Elevation.	Mean Rainfall.
Badulla ...	2,225	... 77.28
Haputalé Pass	4,550	... 97.05
Lower Spring Valley	3,600	... 83.67
Lunugala Hospital	2,400	... 102.89
Máussagala estate (Badulla)	4,500	... 86.52
Bandārawela	3,898	... 79.21
Haldummulla	3,160	... 106.25

APPENDIX M.

Account of the Grain Tax in Uva.

From 1815 to 1818 the British Government received from Uva the dues which had formerly been paid to the Kandyan kings. What these were may be gathered from the annexures A 2, A 3, A 4, and A 5.*

In his letter the Resident makes mention of two quantities of grain. The one (1,650 measures of rice payable monthly) is clearly the amount of rice paid into the royal granaries by the cultivators of the royal fields at Badulla; the other (2,530 measures of rice) was apparently a tribute payable to the Kandyan king by the Province of Uva.†

* These annexures refer to Uva only, and not to Wellassa and Bintenna.
—H. W.

There seems to be a misconception here. The 2,530 measures of rice was paid into the king's great store Mahagabadāwa, and the 1,650 measures of rice monthly was paid into the King's private store Wiyangabadāwa or Udagabadāwa, which was for the reception of the dues of royal villages.
—H. W.

Besides grain, wax, oil, mats, &c., are included in the returns to which the Resident's letter refers.

The cultivators of the royal lands at Buttala appear to have paid into the Kandyan kings' treasury a contribution equivalent to the amount of seed paddy used in sowing the land. This contribution was subsequently raised under the British Government to an equivalent of one and a half times the amount of seed paddy used. On the other hand, the contribution of the royal lands in Badulla was fixed in the basis of their supposed produce, and on this system most of the royal lands in Uva seem to have been dealt with. (See annexure B.)

1818 to 1832.—After the rebellion the amount of paddy tax payable to Government was fixed by the Proclamation of November 21, 1818, at one-tenth of the annual produce. This tithe was annually assessed and collected in kind by Wibadde Lékamas and stored in the Government granaries, of which there were a large number scattered over the Province. The grain was then disposed of to the Commissariat or to the public (after 1821 by public auction) once or twice a week.

In 1821 the people were given the option of paying in paddy or in rice instead of in rice only, as had been the custom.

Up to 1832 messengers and Atapattus were paid for their services by exemption from grain tax.

It having been resolved to introduce the voluntary commutation system at an early date, the Agent of Government was furnished in December, 1830, with a copy of a notice issued by His Excellency the Governor to other districts which had already agreed to commute, and he was requested to make its contents known in his district. It promised a remission of 25 per cent. to those persons who paid the amount of their commutation in cash, instead of in grain, and within the year for which the tax was due.

1832 to 1860.—The first commutation followed soon after (in 1832) in Badulla and Aliput, the districts into which the present Province of Uva was then divided. As the primary objects of the introduction of commutation were to accustom the people to pay a fixed annual tax and to facilitate the preparation of a correct register of paddy lands, easy terms were held out in order to induce them to commute, and the landowners were given the option of paying the amount due in money or in kind.

Notwithstanding that the rates were very moderate, the net grain revenue was nearly doubled (previous to 1832 it was about £538; the first commutation brought in over £1,050). The highest rate was about 12½*d.* per bushel and the lowest 4*d.* per bushel, with a reduction of 25 per cent. if payment was made in cash within the year.

The first commutation (for both Badulla and Aliput Districts) extended from 1832 to 1834.

In April, 1834, the Colonial Secretary acquainted the Government Agent, Kandy, that in view of the difficulty and inconvenience which the people experienced in paying the tax upon paddy lands it had been deemed expedient to facilitate the redemption of the tax. (See annexure C.)

Accordingly in May, 1835, a Government advertisement appeared sanctioning the redemption of paddy lands upon payment of ten years' purchase of the commuted tax, the purchase money to be paid within four years. (See annexure D.)

The second commutation (for Badulla District alone) was from 1835 to 1839.

Then followed the long twenty-one years' commutation, 1840 to 1860 (for Badulla alone). It was supervised by Major Rogers. The work of assessment which was carried out by the local headmen commenced in July, 1839, and was completed in November, 1840. The rates were almost identical with those of the two preceding commutations. The possibility of an increase in the prosperity of the country and of an improvement in the means of conveyance, and consequently of a rise in the value of paddy, seems to have been completely overlooked, so that when the value of paddy did rise it was a subject of regret that the tax had been fixed for so long a period at such a low rate.

Besides the commuted tax there was the uncommuted paddy revenue consisting of (1) the tax on uncommuted fields, which were only cultivated when there was sufficient rain for irrigation; and (2) the tax on fields which had come into cultivation since the last assessment.

1833, the year after the first commutation, Bintenna was attached to Batticaloa and formed part of that district till 1837, when it was again incorporated in the Badulla District, and a commutation at the old rate of 5½*d.* a bushel, and on the old conditions, was entered into for five years. On the expiry of this agreement another one was effected in 1841 for 20 years at doubled rates.

Meanwhile, when the first commutation ended in the Aliput District in 1834, a fresh commutation was entered into, which extended from 1835 to 1837, and in 1837 the district again commuted for five years, 1838 to 1842.

Before this agreement came to an end the Assistant Agency of Aliput was abolished, and its divisions were distributed amongst the Districts of Batticaloa, Badulla, and Hambantota.

Three palátas, viz., Dambagalla, Nikawetiya, and Mahawédirata, were incorporated in Batticaloa, and although they had commuted in 1838 for five years, yet, notwithstanding that the agreements would not expire until 1842, they were included in a new commutation for twenty-five years, entered into at Batticaloa in 1841, at reduced rates, viz., 4*d.* to 6*d.* a bushel, subject to the usual 25 per cent. reduction in case of payment being made within the year.

The divisions attached to Hambantota recommuted in 1843 for five years at increased rates, varying from 8*d.* to 1*s.* 2½*d.* a bushel (instead of 6*d.* to 11*d.* a bushel, the former rates), and without any reduction for payment in cash within the year.

Meanwhile (in 1845) the whole of the old Aliput District was attached to Badulla, and in 1847 a new commutation of it was entered into (with the exception of the three divisions attached to Batticaloa) for five years at rates varying from 6*d.* to 1*s.* 4*d.* a bushel.

Some of these rates having been found to be higher than the actual price of paddy in these divisions, a reduction was made when the new commutation of 1852 was entered into; the new rates varied from 6*d.* to 1*s.* a bushel, and no reduction was allowed for cash payment within the year. This commutation was for nine years.

Thus the commutation agreements of the whole of the Badulla District expired in 1860, with the exception of that of the three divisions of Nikawetiya, Dambagalla, and Mahawédirata, which came to an end in 1865.

1860-89.—Frequent representations, dating as far back as the early part of 1860, were made by the various Assistant Government Agents of Badulla, pointing out the necessity of commencing a new assessment at once, and the loss the revenue would sustain should

a fresh agreement not be entered into immediately. But, although it would appear that provision was made in the Supply Bill of 1861 for the payment of the assessors, the assessment was not begun until the later part of 1864. The tax for the years 1861, 1862, and 1863 was recovered on the old agreements.

The new commutation was to run seven years from 1864 to December 31, 1870, and the rates varied from 2s. 8d. to 1s. the bushel, the former being the rate for the divisions situated near Badulla, the latter the rate in the divisions on the confines of Hambantota and Batticaloa, where there was no market for the produce. The Assistant Government Agent of Badulla protested against the great increase of the rates, but Government saw no reason to reduce them.*

In the new certificates of commutation Government desired that a distinct stipulation should be made, that by allowing the alleged owner of a field to commute no acknowledgment was made of his right to the land.

It is not apparent from the records of this office at what date the privilege of commuting in kind, and the reduction of 25 per cent. for cash payments within the year, were withdrawn in each division of this Province. It seems, however, certain that the commutation of 1864 did not recognise either of these concessions.

Seeing that the new commutation could not be finished before 1865, and foreseeing the hardship which the people, naturally an improvident race, would be subject to if called upon to pay the tax of two years (1864 and 1865) in one year (1865), Government authorised the recovery of the grain tax of Uva for 1864, in anticipation of the completion of the assessment, at the new and increased rates per bushel, but upon the computation of area appearing in the expired register.

At first the people declined to enter into the agreements, on the ground that the rates were excessive, but when Government authorised the Assistant Government Agent to sell the rents of their fields, the landowners agreed, after a short experience of this system, to commute rather than expose themselves to the extortion of the renters.

In 1871 a new commutation for seven years was entered into, the rates being almost the same as those of the preceding commutation.

The commutation of 1878-87 was, like the foregoing one, under Ordinance No. 5 of 1866.

On its termination the present seven years' agreement (1888-94), under the Ordinance No. 11 of 1878, was entered into in the four divisions of Udukinda, Yatikinda, Wellassa, and Bintenna. The other three divisions have not been brought under the operation of the Ordinance.

Badulla, Kachchéri,
January 14, 1890.

F. C. FISHER,
Government Agent.

* For comparative statement of the two commutations see annexure E found among the records of this office.

ANNEXURES.

A 1.—Letter of October 3, 1815, from the Resident, Kandy, to Agent of Government at Badulla.

SIR,—I HAVE the honour to enclose for your information and guidance an extract from the ola rolls in Kandy of the dues annually payable in kind from the Province of Uva, and which it will be advisable for you to compare with those in the hands of the chiefs of Uva.

I shall send you in a day or two a measure adjusted according to that in the king's great store in Kandy, by which the 2,530 measures of rice are received.

The quantity of 1,650 measures of rice monthly payable from Badulla was fixed according to the supposed produce of the royal lands in that village. You will possibly find it more advantageous to issue the whole in paddy to the native troops.

I request that you will consider and inform me what portion of these various duties you believe will be required for the public service at Badulla, that arrangements may be made accordingly with respect to all which can be dispensed with in Kandy.

Note.—With his letter of October 6, forwarding the measure above alluded to, the Resident sent a supplementary list of duties payable from Uva. (See annexure A 5.)

A 2.—Statement of Duties collected into the Royal Store, Mahagabadāwa, from the Province of Uva,* per Annum.

From	Rice.			Lamp Oil.	Curry Fruits.	Mats.	Cocoanut Oil.	White Jaggery.	Cash.
	Half Pingoes.	Kurunies.	Measures.						
Udukinda koralé	43	—	430	167½	43	50	—	—	Rix. pice.
Yatikinda koralé	25	—	250	312½	25	25	—	—	—
Mēdikinda koralé	22	—	220	155	22	50	—	—	—
Gampaha koralé	8	—	80	100	8	26	—	—	—
Passara koralé	12	—	120	28	12	24	—	—	—
Oyapalāta koralé	9	—	90	—	9	—	—	—	—
Nanayakkāra people...	70	—	700	—	70	—	—	—	—
Walawé koralé	11	—	110	—	11	—	—	—	—
Kandapala koralé	13	—	130	—	13	—	—	—	—
Radabadda, or Washers	—	80	400	—	—	—	—	—	—†
Hulanbadda people	—	—	—	—	—	—	—	19,000	—
Badulla	—	—	—	—	—	—	720	—	2 4†
Do.	—	—	—	—	—	—	30	—	—
Total...	213	80	2,530	763	213	175	750	19,000	2 4

* The Province of Uva in this return is Uva proper, and does not include Wellassa and Bintenna, which were separate Disadvonies under the old Government, and were never spoken of as parts of Uva. The same remark applies to returns A 3, A 4, and A 5. The early Proclamations always refer to Uva, Wellassa, and Bintenna as separate Provinces.—H. W.

† This duty is discontinued.

† This sum is payable in lieu of fowls.

A 3.—Statement of Dues collected into the Royal Store, Wiyadangabadāwa, from the Province of Uva.

Betel leaves called Dalu-murḍe	To be furnished from the garden Yaṭikinda, Pas-serawatta	For 15 days	Leaves	—
Betel leaves called Wiya-danbulat	Do.	do.	5,000	—
Rice called Mahahamba	Do. from Badulla...	For 30 days	do.	—
Flesh or Polumas	Do. from five Dada-vedas† of Udu-kindā, Malpetta	For 30 days	Measures	—
Pots of Honey	Do.	For one time	Pieces	500
Mats	Do.	do.	Pots	8
Pestles	Do.	do.	—	10
Eggs†	Do.	do.	—	3
Pots of Flesh or Polumas	Do. Weḍirata, Buttala	do.	—	700
Pots of Honey	Do.	do.	Pots	10
Kottas of Salt	Do. do.	do.	do.	10
Ghee	Do. from Uva	For one year	Kottas	15
	Do.	do.	Measures	2,520

These are to be furnished twice a year.

These are to be furnished three times a year.

* Dalubulat, a kind of betel.—H. W.

† Dada Veḍḍas, a caste of hunters occupying the mountainous districts. They supplied the king's table with game. Not to be confounded with the wild Veḍḍas.—H. W.

‡ The Kandyan kings apparently preferred their eggs stale, as they were only supplied twice a year.—H. W.

B.—Extract from a letter of February 21, 1817, from the
Revenue Commissioner, Kandy, to the Assistant
Resident, Badulla.

In regard to the royal lands at Bootil,* I could wish that you would consult the documents that I compiled when in Uva, and which I have already recommended to your perusal. By them you will see that the lands in question are cultivated upon a particular plan, differing I believe from that observed in all the other royal villages in Uva, viz., the share of the Government does not depend upon the amount of the produce. The lands are given out to the cultivators, who find seed, labouring cattle, and implements of husbandry, and pay to Government the amount of the seed sown and 50 per cent. on the same, or rather, as it is expressed in the last paragraph of the extract from your diary, $1\frac{1}{2}$ amunam of paddy ought to be given clear to Government for every amunam of land sown.

However, it is proper to observe that in the king's time only the amount of the seed sown was paid from the produce into the royal stores, and to pay 50 per cent. more was proposed by Migahawela Raturala when I put the village under him.

C.—Colonial Secretary's Circular of April 6, 1834.

I am directed to acquaint you that the subject of the tax upon paddy lands having been under consideration, there appears the strongest ground to believe that the inconvenience and difficulties which are sustained by cultivators (particularly where the property is greatly sub-divided) in the payment of tax, in addition to the serious objections which may be urged against a tax upon a subsistence of the people from which other articles of produce are exempted, tend greatly to the discouragement of that branch of agriculture, and to check the natural application of capital to land.

With a view, therefore, to the improvement of a branch of agriculture which ought on every ground to receive the utmost encouragement, it has been deemed expedient to facilitate the redemption at a moderate rate of the grain tax now chargeable on the corn lands.

It is proposed to allow the redemption to be effected by instalments to be paid at the convenience of landowners, proceeding generally on the system which is now in force in the Western and Southern Provinces in regard to the redemption of the excess of the tax beyond one-tenth payable on anda land.

The steps which have already been taken to procure an accurate assessment on cultivated lands, with a view to the commutation of grain tax, has placed you in possession of a most important register which will greatly facilitate the measures of redemption.

The various tenures of land in different parts of the Island will render some local variation of the system necessary, and it is extremely desirable that Government should be placed in possession of the fullest information, and the opinions of the authorities in the Province, prior to the adoption of any final measures.

* Buttala.—H. W.

I am therefore to request the favour of your report on the proposed measures as soon as you may be enabled to acquire full information, stating the preliminary arrangements you consider it would be advantageous to effect in the event of the system of redemption being finally determined upon, as well as every detail which may appear to you necessary, particularly as regards the means of fixing the rate of redemption and the mode most convenient to the landholders of paying up the instalments.

D.—Government Advertisement of May 21, 1835.

Notice is hereby given that the proprietors of lands situated in the Central Province will have the option of redeeming the tax paid on their paddy crops after September 1 next, on the following terms :—

The tax of all the irrigated paddy lands in the Central Province being already commuted for a fixed rate of annual payment, the tax may (without any further assessment or appraisalment) be redeemed at ten years' purchase of the assessment.

The amount of the redemption purchase may either be paid at once, when the certificate of redemption will be issued to the proprietor, or by instalments of not less amount than one-fourth.

In the latter case the full amount of the commutation tax will continue to be levied till the payment at the redemption is completed, undiminished by the payment of any intermediate instalment. For the instalments paid receipts will be granted, the certificate being withheld till the redemption is completed.

The redemption of the tax on high land paddy crops will be calculated on the same basis as the foregoing, with reference to ten years' purchase of the tax on the annual production of the land, which will be adjusted by assessment similar to that observed in commuting the irrigated crops in the first instance.

In calculating the amount of the redemption both of the irrigated and the high land, the deduction of 25 per cent. allowed at present for prompt payment of the commuted tax in cash will be admitted.

E.—Statement showing the Assessment of Present Commutation as compared with the Previous Commutation, by comparison of 1859 and 1869.

Present Commutation, 1869.

Sowing extent.		Produce.		Rate per Bushel.		Government share in kind.		Government share in money.		
A.	P. K.	Bus.	Qts.	s.	d.	Bus.	Qts.	£	s.	d.
13,430	3 5	373,536	8	2	8	37,353	20	4,980	9	8
4,715	3 2½	129,905	22	2	0	12,990	15	1,299	1	8
4,770	1 8	102,391	8	1	8	10,239	4	853	5	2½
1,298	3 6	23,074	2	1	4	2,307	13	153	16	6½
168	0 5	1,932	16	1	0	193	8	9	13	3
24,384	0 6½	630,839	24	—	—	63,083	28	7,296	6	4½

Previous Commutation, 1859.

Sowing extent.		Produce.		Rate per Bushel.		Government share in kind.		Government share in money.		
A.	P. K.	Bus.	Qts.	s.	d.	Bus.	Qts.	£	s.	d.
—		4,730	0	0	4	473	4	7	17	8
—		45,969	2	0	6	4,596	29	114	18	5½
—		250,897	6	0	8	25,089	23	836	6	5¼
—		149,853	24	0	10	14,985	12	624	7	9¾
—		118,252	16	1	0	11,825	8	591	5	3
—		569,702	16	—	—	56,970	8	2,174	15	8

F.—Comparative Statement of Commutation Rates for the Province of Uva, 1832-87.

Date.	Badulla.	Alupota.	Bintenna.	Alupota Divisions temporarily attached to Batticaloa.	Alupota Divisions temporarily attached to Hambantota.	Alupota Division attached to Badulla.
1832-34	4d. to 12½d.	4d. to 12½d.	—	—	—	—
1835-39	4d. to 12½d.	—	—	—	—	—
1837-41	—	—	5½d.	—	—	—
1840-63	4d. to 12½d.	—	11d.	—	—	—
1841-63	—	—	—	—	—	—
1835-41	—	6d. to 11d.	—	—	—	—
1841-65	—	—	—	4d. to 6d.	6d. to 11d.	—
1843-47	—	—	—	—	—	8d. to 1s. 2½d.
1847-51	—	—	—	—	6d. to 1s. 4d.	6d. to 1s. 4d.
1852-63	—	—	—	—	6d. to 1s.	6d. to 1s.

NOTE.—The rates are given per bushel. The only change in the preceding rates was in Bintala, where the rate was raised from 1s. 8d. to 2s.

1864-70	...	...	1s. to 2s. 8d.
1871-77	...	...	1s. to 2s. 8d.
1878-87	...	...	1s. to 2s. 8d.

**G.—Statement of the Grain Revenue of the Province
of Uva, 1852–89.**

Year.	Paddy Commuted.			Paddy Rented.			Fine Grain.			Total.	
	Rs.	c.		Rs.	c.		Rs.	c.		Rs.	c.
1852	...	20,552	60*	...	2,672	5†	...	1,825	97‡	...	25,050 62||
1853	...	21,164	20	...	2,286	56	...	1,173	33	...	24,644 9
1854	...	21,408	50	...	2,158	24	...	1,927	40	...	25,494 14
1855	...	21,663	37½	...	2,892	6	...	1,393	80	...	25,949 23
1856	...	21,579	67	...	3,007	20	...	1,868	42	...	26,455 29
1857	...	21,651	95	...	3,545	88	...	1,785	47	...	26,983 30
1858	...	21,579	12½	...	2,649	8	...	1,967	0	...	26,195 20‡
1859	...	21,747	90	...	3,248	73	...	1,831	1	...	26,827 64
1860	...	21,737	90	...	2,901	67	...	2,033	37	...	26,672 94
1861	...	21,832	90	...	2,950	90	...	1,845	61	...	26,629 41
1862	...	21,790	60	...	3,269	11	...	1,832	62	...	26,892 33
1863	...	21,652	25	...	3,486	82	...	1,151	8	...	26,290 15
1864	...	63,753	91†	...	4,651	10	...	1,841	53	...	70,246 54¶
1865	...	71,021	48	...	9,458	94	...	3,663	40	...	84,143 82
1866	...	75,413	68	...	1,911	42	...	1,338	9	...	78,663 19
1867	...	75,407	81	...	1,930	0	...	1,023	6	...	78,360 87
1868	...	72,782	18	...	849	24	...	1,389	65	...	75,021 7
1869	...	72,507	81	...	1,329	46	...	1,073	21	...	74,910 48
1870	...	72,228	12	...	955	61	...	1,297	62	...	74,481 35
1871	...	72,260	44	...	1,812	82	...	1,619	78	...	75,693 4
1872	...	72,789	51	...	1,328	43	...	1,564	8	...	75,682 2
1873	...	72,771	72	...	1,342	98§	...	2,025	70§	...	76,140 40
1874	...	72,620	8	...	1,155	76	...	1,388	39	...	75,164 23
1875	...	72,625	93	...	1,108	6	...	1,443	65	...	75,177 64
1876	...	72,931	28	...	1,097	12	...	1,577	6	...	75,605 46
1877	...	73,203	8	...	903	22	...	975	5	...	75,081 35
1878	...	75,092	13	...	792	43	...	2,081	63	...	77,966 19
1879	...	75,202	89	...	842	97	...	2,375	99	...	78,421 85
1880	...	75,370	13	...	1,149	34	...	1,838	16	...	78,357 63
1881	...	76,498	79	...	1,543	39	...	1,889	64	...	79,931 82
1882	...	76,657	38	...	1,380	62	...	1,551	84	...	79,589 84
1883	...	76,474	63	...	3,510	92	...	2,125	55	...	82,111 10
1884	...	76,694	60	...	2,354	83	...	466	48	...	79,516 27
1885	...	64,384	94	...	4,457	93	...	3,688	69	...	72,531 56
1886	...	63,182	67	...	4,316	35	...	3,418	40	...	70,917 42
1887	...	61,081	51	...	5,150	18	...	524	67	...	66,756 36
1888	...	54,207	8	...	11,516	20	...	471	66	...	66,194 94
1889	...	56,697	46	...	10,100	67	...	309	15	...	67,107 28

* From 1852 to 1863 the figures represent the paddy tithe commutation payments.

† From 1864 to 1889 the figures represent the amount due in each year as per commutation registers after deducting exemptions.

‡ From 1852 to 1872 the figures are taken from the Grain Tax Commissioner's Report for 1877.

§ From 1873 to 1889 the figures are taken from the kachchéri ledgers.

|| From 1852 to 1863 the figures represent the grain revenue actually collected.

¶ From 1864 to 1889 the figures represent the grain revenue to be collected in each year.

N.—List of Irrigation Works in the Province of Uva, 1891.

Bintenna.

- 1 Horaborawewa Tank and Channel.
- 2 Kudawewa Tank and Channel.
- 3 Medabedda Tank.
- 4 Ekiriyanakumbura Tank.
- 5 Udawewa Tank.
- 6 Gal-oya Anicut and Channels.

Wellassa.

- 7 Dunumewewa Tank.
- 8 West Gal-oya Anicut and Channels.
- 9 Dambagalla Tank.
- 10 Nelunwewa Tank.

Buttala.

- 11 Buttala Anicut and Channels.
- 12 Kumbukkan-ār Anicut and Yodi-ēla (under construction).

Wellawāya.

- 13 Hambegamuwa Tank.
- 14 Sudupānawela Anicut and Channels
- 15 Tellula Tank.

Yatikinda.

- 16 Alut-ēla.
- 17 Kendel-ēla.
- 18 Dikwēla Anicut and Channels.
- 19 Hatabenda-ēla.
- 20 Hanwēla-ēla.
- 21 Kumbalwēla-ēla.
- 22 Badulupitiya-ēla.

Udukinda.

- 23 Duviranwewa Tank.
- 24 Punawewa Tank.
- 25 Mana-ēla.
- 26 Uma-ēla.
- 27 Elamalānde Tank.
- 28 Diyakola-ēla.
- 29 Diyabonatalāwa Tank
- 30 Kanda-ēla.

Yatikinda.

- 31 Taldena-ēla.
- 32 Yāpāme-ēla

O.—List of Wiháras and Déwálas in the Province of Uva.

Wellassa Division.

1 Udatambáne	18 Unagollé Wiharé
2 Panguré!Déwálé	19 Tengoda Wiharé
3 Terélé Wiharé	20 Wētiyé Wiharé
4 Bingoda Wiharé	21 Kokunwéwa Wiharé
5 Alpitiyé Wiharé	22 Ítanawatté Déwálé
6 Makullé Déwála	23 Bokágonné Déwálé
7 Dehiwé Déwála	24 Nágala Wiharé
8 Buddama Wiharé	25 Badullagammana Wiharé
9 Kandankētiyé Wiharé	26 Wiletiḡoda Wiharé
10 Mánawela Wiharé	27 Patubandana Wiharé
11 Bógahakiwulé Wiharé	28 Timbiriyé Wiharé
12 Ganégama Wiharé	29 Bibilémullé Wiharé
13 Nikawētiyé Déwálé	30 Mondarawáné Déwálé
14 Mullégama Wiharé	31 Koṭabówé Déwálé
15 Warāpiṭiyé Wiharé	32 Ambanpóruwé Déwálé
16 Kotasarahiyangalu Wiharé	33 Kohukumburé Wiharé
17 Koṭagama Wiharé	34 Kinnarabówé Wiharé

Bintēna Division.

35 Alutnuwara Saman Déwálé	37 Nágadipé <i>alias</i> Wiháregoda
36 Mahiyangana Wiharé	

Udukinda Division.

38 Hapugollé Wiharé	62 Koṭawera Udagama Pansala
39 Beraliyapola Wiharé	63 Baragoda Wiharé
40 Unapána Wiharé	64 Koṭawera Déwálé
41 Hangunnáwé Wiharé	65 Gáwela Pansala
42 Paranagama Déwálé	66 Eṭanpiṭiyé Déwálé
43 Uduháwara Déwálé	67 Elléwela Wiharé
44 Kiriwanágama Déwálé	68 Kontahela Wiharé
45 Umáelélé Wiharé	69 Makulélé Wiharé
46 Medawela Wiharé	70 Eḡodagama Wiharé
47 Ganēṭenné Wiharé	71 Ranjalláwé Pansala
48 Dangamuwé Wiharé	72 Gónamotáwé Pansala
49 Agatakumburé Déwálé	73 Kahattéwela Wiharé
50 Balagala Déwálé	74 Eṭtalapiṭiyé Pansala
51 Wiháragodé Wiharé	75 Haputalé Wiharé
52 Kohilé Wiharé	76 Kahagollé Déwálé
53 Kindiḡoda Wiharé	77 Kénigama Déwálé
54 Tuppiṭiyé Wiharé	78 Pálugama Wiharé
55 Bambaraponé Déwálé	79 Diwurunwela
56 Galanihé Déwálé	80 Ellépansala
57 Ulugala	81 Kélangamuwé Wiharé
58 Eṭanpiṭiyé Wiharé	82 Widurupola Déwálé
59 Minuwangama Wiharé	83 Mádówiṭa Déwálé
60 Piṭahakellé Pansala	84 Kalabullandé Wiharé
61 Rahupola Pansala	85 Widurupola Wiharé

Udukinda Division.

86 Dambawinné Wiharé	91 Mirahawatté Pansala
87 Ratkarawuwé Wiharé	92 Malpota Pansala
88 Hinnárangollé Pansala	93 Dikkápititiyé Pansala
89 Boralandé Pansala	94 Náwela Déwálé
90 Náwela Pansala	

Yatikinda Division.

95 Mutiyangana Wiharé	102 Dówé Wiharé
96 Badulu Kataragan Déwálé	103 Yahalemaditté Wiharé
97 Badulu Pattini Déwálé	104 Ellé Wiharé
98 Lindamullé Déwálé	105 Ellé Pattini Déwálé
99 Rambuppota Wiharé	106 Pattipola Wiharé
100 Passara Wiharé	107 Pattipola Déwálé
101 Bógoḍa Wiharé	

Wiyaluwa Division.

108 Maluwégoḍa Wiharé	109 Budugékandé Wiharé
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Buttala Division.

110 Kaṭugahagálge Wiharé	123 Alutwela Wiharé
111 Boragoḍa Wiharé	124 Waguréwela Wiharé
112 Pusselláwa Wiharé	125 Happóruwa Wiharé
113 Dummalatenna Wiharé	126 Horabokka Wiharé
114 Deiatadoruwa Wiharé	127 Ókuráwa Wiharé
115 Ganetenna Wiharé	128 Pelwatta Wiharé
116 Ankaḍa Wiharé	129 Monarágala Wiharé
117 Kirigalpotta Wiharé	130 Wattégama Wiharé
118 Kosgollé Wiharé	131 Muppana Wiharé
119 Ranugallé Déwálé	132 Kawuḍáwa Wiharé
120 Yudaganáwé Wiharé	133 Kotiyágoḍa Wiharé
121 Uḷagama Wiharé	134 Máriaráwa Wiharé
122 Geṛeṇḍibakinna Wiharé	135 Madurukeṭiya Wiharé

Wellawáya Division.

136 Horaguna Déwálé	141 Kalupahana Wiharé.
137 Koslanda Wiharé	142 Ruhunumaha Kataragama
138 Alutwela Wiharé	143 Ranmal Wiharé
139 Haldummulla Wiharé	144 Siyambaláguna Wiharé
140 Bógandana Wiharé	145 Ratchittákanda Wiharé

P.—Service Tenures Commission.

The following abstract of returns taken from the report of the Service Tenures Commission, show the number of registered pangu in ninda and temple villages in the Badulla District and the amount of commutation :—

No. of Pangu registered.				Amount for which Service may be Commuted.	
				Rs.	c.
Ninda villages, 797	...	...	...	4,781	50
Temple villages, 791	...	...	...	8,640	60

The temples are the following establishments :—

Déwálés.			Wihárés.		
1	Ruhuna Maha Kataragam	...	1	Bogoda	
2	Badulla Pattini	...	2	Ulugala	
3	Do. Kataragam	...	3	Rambukpota	
4	Lindamulla Pattini	...	4	Mutiyangana	
5	Mapa-ela Pattini	...	5	Passara	
6	Kumbalwela Pattini	...	6	Ella	
7	Soraguna ...	...	7	Nawala	
8	Bintenna Pattini	...	8	Kalupahana	
9	Do. Saman	...	9	Bogandana	
10	Do. Kataragam	...	10	Udaganawé	
11	Kandella Pattini	...	11	Potubandana	
12	Itanawatta Pattini	...	12	Buddama	
13	Ambamporuwa Pattini	...	13	Mahiyangana	
14	Kirtibandára	...	14	Maluwegoda	
15	Kotabówa Kataragam	...	15	Badugekanda	

It is curious, and I do not think it has been pointed out before that the number of déwálés exactly corresponds to the number of wihárés.

Mr. J. F. Dickson, who wrote the report from which the above returns were taken, gives the following notes on Mudaligam and Maruwenagam in Uva :—

“In the Mudaligam in Lower Uva are found illustrations of the way in which the headship of a village has gradually become confined to one family and in course of time this headship has brought with it absolute proprietary rights. The Mudaliyár or head of one of these villagers was only one of the villagers selected from time to time to see to the collection of the king's dues and their due delivery at Kandy. The headman was remunerated for his services by the profits of a field set apart for him, and cultivated for him by the other villagers. It was usual to choose the headman from one or two of the principal families, and it was frequently arranged that the office was taken by the different families in turn, but in process of time one of these families would rise so much above the others as to enable it to secure the headship in perpetuity, and to maintain an absolute proprietary right in the office field, and in effect to make the villagers liable to cultivate the field as its tenants. A very clear case of this occurred in Wellassa. A village had been held for many generations by a very influential family, but originally this family had been one of three holding the headship alternately, and all that now remains to the other two families as a mark of the ancient dignity is the right, when attending at the house of the head of the village, to receive certain marks of respect, such as a mat and cloths to sit upon, not rendered to the other tenants of the village to which class these families by loss of the office have now descended (cf. Maine's *Village Communities*, pp. 154–157, and the article on India by Mr. George Campbell in the Cobden Club, volume on *Systems of Land Tenure*, pp. 168–169).

“In the Maruwenagam in Uva the proprietary right is confined to a single family, but the right to hold the village is given for life to the member of the family selected by the Government officer at the head of the district—in this case the headship of the village has become hereditary in a single family—subject to the right of the ruling power to select from that family the person to fill the office.”

Q.—Proclamation of the Province of Uva.

In the name of Her Majesty Victoria, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith.

Proclamation.

By His Excellency the Honourable Sir Arthur Hamilton Gordon, Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George, Governor and Commander-in-Chief in and over the Island of Ceylon and its Dependencies.

ARTHUR GORDON.

WHEREAS by a Proclamation dated the 6th day of September, 1873, the Island of Ceylon and its Dependencies were, as regards the collection of the revenue and the extent of the authority of the several Government Agents, divided into seven Provinces, one of which was named the Central Province, consisting of the Districts of Kandy, Yatinuwara, Udunuwara, Harispattu, Tumpané, Dumbara, Héváheṭa, Kotmalé, Uda Bulatgama, Wellassa, Wiyaluwa, Uva, Mátalé, Uda-paláta, and Walapané; Wegampaha, Kolowakgampaha; and Meyanwewella paláta of Bintenna, and as much of the remainder of Bintenna as lies on the left hand of the Mahaweli-ganga:

And whereas it is expedient to divide the said Central Province of this Island for revenue and administrative purposes into two distinct Provinces, the one to be called as heretofore the Central Province and the other the Uva Province:

It is hereby proclaimed that the Central Province shall from henceforth consist only of the following districts,—that is to say, the Districts of Kandy, Yatinuwara, Udunuwara, Uda-paláta, Harispattu, Tumpané, Dumbara, Héváheṭa, Kotmalé, Uda Bulatgama, Mátalé, so much of the Uda-paláta of Udukinda as lies west of the dividing ridge running from Totapala through Narahettagala and round hill of Hak-gala, Walapané, and so much of Bintenna as lies on the left bank of the Mahaweli-ganga excluding the Meyanwewella paláta.

And it is further proclaimed that for the purposes aforesaid the Province of Uva shall consist of the districts other than aforementioned which have heretofore formed part of the Central Province, and which are defined in the map hereunto annexed, and bearing date this First Day of February, 1886.

Given at Badulla, in the said Island of Ceylon, this First day of February, in the year of our Lord One thousand Eight hundred and Eighty-six.

By His Excellency's command,

CECIL C. SMITH,
Colonial Secretary.

GOD SAVE THE QUEEN!



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