

JOURNAL  
OF THE  
CEYLON BRANCH  
OF THE  
ROYAL ASIATIC SOCIETY,  
1905.

VOLUME XVIII.  
No. 56.

EDITED BY THE HONORARY SECRETARY.

The design of the Society is to institute and promote inquiries into the History, Religions, Languages, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology.

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COLOMBO :  
H. M. RICHARDS, ACTING GOVERNMENT PRINTER, CEYLON.

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ROYAL ASIATIC SOCIETY,  
CEYLON BRANCH.

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COUNCIL MEETING.

*Colombo Museum, January 16, 1905.*

Present :

The Hon. Mr. J. Ferguson, C.M.G., President, in the Chair.

Mr. P. Freudenberg, Vice-President.

Mr. A. J. Chalmers, M.D., F.R.C.S. | Mr. C. M. Fernando, M.A., LL.M.  
Mr. C. Drieberg, B.A., F.H.A.S. | Mr. A. M. Gunasékera, Mudaliyár.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

Mr. R. H. Ferguson, B.A., Honorary Treasurer.

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*Business.*

1. Read and confirmed Minutes of last Council Meeting held on November 14, 1904.

2. Resolved,—That the following candidates be elected a Member of the Society :—

Dr. D. Rockwood : recommended by { Dr. A. Willey.  
Mr. G. A. Joseph.

3. Laid on the table Mr. F. H. de Vos's Paper entitled "Mr. Isaac Augustin Rumpf," with Mr. J. P. Lewis's opinion recorded thereon.

Resolved,—That the Paper be accepted with thanks ; and that it be printed in the Journal.

4. Laid on the table a Paper entitled "Notes on the Variations of the Copper *massas* of six Sinhalese Rulers," by Mr. J. Still.

Resolved,—That the Paper be accepted for the Journal.

5. Read and passed the draft Annual Report for 1904.

6. Considered the nomination of Office-Bearers for 1905.

Under Rule 16 Dr. W. G. Van Dort and Mr. C. Driberg retire from the Council by seniority, and Dr. J. C. Willis and Mr. M. Kelway Bamber by reason of least attendance, two being eligible for re-election.

Resolved,—That Dr. J. C. Willis and Mr. C. Driberg be re-elected, and that Messrs. R. G. Anthonisz and H. F. Tomalin be elected to the vacant Memberships.

7. Resolved,—That the Annual General Meeting be held on February 6 ; that His Excellency the Governor be asked to preside ; and that, besides the regular business, a Paper entitled “Portuguese Inscriptions in Ceylon,” by Mr. J. P. Lewis, be read.

Resolved further,—That a General Meeting be held on March 4 next, and that its business be left in the hands of the Honorary Secretaries.

8. Resolved,—That Mr. J. A. Henderson be again asked to kindly undertake to audit the Society’s accounts.

9. Laid again on the table Circular No. 123 of July 7, 1904, containing Mr. C. M. Fernando’s Paper entitled “Ancient Swords.”

## MR. ISAAC AUGUSTIN RUMPF.

By F. H. DE VOS, Barrister-at-Law, and Member of the Society of Dutch Literature, &c., of Leyden.

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**The Rumpf Family.\***

THE earliest known ancestor of this family was *Johannes Rumpf*, Baron of Wielross, &c., a Colonel in a regiment of Emperor Maximilian II., who died in action in the year 1566 against the Turks, leaving two sons, *Wolfgang* and *Joost Lodewyk*. *Joost Lodewyk Rumpf* was disinherited by his father and left for Hessen in 1567, where he married a Miss *von Troye*. He entered the German Army and died in 1587, leaving one son, *Johannes Rumpf*, who settled in Laasphe (Wittenstein), and married *Rebecca von Ufflen*, and had by her a son, *Herman Rumpf*, who married *Elizabeth Hoffmans*, daughter of *Caspar Hoffmans* and *Elizabeth Högner von Rösefeld*. The issue of this marriage was *Christiaan Rumpf*, born at Laasphe in 1580. He was private physician to the Count Palatine Fredrik, afterwards King of Bohemia. He died on the 24th June, 1645, at the age of 65, in the camp then under *Frederick Henry* in Flanders, as appears from the inscription round his portrait by *H. Danckerts*, which runs as follows :—

*Christianus Rompff, Lasphensis. Sereniss. Reg. Boh. ac Celciss. Araus. Princ. Archiater. Obiit in castris Fœderati Belgii XXIV. Junii anno MDCXLV., ætatis LXV.*

He married on the 6th November, 1609, at Heidelberg, *Agneta de Spina* (born in Aken, died in Breda, 1649), daughter of *Petrus de Spina* and *Jutta van Pallandt*. One of the children of this marriage was *Christiaan Constantyn*

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\* *Nederlandsche Heraut* 1889, pp. 81-103 ; 1890, 250-259.

*Rumpf*, born in The Hague on the 7th April, 1633. According to *Jöcher* he practised at Leyden as a physician; but he appears to have given up the practice of his profession, as in 1660 he went with the ambassador *Van Beuningen* to Paris, when, in 1663, he was appointed Private Secretary to *Willem Boreel*, the successor of *Van Beuningen*. After the death of *Boreel* he was, on the 4th October, 1668, appointed Secretary to the Legation in Paris. In the meantime, having been appointed ambassador, he remained in Paris till the 27th March, 1674, although appointed, on the 21st April, 1673, Resident at the Court of Portugal, the duties of which office he never undertook, being relieved on the 20th April, 1674, by his appointment as President at the Court of Sweden, which appointment he held until his death at Stockholm on the 2nd August, 1706. He was buried on the 5th August in the Mariakerk.

*Christiaan Constantyn Rumpf* was twice married—firstly, in Paris, on the 13th April, 1670, to *Elizabeth Pierrat de Longueville* (born in Metz, 1646, died in Stockholm, 9th March, 1675), daughter of Capt. *Abraham Pierrat de Longueville* and *Susanna Coulet*; and secondly, to *Anna Margarita Bex* (born in Stockholm, 6th October, 1659), daughter of *Isaac Bex* and *Sara Hovius* and sister of Dr. *Abraham Bex*, a merchant at Gottenberg. *Isaac Augustin Rumpf* was a child of the first marriage of his father, *Christiaan Constantyn Rumpf*, having been born on the 21st November, 1673 (at The Hague) according to his tombstone.\* He was promoted at Leyden to the degree of Doctor of Laws, having written a thesis, which he dedicated to his father, in which he is described as “Haga-Batavus.” He left for the Indies in 1707 in the ship “’t Huis te Loo” on behalf of the Chamber Amsterdam, with the rank of Onderkoopman, and succeeded *Hendrik Bekker*, at the end of the year 1716, as Governor of Ceylon. He was married to *Gysberta Johanna Blesius*† (baptized in

\* Journal, R.A.S. (C.B.), vol. XV., No. 49, p. 228, 2 *Ceylon Literary Register*, 118.

† Kaapsche Geslachtlysten (De Villiers).

the Cape, 23rd June, 1686), daughter of *Johannes Blesius* of Breukelen, Fiscal of the Cape (died 1711), and *Christina Diemer*, and grand-daughter of *Dominicus Blesius*, Predikant at Breukelen, and *Gysberta van Baerle*, and had by her a daughter, *Susanna* (died 25th October, 1729), who married at Amboina, 2nd May, 1717, *Harmen Maarten Graswinckel* (born 1st May, 1691, died 22nd February, 1736), Fiscal of the West Coast of Sumatra. *Johannes Blesius* had two more daughters, viz., (1) *Deliana* (baptized at the Cape, 29th November, 1693), married *Cornelis van Beaumont*\* and (2) *Christina* (baptized at the Cape, 24th September, 1690), the wife of *Jacobus Cruse*, whose son, *Johannes Jacobus Cruse* (and therefore *Rumpf's* nephew), was the chief mourner at the Governor's funeral.

In Mrs. A. P. Trotter's "Old Cape Colony" (Archibald Constable & Co., Ltd., 1903) there is at p. 252 a sketch of the arms of one "Joan Blesius, obiit 7th April, 1771, ætatis suæ 55 anno." He must therefore have been a nephew of *Rumpf* and son of either *Elbert Blesius* (born 1689) or *Dominicus Blesius* (born 1691). The arms consist of a quartered shield, each quartering charged with a spade placed palewise, blade downwards, with a demi-lion as a crest, but no colours are indicated.

*Johannes Jacobus Cruse* (born in the Cape) was married in Colombo, 22nd May, 1735, to *Gertruida Brengman* of Jaffna, widow of *Daniel Overbeek*, Commandeur of Galle.†

*The Death and Funeral of Mr. Isaac Augustin Rumpf.*

*Valentyn*‡ says that *Rumpf* died of the shock he received on hearing of the murder of the Fiscal *Barent van der Zwaan* in Colombo by his slaves. He proceeds to give an account, received from Ceylon, of the funeral of *Rumpf*, of which the following is a translation from the Dutch, with my annotations in brackets :—

The Hon. Mr. *Isaac Augustin Rumpf*, Ordinary Council-lor of the Dutch Indies, Governor and Director of the

\* Journal, R.A.S. (C.B.), vol. XVII., No. 52, p. 18.

† Journal, R.A.S. (C.B.) vol. XV., No. 49, p. 251

‡ Byzondere Zaaken van Ceylon, p. 359.

Island of Ceylon and the Coast of Madura, with the dependencies thereof, having died in Colombo on the 11th June (1723), a little after 9 P.M., his funeral was solemnized in terms of the Resolution of the Political Council in the manner following.

The following day all the bells of the Fort were rung from 8 to 9 A.M., from 11 to 12 midday, and from 4 to 5 P.M., and thus kept up till the 18th, and yesterday the body of His Excellency was buried with the following honours.

From 6 A.M. the bells were rung every half hour till the funeral ceremonies commenced, when they were rung without ceasing until the termination of the ceremony. At 2.30 P.M. there fell in the Military, Burgher corps, and Lascoreens on the parade ground in front of the bastion "Amsterdam" by the side of the Fort, where they were drawn up in order whilst the procession was got in readiness, and the march to the church began in the following order:—

I.—Twelve *randjes* of Lascoreens in single file according to the Singalese manner on each side of the procession with their chiefs, drummers, trumpeters, and ensigns, all in mourning, with black streamers to their lances. In front the Burgher corps with arms, 72 strong, all with mourning bands, with two drums covered with crape and the colours, lances, halberds, and belts of the officers in black.

II —Three companies of the military each 72 strong, told off into squads of six men each in two divisions under the command of the Lieutenants—

*Adrian Noe,*

*Hendrik Gabriel Dykman, and*

*Rudolph Carel van Glaar (sic) (Glan); and the Ensigns*

*Adriaan Stafferts,*

*Kooymans,*

*Leonard Koningshoven, and*

*Sr. Kumel,*

brought up the rear, all provided with mourning bands and belts, the standard and the halberds and the drums, six in

number, covered with crape, all, according to military usage with arms reversed.

[*Adrian Noe* was a native of Ghent, and came out to the Indies on the ship "*Lands Welvaren*." He was thrice married—(1) in 1703 to *Catharina Stern* of Colombo ; (2) in 1706 to *Anna Baak* of Colombo ; and (3) after 1725 to *Maria Elizabeth Shornen*.

*Hendrik Gabriel Dykman* was married to *Anna Gast* of Colombo, daughter of *Barent Gast* of Delft and *Francina Eggers* of Colombo, and widow of *Isaac Quettyn* of Hoorn.

*Rudolph Carel van Glan* was a native of East Friesland, and was married to *Johanna Maria Valck*.

*Adriaan Stafferts* was most likely the son of *Johannes Stafferts* of The Hague, Superintendent of the Cinnamon Department, by his second wife, *Anna de Heyde*.

..... *Kooymans* was perhaps the son of *Raphael Kooymans* of Twente.

*Leonard Koningshoven* was a native of Winterburg, and married in 1719 *Cornelia Pegalotte* of Colombo.]

III.—Five hautboyists with mourning bands on their hats and black streamers on their hautboys, stopped up from under, blowing a dirge-like march.

IV.—The body-guard of the aforesaid His Excellency consisting of 72 hand grenadiers, all with mourning bands on their caps, commanded by the Lieutenant.

*Hendrik Fredrik van Gent*,

[A native of Vianen, was thrice married — (1) to.....; (2) in 1705 to *Petronella de Rees* of Trincomalee ; and (3) in 1724 to *Clara Schokman* of Colombo.]

The standard carried by the Sergeant-in-command.

*Hendrik Jansz Vos*.

with six drummers in mourning as above, four trumpeters with streaming mourning bands with their *clarynen* in the trumpets and the banderoles covered with crape.

V.—The steward of His Excellency, *Martin van der Burgt*, with a trailing cloak and hanging mourning band.

VI.—The led-horse of His Excellency in black, covered with black cloth reaching the ground, being led by the master of the horse, *Gerrit Hendriksz*, and His Excellency's coachman, *Juriaan Juriaansz*, with trailing mourning crape.

VII.—Another led-horse with black serge reaching the ground led by two grooms in black with trailing mourning bands.

VIII.—The regimental staff mounted at both ends with copper-gilt tops covered with black velvet, and carried by Lieutenant *Dorsman* in black with trailing mourning band.

[*Wouter Christoffel Dorsman* was married (1) in 1693 to *Elizabeth Zolders* of Colombo and (2) to *Elizabeth Coenraads*.]

IX.—The standard born by the Ensign *Pieter Mazot*.

X.—The helmet by the Onderkoopman *Willem van Wynbergen*.

XI.—The gauntlets by the Onderkoopman *Calkberner*.

XII.—The spurs by the Onderkoopman *Gerrit Falk* (*Valck*).

[*Gerrit Valck* of Colombo (perhaps the son of *Adriaan Valck*) was married (1) in 1709 to *Anna Pegalotte* and (2) in 1730 to *Francina van Geyzel*.]

XIII.—The sword in its scabbard by the Chief Clerk *Thomas Thormaaddi*.

XIV.—The tabard by the Ensign *Andries Swarts*.

[A native of Stockholm, married in 1714 to *Elizabeth Schouwers* of Colombo.]

XV.—The bare sword, at the carry, by the Ensign *Dirk Pieter Beekman*, all in mourning with mourning bands.

[A native of Nimwegen, married in 1718 to *Adriana Margarita Beekman* of Colombo, born in 1701, daughter of the Ensign *Jan Beekman* and *Catharina Loos*.]

XVI.—Eight inviters to the burial.

XVII.—The arms of His Excellency\* carried by the Onderkoopman *Willem Anderson*.

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\* Journal, R.A.S. (C.B.), vol. XV., No. 49, p. 229.

[Perhaps *Willem (Lodewyk) Anderson*, born in Colombo 1697, son of *Swem Anderson* of Stockholm and *Agnita Stuart*.]

XVIII.—The coffin covered with a black cloth surplice, hung on both sides from the top reaching the ground, with eight quarterings of His Excellency's family, carried by 24 corporals under the shroud which was held up by the under-merchants.

*Marcus Visboom*,

*Cornelis Woomans de Vriest*,

The Harbour-master, *Nicolaas Hoepels*,

The Commander of the Hottentots, *Dirk Mauritz*,

The Assistant to the Fiscal, *Jan Hendrik Speelder*,

The Governor of Edam, *Jacob de Koning*,

The Chief of the Iron Magazine, *Magnus Scot*,

The Superintendent of the same, *Fredrik Sleverts (Sieverts)*,

The Chief of the Ships' Carpenters, *Bastiaan Fredrik Wilhelm(i)*,

The Chief of the Smiths' Shops, *Hans Visser*, and

The Chief of the Masons, *Hendrik Jacolyn*.

[*Marcus Visboom* was born in Colombo in 1687 and married to *Cornelia van Wynbergen*. He was the son of *Johannes Visboom* of Amsterdam, Commissioner of the Arecanut Department, and *Anna Margarita Mazius* of Cochin.

*Cornelis de Vriest* was married to *Alida de Haan*.

*Nicolaas Hoepels* was the son of *Antony Hoepels* and *Abigail Cromstrys* and grandson of *Nicolaas Hoepels* of Stockholm and *Maria de Silva*.

*Dirk Mauritz*, a native of Bergen, was married in 1711 to *Anna Feit* of Colombo.

*Magnus Scot* was born in Colombo in 1683, and was the son of *Claas Scot* of Hamburg and *Sara de Meestre* of Colombo. He was married to *Elizabeth Abrahamsz*.

*Fredrik Sievertsz* was a native of Bremen, and was married in Colombo, 1711, to *Catharina Heydelberg* of Colombo.

*Bastiaan (Fredrik? Jurgen?) Wilhelmi* was a native of Mecklenburg, and was married to *Susanna Jonker* of Colombo, widow of *Fredrik Wevels*, apothecary.]

On either side of the aforesaid bearers there went the following shroud-bearers who held up the four ends of the black cloth shroud, all in mourning:—

The Koopman *Abraham Torin*,

The Ship-captain *Jan Joppe Kroeff*,

The Onderkoopman *Jan Arnold Wiggelhuyzen*, and

The Onderkoopman *Daniel Schooter*.

[*Abraham Torin* was a native of Rouen and married in 1708 to *Elizabeth Stafforts* of Colombo.]

XIX.—Behind the coffin there followed His Excellency's nephew, *Johannes Jacobus Cruse*, and the Commandeur *Arnout Moll*,\* one behind the other, with long mourning bands and trailing cloaks, and thereafter, in pairs, the Members of the Political Council, with trailing cloaks and mourning bands, the Reverend Predikanten, the Pangerangh *Aria Pourbaya*, the Members of the Civil Council, the Masters of the Orphan Chamber, the Commissioners of Marriage Causes, the elders and brother-deacons, all with cloaks. Thereafter all the Company's servants and Burghers, together with the principal native chiefs, all with mourning veils round their body. The procession went past the watch Leyden, along the canal, and through the so-called Bier street as far as the church, where the military and Burgher corps were drawn up in two ranks, through which the body was carried to the church, where it was lowered on to iron staves in a vault, after which three volleys were fired by the military, and after each volley a cannon was fired, after which all the guns in the Fort were fired at intervals of a minute, which was followed by firing from all the guns

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\* Journal, R.A.S. (C.B.), vol. XV., No. 49, p. 257.

and rifles in the sloops lying in the roads, which carried their flags and jacks half-mast high. After the body was let down into the grave, and the ornaments carried, were, together with the black cloth shroud, left close to, and in the chancel, the Military, Burgher corps, and Lascoreens returned with flying colours and sounding drums, and were followed by the procession in the same order in which they went to church, only with this difference, that the bearers brought up the rear of the procession which repaired to the house of mourning to offer their condolence to the Lady of the late Governor.

### COUNCIL MEETING.

*Colombi Museum, February 6, 1905.*

Present :

The Hon. Mr. J. Ferguson, C.M.G., President, in the Chair.

Mr. A. J. Chalmers, M.D., F.R.C.S.		Mr. A. Willey, M.A., D.Sc., F.R.S.
Mr. C. M. Fernando, M.A., LL.M.		Mr. J. C. Willis, M.A., Sc.D.,
Mr. P. Freudenberg, J.P.		F.L.S.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

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#### *Business.*

1. Read and confirmed Minutes of Council Meeting held on January 16, 1905.

2. Read a letter from Mr. H. C. P. Bell dated January 20, 1905, in regard to reprints of back Numbers of the Society's Journal and Proceedings.

Resolved,—That the Council's resolution of October 8, 1903, be rescinded, and that the question of publication of future reprints be left, as before, in the hands of the Honorary Secretaries and Treasurer.

3. Considered a vacancy on the Council, and nominated Dr. W. H. de Silva.

## ANNUAL GENERAL MEETING.

*"Sirinivasa" (Mr. P. Freudenberg's Residence), Colombo,  
February 6, 1905.*

Present :

His Excellency Sir H. A. Blake, G.C.M.G., Patron, in the Chair.

The Hon. Mr. J. Ferguson, C.M.G., President.

Mr. P. Freudenberg, J.P., Vice-President.

Mr. R. G. Anthonisz.

Mr. T. P. Attygalle, J.P.

Mr. T. Berwick.

Mr. A. J. Chalmers, M.D., F.R.C.S.

Mr. A. K. Coomáraswámy, B.Sc.

Mr. E. B. Denham, B.A., C.C.S.

Mr. F. J. de Mel, B.A., LL.B.

Mr. W. A. de Silva, J.P.

Mr. W. H. de Silva, M.B., C.M.,  
F.R.C.S.

Mr. Simon de Silva, Gate Mudaliyár.

Mr. C. Drieberg, B.A., F.H.A.S.

Mr. C. M. Fernando, M.A., LL.M.

The Hon. G. M. Fowler, C.M.G.

Mr. C. J. M. Gordon, M.A.

Mr. A. M. Gunasékara, Mudaliyár.

Mr. R. M. John.

Mr. G. B. Leechman.

Mr. P. C. MacMahon.

Mr. P. E. Morgappah.

Mr. H. F. Tomalin, F.R.I.B.A.

Mr. G. E. S. S. Weerakoon, Mudaliyár.

Rev. D. J. W. Wijésinha.

Mr. A. Willey, M.A., D.Sc.,  
F.R.S.

Mr. J. C. Willis, M.A., Sc.D.

Mr. J. Harward, M.A., and Mr. G. A. Joseph,

Honorary Secretaries.

Mr. R. H. Ferguson, B.A., Honorary Treasurer.

Visitors : Twelve ladies and twenty-three gentlemen.

*Business.*

1. The Minutes of the last General Meeting held on September 7 last, were read and confirmed.

2. Mr. HARWARD read the—

ANNUAL REPORT FOR 1904.

The Council of the Ceylon Branch of the Royal Asiatic Society have the honour to submit the following Report for the year 1904 :—

MEETINGS AND PAPERS.

Three General Meetings of this Society have been held during the year, at which the following Papers were read and discussed :—

(1) "A Note on the Palæography of Ceylon," by Mr. C. M. Fernando, B.A., LL.M.

(2) "Correspondence between Rájá Sinha II. and the Dutch," by Mr. D. W. Ferguson.

(3) "Alakéswara: His Life and Times," by Mr. E. W. Perera, Advocate.

Besides the above, an Address entitled "The Use of Science in Ceylon" was delivered by the Hon. Mr. E. F. im Thurn, M.A., C.B., C.M.G., President, at the last Annual General Meeting.

The following Papers have been accepted for reading and publication:—

(1) "François Caron and the French East India Company," by Mr. F. H. de Vos, Barrister-at-Law.

(2) "A Note on Rájá Sinha I.," by Mr. W. F. Gunawardhana, Mudaliyár.

(3) "Portuguese Inscriptions in Ceylon" (with illustrations); by Mr. J. P. Lewis, M.A., C.C.S.

#### TRANSLATION OF "DE COUTO" AND "BARROS."

Mr. D. W. Ferguson, now in England, has been entrusted with the work of making a translation, with introduction and notes, of such portions of the Portuguese historians Barros and de Couto as relate to Ceylon.

#### MEMBERS.

During the past year fourteen new Members were elected, viz., Rev. A. Stanley Bishop, P. de Abrew, J. E. Seneviratna, E. Evans, B.Sc., Simon de Silva, Gate Mudaliyár, C. J. M. Gordon, M.A., G. W. Woodhouse, B.A., C.C.S., T. P. Masilamanipillai, T. P. Attygalle, R. J. Perera, K. W. Atukorala, E. F. A. Kemp, J. M. Weerasuriva, and R. C. Proctor.

The following Members have resigned:—D. J. Arsecularatna, W. R. H. Perera, J. W. Vanderstraaten, L. Walker, F. M. Mackwood, C. A. Murray, and R. B. Campbell.

Mr. S. G. Lee, B.A., has become a Life Member.

The Society has now on its roll 193 Members, including 27 Life Members and 10 Honorary Members.

It has lost by death Dullewa Adigar, who had been a Member of the Society since 1890.

#### LIBRARY.

The additions to the Library, including parts of Periodicals, numbered 384.

The Library has received donations from the Government of India; the Archæological Survey of India; the Government of Bengal; Sir R. C. Temple, Bart., C.I.E.; Páli Text Society, London; L' Ecole Francaise d'Extreme-Orient revue Philologique; the Ceylon Government; Curepo de Ingenieros de Minas del Peru; the University of Colorado; Revista da Commissao Archeologica da India Portuguesa, Nova Goa; the Archæological Survey of United Provinces and Punjab Circle; the Geelong Field Naturalists' Club; the Colonial Secretary, Ceylon; the Director of Public Instruction, Ceylon; the Postmaster-General, Ceylon; Dr. E. Hultszh, Ph. D.; Secretary of State for India, in Council; Naturforehenden Gessellschaft in Zurich; C. M. Fernando M.A., LL.M.; T. P. Pillai; the Imperial Library, Calcutta; Mr. Victor Henry; Mr. Lynds Jones; Dr. A. Carroll, M.A. D.Sc.; the

Linguistic Survey of India ; Archæological Survey, Bengal Circle ; Victoria Public Library of Western Australia ; Archæological Survey of Madras and Coorg ; Secretary to Government of India ; Mr. H. R. Nevill, I.C.S. ; Dr. H. Etche, Ph. D., M.A. ; Mr. C. Driberg, B.A., F.H.A.S. ; Mr. F. R. Schuller ; the Government Oriental MS. Library of Madras ; Archæological Survey of Western India.

For valuable exchanges received during the year the Society is indebted to: the Royal Geographical Society of Australasia ; the Anthropological Society of Bombay ; *Tijdschrift voor Indische Taal-Land en Volkenkunde*, Batavia ; the Royal University of Upsala ; the Academy of Natural Sciences, Philadelphia ; the Smithsonian Institute, U.S.A. ; the Bombay Branch of the R.A.S. ; the Buddhist Text Society of India ; U. S. Department of Agriculture, Washington, D.C., U.S.A. ; U. S. Geological Survey, U.S.A. ; the Field Columbian Museum ; the State Archives, Netherlands ; the Bureau of Education, U.S.A. ; Anthropologische Gesellschaft, Berlin ; Batavia-asch Genootschap van Kunsten en Wetenschappen, Batavia ; Deutschen Morgenländischen Gesellschaft, Leipzig, Germany ; the American Oriental Society ; the Royal Society of New South Wales, Australia ; the California Academy of Sciences, San Francisco, U.S.A. ; La Société Imperiale Des Naturalistes de Moscow, Russia ; the Asiatic Society of Japan ; the Royal Asiatic Society of Great Britain and Ireland ; the Asiatic Society of Bengal ; K. K. Naturhistorischen Hopmuseums, Austria ; Musée Guimet, Paris ; Société Zoologique, Paris ; John Hopkins University, Baltimore, U.S.A. ; the Geological Society of London ; the Anthropological Institute of Great Britain and Ireland ; the Geological and Natural History Survey of Canada ; the Royal Colonial Institute, London ; the Straits Branch of the Royal Asiatic Society ; the Royal Society of Victoria, Australia ; Koninklijk Instituut voor de Taal-Land-en Volkenkunde van Nederlandsch-Indie, Holland ; the Royal Geographical Society of Australia ; the Korea Branch of the Royal Asiatic Society.

#### ACCOMMODATION.

The Council wish to direct particular attention to the want of accommodation for the Library, which has been repeatedly pointed out in preceding Annual Reports during the past seventeen years.

The want of room for the proper housing of books is severely felt. All the book-cases are quite full ; and there is no room available for more cases. At present many valuable publications are stored away in different portions of the Museum building, as there is no room available for keeping the books in the Society's Library. The Library is not capable of expansion, and its usefulness is crippled by want of accommodation.

In view of the congested condition of the Libraries of the Society and Museum, the Council trust that provision will be made by Government shortly to admit of the carrying out of the long-contemplated extension of the Colombo Museum.

#### JOURNAL.

One number of the Journal was published during the year (Vol. XVIII., No. 54, 1903). It contains, in addition to the Proceedings of the Council and the Annual General Meeting, the following Papers :—

- (1) "Two Ola Grants of the Seventeenth Century." by Mr. T. B. Pohath.

(2) "An Account of King Kirti Śrī Rāja Sinha's Embassy to Siam in 1672 Saka (1750 A.D.)," translated from the Sinhalese by Mr. P. E. Pieris, M.A., C.C.S.

(3) Memorandum by Mr. R. G. Anthonisz, Government Archivist, regarding a Stone Slab at Elie House, Mutwal.

(4) "Second Supplementary Paper on the Monumental Remains of the Dutch East India Company of Ceylon," by Mr. F. H. de Vos, Barrister-at-Law.

(5) "Dramatic Poetry and Literature of the Sinhalese," by Mr. W. A. de Silva, J.P.

(6) "Three Funerals of Ceylon Dutch Officials in the Eighteenth Century," translated from the Dutch, and annotated, by Mr. F. H. de Vos, Barrister-at-Law.

(7) "Notes on a Dutch Medal," by Mr. P. E. Pieris, M.A., C.C.S.

(8) A Note by Mr. R. G. Anthonisz, Government Archivist, on Mr. de Vos's Paper.

(9) Remarks by Mr. D. B. Jayatilaka on Mr. W. A. de Silva's Paper.

#### ARCHÆOLOGY.

The Archæological Commissioner favours the Council with the following summary of the work done by the Archæological Survey during 1904 :—

##### I.—*Anurādhapura.*

(a) *Jungle clearing.*—The usual sum of Rs. 3,000 was again placed in the hands of the Archæological Commissioner for the purpose.

Only a portion of the work was given on contract, as in 1903. The experiment of employing labour, under close supervision, in thoroughly rooting out jungle and weeds was continued, with the success anticipated.

Though such action necessarily involves slow work and apparently undue expense, the policy is undoubtedly sound. The complete uprooting of bushes and plants, especially before these seed, will gradually free the ground of all growth but grass. Contract work, be it never so clean on the surface, merely removes the evil temporarily.

The areas dealt with last year were chiefly the Abhayagiriya and Jétawanārāma reservations, and Puliyanakūlāma. Besides these, clearing was done at ruins below Bassawakkūlāma and Tissavewa.

At Mihintalé the ruins at the foot of Mihintalé-kanda, at Rajagiri-lena, and at Kaludiya-pokuna were cleared after an interval of ten years.

The Toluwīla area (some 62 acres) was also cleared, *pari passu* with further removal of earth, and parking of the extensive ancient monastery at that site. The cost was borne by the Archæological vote.

Altogether some 315 acres were freed of weeds and undergrowth at an average cost of about Rs. 9.50.

(b) *Excavations.*—By order of the Government no new excavations were attempted in 1904. The proximity of the railway station and the construction of a cross approach road uniting the Trincomalee and Ayton roads through the ruins of Toluwīla rendered it advisable to open up this extensive ancient *Saṅghārāma*, or Buddhist monastery, more thoroughly. The ruins are situated in forest, and the closeness of the trees, with the scrub jungle which annually springs up, shut out all view of the buildings as a whole.

In several respects the Toluville Monastery stands unrivalled among the ruins of Anurádhapura yet dealt with. Succinctly, the general plan of these ruins may be thus described :—

On the north a spacious raised quadrangle with four entrance porches (*doratu*) and a moulded ramp of cut stone supporting alternately brick elephants (heads and front legs) and pilasters in high relief. This enclosure contains four shrines—*viháré*, *wata-dá-gé*, *dágaba*, and *pilima-gé*.

From this quadrangle runs, for some 250 yards or more, a wide street between low walls of dressed stone. Off this street on either hand, lying in double rows, well apart and separated by streets parallel with the central thoroughfare, are many *piriven*, each with its own outhouse and lavatory.

Passing over a smaller raised quadrangle and a half-way halting place, star-shaped—both open and approachable by steps from all sides—the main street reaches, on the south, another and larger quadrangular area.

Within this southern quadrangle is a smaller enclosure at a higher level, containing a central terraced *viháré* flanked by four *piriven* and other connected buildings with their accessories.

In 1895-1896 the monastery was excavated as far as the limited Archæological vote justified, having regard to rapid progress. The superincumbent earth was removed from all the ruins—nearly a hundred buildings—by trenches run round their basements. This partial excavation, whilst it permitted of each ruin being studied in itself, left the surrounding earth—the accretion of centuries—undug, rendering a comprehensive view of the ruins impossible.

Last year, under Government sanction, the heavy task of removing all the intermediate earth between the ruins in the southern quadrangle and the *piriven* lying to the west of the central street was undertaken and nearly completed. At the same time the forest was thinned out and parked.

This tedious but desirable double work has vastly improved the appearance of the ruins *pro tanto* and made them easily accessible from the new road to the Railway Station.

The further opening out of the monastery, round its north-west side, will be continued gradually as soon as the Archæological vote (temporarily reduced by Rs. 10,000) is again capable of bearing the cost.

## II.—*Polonnáruwa*.

As at Anurádhapura, the Archæological Survey virtually “marked time” in excavations at the later capital.

The earth spoil round the rubble revetment of the raised quadrangle containing the so-called *Thúpárama*, *Wata-dá-gé*, *Sat-mal-prásada*, &c., was partly removed on the west.

To the south of the ancient city some clearing was done near the rock-cut figure adjoining the tank bund. This erect figure has been hitherto strangely described as a statue of King *Prákrama Báhu*. Cut from the live rock, it stands 11 ft. 6 in. Clad only in a loin cloth and tall head dress, wearing no ornaments, heavy in features, with beard long and grizzled, the figure possesses no single trait of that “divinity which doth hedge a king.” The roll, or *ola* book, held in both hands, and the whole appearance and pose, manifestly stamp the figure as representing some aged fakir or religious teacher.

No inscription, or other clue, has been found to identify the statue South of the statue some 200 yards, and within its direct purview, is situated a ruin known as the "Potgul Vehera" (Library Dágaba). The surface ornamentation of the ruin resembles that of the Hindu Déválés of Polonnaruwa. But its unique feature is the circular room at back, once domed, on the interior walls of which still exist traces of painting.

This part of the ruin was gutted some years ago by villagers working under the orders of the late Giránegama, Diyawada Nilamé; and has been left since exposed to the very foundations.

### *Sigiriya.*

The summit of the Rock and the traces below it to the north-west and south-west were cleared of scrub and weeds as in previous years.

The only new excavations carried out were :—

(a) The tracing of the ancient gate-way through the *vil-bemma*, or earthen ramp, of the city at the point where the present path to Piduragala pansala passes through it.

(b) Below, and north of, the *maluwa* at the foot of the ladders to the summit, eighteen-inch-mortice holes in the flat rock and deep cut "sets" in the vertical rock face of the *maluwa's* verge, point to the former existence here of a spacious portico and wide wooden staircase from the city. The foundations of this erection were laid bare.

### II.—*Restoration of Ruins.*

As the result of continued representation a special annual grant of Rs. 5,000 has at length been sanctioned for the preservation and restoration of the Island's antiquities.

Last year this sum was expended at Sígiriya, Polonnaruwa, and Yápahuwa.

### *Sigiriya.*

(a) *Gallery.*—The retaining wall and last stairway of the "gallery" have been finally united to the *maluwa* on the north side of the Rock. From the iron bridge to the terrace this fine staircase has some 70 continuous steps, save for one short landing.

The ascent to the summit of Sígiri-gala is now possible along the whole length of the "gallery" as far as the northern terrace, the half-way point where the serpentine "gallery" originally struck upwards through the lion-shaped guard-house.

(b) Much of the deep stone-faced western revetment of the confined area below the "gallery," and between the north-west corner of the Rock and the so-called "Prison Rock," had long been washed down the hill side, leaving the small terrace, containing the remains of an interesting set of Buddhist monks' cells, in constant danger of disappearing similarly.

To save it half of the huge ramp has again been laboriously built up in dry stone masonry collected from this and other ruined retaining walls.

(c) *Fresco Pockets*.—Preliminary work was started in 1901 having for its ultimate object the permanent protection of the unique “frescoes” in the Rock “pocket” caves against the ravages of birds and bees. Suitable wire netting when fixed in position, whilst warding off these destructive pests, will not mar the view of the paintings.

The carrying out of this eminently desirable work involved very great difficulty, owing to the dangerous position of the “pockets” in the Rock cliff above the “gallery” and the irregularity of their confirmation.

In 1903 all difficulties were at length overcome in the case of the larger (“B”) of the two united fresco “pockets.” In this cave a concrete bed has been laid with a iron hand rail at the edge, iron standards let into the rock floor and roof, and wire netting stretched across.

The smaller “pocket” (“A”) is far less accessible. It is being somewhat similarly protected; but the fixing of the ironwork and netting is attended with even greater difficulty and danger than already experienced.

This last season (1904) half of the bridge gangway and framing for the wire-netting were fixed outside the ledge between the two “pockets” and along the front of “pocket” “A.” This essential work should be finally completed next year.

#### *Polonnaruwa.*

(a) “*Thūpārāma*” *Vihāré*.—Last year (1903) the Archæological Commissioner reported to the Government the dangerous condition of this fine ruin, recommending that a special report in detail should be called for from the Public Works Department without delay.

This ancient *vihāré*, built massively of brick and mortar, is one of the most striking structures remaining above ground at this old capital of Ceylon.

It is unique in being (as far as known) the only ancient monument left with the roof almost intact.

The *vihāré* roof inside is in design an irregular stilted dome falsely arched. On the top of the structure the roof is flattish with a very heavy square-shaped tower rising at the centre.

The ruin is now in a very critical state. There are three vertical cracks in the back wall, and a part of this wall and of the roof it held up have fallen inwards. Two other vertical cracks run down the front wall of the inner shrine, one on either side of the doorway, of which the stone lintel are both cracked through. There are further cracks in the vestibule.

The most ominous crack exists along the whole of the shrine roof at the apex of the dome. Owing to the wonderful strength of the ancient mortar this crack would not, perhaps in itself, give cause for immediate alarm. But the weight of the solid tower superstructure is so great that a sudden and total collapse of the entire roof over the shrine may occur at any moment. In any case it cannot be long before the roof falls in bodily, unless prompt and effective action is taken to support, and otherwise strengthen, the roof and walls of the building.

Mr. Acland, Provincial Engineer, North-Central Province, visited Polonnaruwa and furnished the Government with a full report on the structure, accompanied by a set of large and carefully executed architectural drawings made by Mr. W. M. Fernando, Draughtsman of the

Archæological Survey, and by photographs supplied by the Archæological Commissioner.

The whole of the *débris* on the top of the building down to the flat wall round the box-like superstructure in the centre was removed just before the close of last season (1903), and all cracks provisionally filled at the top so as to keep out the rain for another year.

This year (1904) cracks are being strongly filled up from the bottom, or, where this is not possible owing to their narrowness, grouted with liquid cement.

The entire top and walls of the building have also been temporarily freed of vegetation. This was slow and difficult work, as several small trees had driven their roots into the brickwork, to which they clung with the greatest tenacity.

By these precautions the life of "Thúpárama" Viháre may be preserved for some years more. But its ultimate fall is inevitable; unless the roof and back wall are once more united and the roof strongly supported. The fall of a roof so massive will not be gradual. Its weight is immense: when it falls it will collapse bodily; and in its subsidence bring away a great deal of the side walls. This has already happened at the larger "Jétawanárama" Viháre.

In view of the very real and imminent risk of further delay to this unique roofed viháre the immediate rebuilding from the foundations of the greatly ruined inner face of the back wall was commenced by the Archæological Survey Department on the original lines.

This work, so far as carried out, has been done with the greatest care and in the strongest and safest fashion. At the close of work for the year in September the whole structure was roofed in temporarily with jungle sticks, and *ramba* grass thatch, to protect it entirely against the north-east monsoon rains.

(b) *Wata-dá-gé*.—The "*Wata-dá-gé*" is unrivalled as the most beautiful specimen of Buddhistic stone architecture existing in Ceylon.

Upon a circular *maluwa*, or platform, (4 ft. 8 in. in height and about 370 ft. in circumference), granite-faced and paved throughout, stands a structure, also circular and 75 ft. in diameter, as bold in conception as chaste in its execution.

The stylobate, or basement, ( $5\frac{1}{2}$  ft. high) is faced with moulded plinth, "bull nose," and coping, relieved by two broad bands separated by a bold double cyma torus. These block dados bear figured panels in low relief—the lower, lions passant guardant, the upper, dwarfs in ever-varying posture, &c., both alternating with pilasters.

The coping surface has a narrow gangway, upon which rises a parapet wall of stone slabs, ornamented in flower and trellis work patterns joining up a ring of 32 slender octagonal pillars with spreading capitals, 8 ft. 6 in. in height. To each quadrant formed by the four cardinal doorways into the interior part of the shrine are eight of these short columns. Close behind this parapet is a tall brick wall.

The only entrance to the lower *maluwa* of the "*Wata-dá-gé*" was through a rectangular portico, bayed and recessed, projecting on the north.

Within the brick wall (which mars much of the picturesqueness of

the structure, and may be of later addition) at the centre of the inner paved *maluwa* is a small *dágaba* (28 ft. in diameter) surrounded by two concentric ranges of pillars (16 and 20 respectively, all broken) similar to those on the basement gang-way. To some degree these pillars recall the columns of "Lankárama" *Dágaba* at Anurádhapura. They sustained a roof to shelter worshippers inside the shrine and round its basement.

The shrine is entered on the four cardinal sides by granite stairs, 7 ft. in width, of which the steps, balustrades, terminals, and moonstones are freely ornamented with carved figures—dwarfs, makaras, lions, and *Nágá dwárapalas*.

Facing the doorways, on moulded *ásana*, were once four large sedent Buddhas, also in granite.

In 1903 the whole ruin (outer and inner *malu*) was freed of the earth *débris* and trees under which it lay half-buried. Around the *dágaba* (showing only as a low grass covered mound until exhumed) were unearthed the capitals and broken pillars, which once stood erect around it, besides fragments of the four massive images and the stone *ásana* belonging to them. Twelve subsidiary brick *ásana* for smaller images were also exposed against the *dágaba* base.

Before the end of that season the circular retaining wall of the lower *maluwa* was reset temporarily, as far as practicable without proper tackle. After the shrine itself has been restored, this outermost revetment should be relaid from the foundations; for it has in places been pushed out of the true round by tree roots and the weathering of centuries.

Last year (1904) with masons at work and proper plant, the permanent restoration of the upper basement of the "*Wāta-dá-gé*" was seriously taken in hand.

Commencing at the northern stairs on the *maluwa* the resetting of the stonework has been carried simultaneously round the north-east and north-west quadrants.

Of the four side stairways, the northern and eastern have been perfectly restored; as well as the semi-circular pediment of the stylobate from the eastern stairs to within a few feet of those on the west, the point where the basement of the ruin was found to be most broken.

The northern stairs were in very good order, considering the period that has elapsed since Polonnaruwa was abandoned. It was necessary only to lower, and replace, the balustrades after freeing the interstices between them and the steps of vegetation. The "moonstone" at the foot of this flight of steps is an exquisite piece of stone carving.

On the other hand, the eastern steps (including the moonstone) had sunk and were much awry. They had to be taken down from top to bottom, and disclosed a gaping hollow (due to years of percolation of rain water) running far back under the pavement of the upper platform. This must ere long have wrecked that side wholly. The hollow has been filled with concrete, and the stairs carefully relaid level, step by step from the "moonstone" upwards.

The resetting of the ruined stone pediment along the two quadrants so far touched (north-east and north-west), has been attended with more difficulty than was at first anticipated. Throughout, the two uppermost members (coping and dado of dwarfs)—and at several points more—of the revetment, which was loose even if not quite shifted

had to be removed in order that the vegetation which had taken root in the old pebble concrete filling behind might be dug out. Many stones had fallen on the *maluwa*. Fresh concrete was laid, and the stones of each course replaced one by one. Every pillar of the two quadrants (some broken in two or three pieces from toppling over on to the platform below) were carefully dowelled—delicate work owing to their slenderness—lifted, and re-erected in their original position. It may be possible ultimately to replace a small proportion of the ornamental capitals. As a start, the pillars flanking the northern entrance have already been thus finished off.

The ornamental parapet slabs were also replaced, except close to the west stairs which must first be reset. Some had suffered greatly and had to be laboriously pieced together.

The other two quadrants (south-east and south-west), now choked with vegetation, will be similarly restored in time.

The undulating, and displaced, pavement slabs of the *maluwa* platform were also dealt with. About one-fourth was levelled and relaid last season.

Everywhere all joints have been pointed in cement so as to prevent the fresh growth of insidious vegetation.

Finally, two more of the four large granite Buddhas have been excellently reset. The deliberate destruction of these images by Tamil iconoclasts in old days had left not one single member whole. From such pieces as could be found—a score or more in each case—the figures have been renewed piece by piece to exact size.

Inasmuch as these four images form an integral part of the original design of the shrine their restoration was most desirable.

The three Buddhas already restored (north, south, and west) have fully justified the great patience, pains, and plastic skill Mr. Fernando has personally expended upon them. Their present appearance adds greatly to the true character and picturesque elegance of this magnificent relic of the glories of Polonnaruwa in the thirteenth century.

#### *Yapahuwa.*

Yápahuá-kanda, or “Subha-pabatta,” was founded in the thirteenth century, during the usurpation of Mágha, by Subha Senapati, a noble, who fortified himself on the hill bringing thither the Daladá relic. The city was captured, and the sacred relic carried off to Madura by Kulasekera Rájá, of Pandi.

A gigantic boulder rising abruptly from the plain; a substantial bund starting from one side of the boulder, running into it on the other and enclosing a considerable area, leaving a precipitous side of rock exposed on the outside as a natural protection, affords a general idea of the city of Yápahuwa.

Three staircases led up to the Palace or *Máligáwa*. Of these, the highest consists of thirty-five steps flanked by heavy balustrades, and profusely ornamented with wonderfully carved figures. At the summit is a narrow terrace, from which a grand doorway gives entrance to the so-called palace itself. This is of no great size.

This ruined topmost flight of steps, as well as part of the building surmounting it, were rebuilt in 1886 by Mr. A. E. Williams of the Public Works Department under orders of Sir A. H. Gordon, then Governor.

In March last (1904) the Government Agent, North-Western Province, reported to Government that three courses of the cut stones on the western side of the last flight of steps to the "Daladá Máligáwa" had sunk in such a way as to endanger the safety of the stone lion and the rest of the carved portion of the steps on that side, if not speedily repaired.

The Public Works Department furnished a report and an estimate for repairing the staircase. The work was finished in the course of the year at a cost of Rs. 640.

A small sum was also spent at Yapahuwa in clearing the jungle around the ruins.

#### COUNCIL.

Two Members of the Council of 1903, viz., Messrs. S. M. Burrows and W. P. Ranasinha, having been deemed to have retired in accordance with Rule 16, the vacancies in the Council were filled by Mr. A. J. Chalmers, M.D., and Mr. P. Rámanáthan, C.M.G., K.C. Mr. P. Freudenberg, a Member of the Council, was appointed a Vice-President in place of the Hon. Mr. J. Ferguson, C.M.G., who was appointed President.

#### HONORARY TREASURERSHIP.

The office of Honorary Treasurer was filled by Mr. R. H. Ferguson, B.A., in February, in succession to Mr. F. C. Roles, resigned. Mr. Roles filled the office of Honorary Treasurer of the Society with ability for eleven years, and the Society is indebted to him for discharging the duties of that office so efficiently for that period.

The Council regret that Mr. H. C. P. Bell, who was Honorary Secretary of the Society for twenty-four years, and who so ably edited the Journals of the Society during that period, resigned in February last. The Council wish to place on record the valuable services rendered in various ways by Mr. Bell to the Society, and trust he may be persuaded to again become an Honorary Secretary and continue to place at the disposal of the Society his experience and knowledge.

#### PRESIDENTSHIP.

The Hon. Mr. J. Ferguson, C.M.G., the senior Vice-President, was appointed President in succession to the Hon. Mr. E. F. im Thurn, M.A., C.B., C.M.G., Lieut.-Governor, who left the Island in September. At a General Meeting of the Society held on September 7 last, the following resolution was passed :—

"That the Members of the Ceylon Branch of the Royal Asiatic Society, while offering their congratulations to the Hon. Mr. Everard im Thurn, M.A., C.B., C.M.G., on his appointment as Governor of Fiji and High Commissioner of the Western Pacific, wish to place on record their regret that he is obliged to resign the office of President of this Society, and their gratitude for the constant interest which he has taken in its work."

#### FINANCES.

The receipts during the past year amounted to Rs. 3,123.13, compared with Rs. 2,316.88 in 1903. The balance at the beginning of 1904 was Rs. 931.77. The closing balance was Rs. 1,711.97, to which has to be added the Government grant of Rs. 500 not yet paid, making a total of Rs. 2,211.97. The duly audited statement of accounts is appended.

*Royal Asiatic Society, Ceylon Branch.—Statement of Accounts for 1904.*

RECEIPTS.		EXPENDITURE.	
	Rs. c.		Rs. c.
Balance on December 31, 1903 ...	...	Books ...	102 23
Entrance Fees ...	...	Charges ...	378 74
Life Membership (completion of payment)	...	Establishment and Salaries ...	300 0
Annual Subscriptions :—	Rs. c.	Printing and Binding ...	630 19
1898 ...	31 50	Balance in Bank ...	1,711 97
1899 ...	73 50		
1900 ...	114 0		
1901 ...	110 25		
1902 ...	204 75		
1903 ...	357 50		
1904 ...	987 50		
1905 ...	21 0		
	1,900 0		
Sale of Journals ...	156 11		
	Total—Rs. 3,123 13		Total—Rs. 3,123 13

N.B.—Government grant of Rs. 500 due for 1904, but not yet paid, brings balance for 1904 up to Rs. 2,211·97.

Audited :

February 3, 1905.

J. A. HENDERSON.

RONALD H. FERGUSON,  
Honorary Treasurer.

## CONCLUSION.

In conclusion, the Council invite the further continued co-operation of Members in developing and maintaining the Society which has now been in existence for sixty years.

3. HIS EXCELLENCY then addressed the gathering: "Before moving the adoption of the Report I may be permitted to make a few remarks. I have to thank the Society for the honour it has done me in electing me as Patron. Last year I did not feel justified in venturing among you, knowing so little, as I did, of the Island at the time. Since then I have learned something of the country—enough to satisfy me as to the great and wide field for usefulness of this Society. I believe I am right in saying that it was really the parent from which the Royal Asiatic Society of England sprung, and although the Society has abdicated from that position, it is still one of the most important branches of the Royal Asiatic Society that is doing much good work in Asiatic matters.

With reference to the Annual Report, mention had been made, in the first place, of the necessity of getting the Museum Library enlarged. The Museum also, I believe, was a child of the Society. The matter has been before the Government, and the plans of the building have been accepted, but unfortunately financial considerations this year prevent anything being done. I hope, however, that in a very short time the Government will be able to extend the Museum, for I recognize the importance, not only of the Library, but also of the Museum being enlarged.

With reference to Polonnarawa, I may say that Government intends to do everything it can to preserve the "Thuparáma" and save its roof. The Government has determined that it shall be done as soon as we are satisfied as to the best means of preserving it.

A glance at the affairs of the Society would show how much the Society had done in the past. Amongst other things we may look back with gratification at the excellent work that Mr. H. C. P. Bell, the Archæological Commissioner, has accomplished. The important excavations that he has made at Anurádhapura, Sigiriya, and Polonnaruwa are known to all. Mr. Bell had found that he was so fully occupied with the work of excavations that it was quite impossible for him to get the record of the results written up. But for the present he will suspend excavations for the purpose of writing those records and preparing a catalogue of the most interesting collections that had been recovered from the ruins, and which, when arranged and catalogued, will be of immense importance to Archæologists. Nowhere in the world, perhaps, are there more interesting problems archæological and ethnological, than in Ceylon. The Government has not done amiss, therefore, in assisting in the work of investigating and endeavouring to draw from the ruins, by the recovery of the remains of old buildings and of records, all the materials for bridging the centuries.

We pride ourselves upon the enormous strides that have been made in science of late, and especially within the last wonderful century. Among those discoveries there had been none of greater importance than the discoveries made in medicine and hygiene; and

I do not know of any that have attracted more attention than the results of the investigations by Manson, Ross, Celli, and others into that fatal and widespread disease that had afflicted humanity perhaps more than any other—malarial fever caused by the bite of the mosquito. The question to be asked is : Are we not merely recovering the crumbs of knowledge that fell from the table of the long-buried East? A short time ago Government instituted an inquiry into the incidence of malarial fever at Mutwal, and during the inquiry I was surprised to see a communication from the Secretary of the Ceylon Native Medical Association mentioning that in old books the mosquito was mentioned as one of the means of propagating malarial fever. I was so struck that I made further inquiries, and found that in the medical works of *Charaka*, *Susruta*, and other ancient Sinhalese writers, it was mentioned that there were sixty-seven kinds of mosquitoes, and further that there were four kinds of malarial fever caused by the bite of those mosquitoes. At present about thirty-six to forty species of mosquito have been named in Ceylon, of which Mr. Green has named twenty-four. So that, as a matter of fact, recent discoveries are only re-discoveries. The books I refer to were written in the sixth century. Therefore we have only re-discovered what was on record fourteen hundred years ago. These facts are interesting, I do not know whether any of those present can read Sanskrit, but the Interpreter Mudaliyár is here, and the books and the passages showing from where they have been derived.

The Government are arranging for the translation by native scholars of "*Rājaratnākaraya*," a history of Ceylon compiled in 1542; and "*Nikāya Saṅgrahawa*" or "*Sāsanāvataraya*," a history of Buddhism in India and Ceylon written at the end of the 14th century.

The Government is also considering the question of arranging with the Royal Asiatic Society for the republication of the *Mahāvamsa*, the Great Chronicle of Ceylon, the first part of which was nearly completed by the late Professor Hardy, and would be finished by Professor Geiger of Erlangen. It was suggested to Government that they should give an annual grant. I think I can safely say that the small sum suggested can be as freely given by the Ceylon Government as by the Indian Government, and in that manner proper translations placed within the reach of archæologists.

There is a very large number of important ancient manuscripts to be found in various places in the Colony. I hope Members of the Society will exert themselves and make inquiries. They may find in various viharés or in the possession of laymen very old manuscripts that ought not to be neglected, and which could be translated by their Society, aided by the Government. I commend the idea to all Members who have it in their power to discover where such old manuscripts are stowed away, in order that they may be brought to light.

4. Sir W. W. MITCHELL formally moved the adoption of the Report. He was glad to note that the funds were in a fairly satisfactory condition. The Membership had kept up fairly well, but there was no reason why there should not be well over 200 Members on the Society's roll. They would be pleased to find that the extensions to the Museum were in a better way to being accomplished than hitherto. It was possible that the authorities had been too ambitious in their

plans. The Society had sometimes been criticized because its Papers were occasionally of a dry nature, not of general interest. He would suggest greater variety of subjects—Papers on the Pearl Fishery for instance, and Geology, Zoology, Natural History, &c.—to make it more generally attractive. They were much indebted to Mr. Bell for his valuable and interesting Reports, and he trusted these would soon be collected in a form available to all. He then moved the adoption of the Report.

Dr. W. H. DE SILVA, in seconding, said that the ancient records as regards medicine and medicinal treatment with indigenous herbs, &c., could provide material for several interesting Papers; and more attention might be paid to these by establishing research medals or scholarships which might stimulate some of the younger Members to give this Society some regular Papers of importance, not only in the field of medicine, but in Zoology, Botany, and Archæology.

The Report was duly carried.

5. On the motion of Mr. E. B. Denham, seconded by Mr. A. K. Coomáraswámy, the following Office-Bearers were elected for the year 1905 :—

*President.*—The Hon. Mr. J. Ferguson, C.M.G.

*Vice-Presidents.*—Mr. J. P. Lewis, M.A., C.C.S., and Mr. P. Freudenberg, J.P.

*Council.*

Mr. R. G. Anthonisz.  
Mr. A. J. Chalmers, M.D., F.R.C.S.  
Mr. W. H. de Silva, M.B., C.M.,  
F.R.C.S.  
Mr. C. Drieberg, B.A., F.H.A.S.  
Mr. C. M. Fernando, M.A., LL.M.  
Mr. A. M. Gunasékara, Mudaliyár.

The Hon. Mr. S. C. Obeyesekere.  
Mr. P. Rámanátham, C.M.G., K.C.  
Mr. H. F. Tomalin, F.R.I., B.A.  
Mr. H. White, C.C.S.  
Mr. A. Willey, M.A., D. Sc.,  
F.R.S.  
Mr. J. C. Willis, M.A., Sc. D.

*Honorary Treasurer.*—Mr. R. H. Ferguson, B.A.

*Honorary Secretaries.*—Mr. H. C. P. Bell, C.C.S., Mr. J. Harward, M.A., and Mr. G. A. Joseph.

6. The Hon. Mr. FERGUSON returned thanks for the Office-Bearers on their election in so cordial a manner. He would only remind the Members how greatly the vitality and usefulness of a Society such as theirs depended on the Secretaries. To Mr. Harward they were specially indebted for self-denying labours continued, notwithstanding many increasing responsible calls on his time. He was ably supported by Mr. Joseph. The Honorary Treasurer, too, was also indispensable in his own place, for without his “duns” they would probably have not enough of the sinews of war—that is, the requisite wherewithal to print their Journals and Proceedings. Then he was glad to be able to announce that Mr. H. C. P. Bell had consented to resume office as Honorary co-Secretary and Editor of the Society’s Journal.\* Mr. Bell had been a tower of strength to the Society for many years past, and he (the speaker) had felt this so much that he took upon himself to ask Mr. Bell to allow his name to be brought forward for the office

\* See *ante*, p. 333, Council Meeting, February 6, 1905, 2.

of President. But to this Mr. Bell was unable to assent. Let them hope, however, that later he would grant the necessary permission, in which case he (the speaker) would gladly propose Mr. Bell as his successor in the President's Chair.

7. Mr. JOSEPH announced that Mr. R. C. Proctor and Dr. David Rockwood had been elected Members since the last General Meeting.

8. Mr. C. M. Fernando read the following Paper :—

## PORTUGUESE INSCRIPTIONS IN CEYLON.\*

By J. P. LEWIS, C.C.S.

STROLLING round at the back of the Fort Church, Jaffna, one evening shortly after my arrival there in May, 1902, I noticed a long narrow stone lying on the ground against the wall of the church with a figure 3 tarred upon it—a mark of the Public Works Department. On further examination I found that it had letters engraved on it, and these I soon saw formed a Portuguese inscription, that the stone was in fact a Portuguese tombstone. Mr. T. R. Ward, the Provincial Engineer, as soon as he realized that this was the case, had the stone cleaned and removed into the vestry of the church. It was then discovered that under it lay another tombstone of a similar description with a longer Portuguese inscription.

A third stone, cut square, with the lower portion of a coat of arms engraved on it, was found with the first two stones described above. Unfortunately no part of the inscription appears on this portion. The letters V D are to be seen on the field. The design of the arms is peculiar, and it is not easy to see what they are intended for. This peculiarity may possibly enable some one versed in heraldry to identify them, so I annex a sketch.† I have no doubt the stone is a fragment of a Portuguese tombstone.

Having thus found three Portuguese tombstones within the Fort at Jaffna, I thought it likely that there might be more in the neighbourhood; and this turned out to be the case, for within a few weeks I received information of the

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\* I have since appended some notes from a letter from Mr. Donald Ferguson in the *Ceylon Observer* of March 23, 1905, giving interesting information respecting some of these inscriptions and the persons they commemorate or may be conjectured to immemorate.—J. P. L.

† See Plate No. 3.

existence of one with “English letters” on it, as forming part of the platform in front of the small “Muni Appar” shrine on the *glacis* of the Fort outside the moat. This shrine had been erected by men of the Ceylon Rifles when the regiment was stationed at Jaffna forty or fifty years ago, and had, since the disbandment of the Rifles, become a place of popular devotion, with a “Manager” all to itself. I found that the outer end of the platform was composed of a Portuguese tombstone.

This stone was broken right in half and two of its corners had been rounded off, but fortunately this mutilation\* had only cut off two letters of the inscription. I entered into negotiations with the “Manager,” and he agreed to my suggestion that it should be removed.

I obtained permission from Government for the erection of these four tombstones in the vestry of the Dutch church, and this has been done. The stones have been let into the wall, the letters blackened, and a framed copy and translation of the inscriptions hung up in the vestry. Drawings from photographs of the other three tombstones are annexed. Their new position will at least ensure that they will not be used for culverts or drains by the Public Works Department, a destiny which some of them would very probably have attained had I not had my eyes open on that evening when I strolled about the old Fort of Jaffna. The inscriptions are translated as follows, taking them in the order in which I have mentioned them :—

#### Plate No. 1.

The translation presents no difficulty. The inscription reads “Sepultura de Antonio Alvres e de seus erdeiros 621,” and the translation is : “The tomb of Antonio Alvres† and of his heirs, 1621.” The only peculiarities are the combination

\* In the sketch this does not show, as the corners have been re-made in concrete.

† Possibly Alvares, but the form Alvres, says Mr. Ferguson actually occurs in Portuguese nomenclature. He has been unable to identify Antonio Alvres or Alvares.

of the letters D and E in the words “de” and “erdeiros,” and the omission of the first figure of the date in 1621. This manner of writing the date was customary at the period, just as we write '03 for 1903, omitting two figures instead of one. The dimensions of this tomb are 5 ft. 10 in. by 1 ft. 5 in.

**Plate No. 2.**

The inscription, which it took me considerable study to decipher completely, at last resolved itself into the following:—

“Esta sepultura he de Manoel de Silveira Coutinho e de sua molher Izabel Soares e de seus erdeiros 1640 (?)”

[“This tomb is of Manoel de Silveira Coutinho\* and of his wife Izabel Soares and of their heirs.”]

The date is illegible. The peculiarity about this inscription is the use of an archaic form of R† (thus, ¶) and the combinations of N and H, V, and A, &c. It is much rougher cut than the first inscription, the kind of stone used being different also. The size is 4 ft. 7 in. by 1 ft. 2 in. The Portuguese seemed fond of long narrow tombs, in contrast to the Dutch, whose tombstones were generally of very ample dimensions.

**Plate No. 4.**

“Esta sepultura he de Paulo Fereira Mene (?) he de seus herdeiros.”

[“This tomb is of Paulo Fereira Menezes and of his heirs.”]

The date is illegible and the word “Mene” not distinct. It is the only word in the inscription that presents any difficulty. It may be “Mene,” in which case it probably is a contraction of Menezes, or possibly “Melo,” another well-known name.

\* Mr. D. Ferguson writes: “I have been unable to trace either Manoel da Silveira Coutinho or his wife Izabel Soares. It is a curious coincidence, however, that among the captains who accompanied the Viceroy D. Constantino de Bragança in his expedition against the King of Jaffna in 1560 was Manoel da Silveira (Couto VII., ix. i.); and among those who took part in the defence of Columbo against the attacks of “Madune” in 1563 was Simão de Mello Soares (Couto VII., x. xiv.).

† “This form,” says Professor Gracías, “dates back from the early centuries of the Portuguese monarchy, and instances are to be found in India until the middle of the 17th century.” Mr. Ferguson thinks, from the archaic form of R used, that the date is much earlier than 1640.

It will be noticed that one of these inscriptions begins “Sepultura de” [“The tomb of”] and two “Esta sepultura he de” [“This tomb is of”]. These were the two commonest forms for the beginning of a Portuguese monumental inscription. A third form was “Aqui jaz” [“Here lies”] and a fourth “Pater noster pola alma de” [“A pater noster for the soul of”]. I have examined thirty-one inscriptions of the 17th and 18th centuries given by Professor Ismael Gracias in his “Inscriptions and Epitaphs”\* of Goa, and I find that eighteen of them begin “Sepultura de,” four “Esta sepultura he de,” one “Aqui jaz,” and one “Aquiespera.” The form “Pater noster,” &c., as will appear later, occurs in a Mannár inscription and in one in the Colombo Museum.

It will also be noticed that the Jaffna inscriptions end “e de seus herdeiros” or “erdeiros” [“and of his or their heirs”]. This was the conventional ending. Of the Goa inscriptions, seventeen end “e de seus herdeiros” and four “e de seus erdeiros.” Both forms of the word for “heirs” (“herdeiros” and “erdeiros”) appear to have been used, which would seem to show that Cockneyism is not confined to the English language.

So much for Jaffna. I am afraid there are no more Portuguese tombstones to be found there, though a Portuguese church existed within the Fort, at the opposite corner apparently to that occupied by the Dutch church,† and somewhere near the entrance to the present jail. Further search failed to find any.

I happened to be at Mannár the following September, and

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\* Inscripções e Epitaphios  
por

J. A Ismael Gracias  
Primeiro Fasciulo

I. Igreja de S. Lourenço de Agacaim  
II. Convento de N Sra Do Pilar em Goa Velha—  
Nova Goa  
Empressa Nacional  
1890.

The author is Professor of Economics at Nova Goa.

† See the plan in Baldæus.

as luck would have it, the covered drain under the Fort gateway was being repaired by the Public Works Department, or rather it had just been repaired, but the water would not run out through it. Mr. Denham, the Assistant Government Agent, and I accordingly had the covering of the drain taken off. When this was done it was found that some of the broken pieces of stone of which it was composed had coats of arms, or portions of coats of arms, and letters on them.

A stone was noticed in the pavement of the gateway with the date 1687 on it. We therefore had a number of the stones forming the pavement removed, and piecing them together with some out of the drain we found that we had discovered the upper portions of two Portuguese tombstones.

**Plate No. 5.**

The first of these consisted of a block of stone with a rounded top having a coat of arms surmounted by a helmet and crest very finely and deeply cut upon it.\* Unfortunately the stone is broken off short just below the coat of arms, and only the words

COVA E,

which mean "grave is," with part of two letters underneath, one a T, can be made out. I regret to say that all our efforts to find the rest of the stone have proved unavailing. It is probably built into some of the modern repairs of the Fort somewhere.

**Plate No. 6.**

The other stone also bears a coat of arms,† but the carving is much rougher, the stone itself being of a different description, not so well adapted for this kind of work as the other, just as in the case of the Jaffna stones described above. This stone was in five pieces, four of them being very small, and it took a great deal of digging about in the

\* Mr. Donald Ferguson wrote to the eminent scholar and antiquarian Senhor Sousa Viterbo with respect to the identification of the arms in this plate and in other plates. He identified the arms in this plate as those of Arango and Ribeiro quartered.

† Identified by Sr. Viterbo as the arms of Alcacova and Carneiro quartered.

entrance passage of the Fort to find them, and when found to piece them together. Eventually we succeeded in fitting together four fragments, with the result shown in the sketch. The fifth fragment, with what appeared to be the letter V on it, it was impossible to fit in anywhere, though from its appearance and the size of the letters on it it was evidently a portion of the same stone. As in the last case, all attempts to find the remaining portions proved unsuccessful. We are left, therefore, with the coat of arms and a portion of the inscription :—

AC IAZ SE  
BASTIAOCT  
OP

which we should evidently read as “Aqui Jaz Sebastiao,” what looks like C being a portion of Q. All we know, therefore, is that “Here lies Sebastian.....” (which, unfortunately, he does not), and that his coat of arms is as shown in the sketch. This may afford a clue to his patronymic.\*

#### Plate No. 7.

The finding of these stones reminded me of what I had heard some ten years before from Mr. S. Haughton, that while he was Assistant Agent at Mannár he had found a stone trough in his compound which had been devoted by his predecessor to the feeding of pigs, and that he had rescued it from this base use, as he noticed that it had a Portuguese inscription on the lower side, and had built it up in his stables as a trough for his horse—with the inscription underneath. I mentioned this to Mr. Denham, and we went to the stables in search of it. There, sure enough, was the stone trough, but the cook, who had been cook to every Assistant Agent of Mannár from Sir William Twynam down, would have it that the trough had been erected there by that

\* Sr. Viterbo reads—

AQ [UI] AZ SE  
BASTIAOCAR  
[NEI] RO D [ALCA]  
[COVA]

gentleman, and not by Mr. Haughton. I was as certain that he was wrong, and wrote to Mr. Haughton, who corroborated my story. Mr. Denham then had the trough removed, when it turned out to be part of a tombstone of a peculiar shape.

I annex a sketch of it (Plate No. 7) which Mr. Denham has been good enough to furnish. The stone is a small one,\* and this portion is evidently only the canopy or superstructure of a tomb of some height.

The inscription was at first something of a puzzle. "PR. NR.," of course, stands for "Pater noster." As regards the rest of the inscription, I have had the benefit of Professor Gracias' opinion. He says that "pola"† is a way of writing "por a," and that the inscription should read, "A pater noster for the soul of Dona," &c. With regard to the name of the lady, it appears to be Dona Maria de Lacerda, this latter being a well-known Portuguese surname. The inscription goes on, "Molher de I<sup>o</sup> de Melo de Sapaio F<sup>A</sup>D A<sup>o</sup>," and then ends abruptly. In my opinion the rest of the inscription was on another stone which supported this canopy-like stone, and this stone has disappeared. The last line overlaps from the sloping to the vertical surface, as shown in the sketch, and was evidently continued down below on the other stone. "F D" is, according to Professor Gracias, a contraction for "Filha D," and the inscription here ends with the letters A<sup>o</sup>, probably a contraction for Antonio.

The inscription would therefore read, "A pater noster for the soul of Dona Maria Lacerda, wife of Ioao de Mello Sampayo, daughter of....." Unfortunately the name of the lady's father and the date are missing, but the name of the Portuguese gentleman that is preserved is very interesting.

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\* For dimensions see sketch.

† Or "pela." Another suggestion was that pola = resting-place, in which case the inscription would read "The resting place of the soul of....." This reminds one of the story in the preface to the "History of Gil Blas," of the two students who found a tombstone with the inscription, "A qui esta encerrada el alma del licenciado Pedro Garcias" ["Here is interred the soul of the licentiate Pedro Garcias"], and how the mystery was solved by the discovery of a purse underneath the stone containing 100 ducats!

There is a reference to an officer of this name in a "History of the Company of Jesus in Asia," by an Italian Member of the Order, Father Daniello Bartoli,\* who lived 1608–1685, which, relating how on one occasion the plague was stopped by St. Francis Xavier, adds: "Many more details are given about what happened in the island of Mannár (where took place the martyrdom of 600 Christians, which we related a few pages higher up). The fact is made known to us by the report of an eye-witness, D. Giovanni Melio Sampaio, a Portuguese nobleman, who in after years held the office of Captain in the fortress of the same island and in the Kingdom of Kandy." Doubtless we have here part of the tombstone of the wife of this officer.† There were

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\* Della Istoria  
Della  
Compagnie DeJesu h'Asia  
Descritta  
Dal P. Daniello Bartoli  
Della Medesima Compagnia  
It was reprinted in 1833 at Venice

I am indebted for this reference to the Very Rev. Father Vorländer, O.M.I., and the Rev. Father Beaud, O.M.I., Principal of St. Patrick's College, Jaffna.

† Mr. Ferguson writes: "The captain of *Mannár* (where the memorial was found) in 1587–1588 was João de Mello, according to Couto (V., x. i.), who in a previous decade (V., i. vii.) mentions him by his full name, João de Mello de Sampaio. He was probably the same person whom Couto names in dec. IX., cap. xiii., as son of Dr. Gaspar de Mello; if so, he was brother-in-law to the unlucky Pedro Lopes de Sousa (Couto, X., i. ix.), who met his fate on the Kandyan hills in 1594 (Ribeiro, I., vii.) When João de Mello de Sampaio assumed the charge of Mannár I do not know, but Couto tells us (V., i. viii.) that it was during his captaincy that there were unearthed at Mantota certain coins and an iron chain, which were thought to be Roman. This occurred, says Couto, in '1574 or 1575,' which I take to be an error for '1584 or 1585.' The great Portuguese historian also informs us that the above-mentioned relics were taken with him, to be presented to the King of Portugal, by João de Mello when he sailed from India in '1590' (actually 1592) by the 'S. Bernardo,' which was lost with all on board. As to Dona Maria de Lacerda, I can only say that she was possibly the daughter of one of the Pereiras de Lacerda whom Couto mentions as taking part in the defence of Columbo and Cota."

several persons of this name in the Portuguese Service in Ceylon.\*

This then is an extremely interesting find, both from a historical and an archæological point of view, though Mr. Haughton was of opinion that it would not be worth while removing it from its position in the stables, as though undoubtedly a Portuguese tombstone or memorial, it had "no historical or archæological interest." It has, however, with the other Mannár tombstones, been removed to and set up in the small church within the Fort—which contains the Dutch tombstones removed from the old Dutch church in the town of Mannár, when it tumbled down in the cyclone of 1814, I believe. This at least is a more appropriate place for them than the main drain of the Fort and the Assistant Agent's stables, even though this one, as a quaint protest against vandalism, was promoted from pig to horse trough.

It is interesting to find that one of the Goa tombstones, viz., the first in Professor Gracias' pamphlet, is that of a Governor of Mannár :—

Sepultura de M<sup>el</sup> Ser  
rao fidalgo da cz d S  
M<sup>e</sup> cavalr e pfesso do  
abito de Christo cape go  
vernador que fois seis  
anos da fortz<sup>a</sup> de Manar  
e appeatr do passo dagai  
e de Frco Ser M fid conc<sup>o</sup> de S  
M<sup>e</sup> Donna M Brandoa  
e de seus er.....

I have been furnished with the following translation by the compiler : "The tomb of Manuel Serrao, a nobleman of the house of His Majesty, Knight, professed of the Order

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\* See, for instance, the note by Mr. D. W. Ferguson on Diego de Melo Sampayo in "The Travels of Pedro Taxeiro," published by the Hakluyt Society, 1902, p. 140., also Lee's *Ribeiro*, p. 140, Ribeiro, *Fatalidade Historica*, p. 208.

of Christ, who was Captain-Governor for six years of the Fortress of Mannár and owner of the pass of Agacaim ; and of Francisco Serrao, Page, His Majesty's Councillor ; and of Dona Maria Brandoa ; and of their heirs." "Serrao" is probably the modern "Saram" found among Ceylon names.

As I am on this subject I may as well complete my paper by including in it all that there is to be said about Portuguese inscriptions in Ceylon. I have described seven, all found in or re-discovered in 1902. There are besides five in the Colombo Museum, the inscriptions on three of which have been published, though never in the pages of this Journal, where they should appropriately be found.

#### Plate No. 8.

No. 8 (see Plate) was disinterred some fifteen years ago from an old well near the Gordon Gardens in Colombo Fort, which was formerly a burial ground. It bears the following inscription under a coat of arms consisting of a shield charged with five stars arranged 2, 1, 2, and underneath the shield the date 1646. The translation is according to Professor Gracias : "This tomb is of Joana Godinho and of her heirs, which was made by one named Jaao da Fonseca." The contraction "Foca" evidently represents "Fonseca," and Mr. F. H. de Vos has identified the arms as those of Joan de Fonseca.\* "Godinha" is a mistake of the engraver for "Godinho,"† and "o qual" for "a qual."

The reading suggested by Professor Gracias for the last four lines is, "a qual fecem.....por nome João da Foca."‡ The meaning appears to be that the tomb was erected by one of the heirs of Joan de Fonseca.

#### Plate No. 9.

"Aqui jaz Helena Roiz molher que foy de Fernao Roiz que

\* *Ceylon Literary Register*, vol. II., p. 358 ; vol. III., pp. 15 and 278.

† But Sr. Viterbo says "The surname Godinha is correct—it is not an error. Formerly, and still sometimes nowadays, the surnames of women were indicated by the feminine form.

‡ Mr. Ferguson says : "I think lines 7 and 8 should be O QVAL FES HVM Fo (*o qual fez hum filho*), 'which was made by a son ;' or the last word may represent *erdeiro*."

matarão em Berberim Falaceo a 23 de Junho de 1565 Anos.”

[“Here lies Helena Roiz, who was wife of Fernando Roiz whom they murdered at Berberim.\* Died on the 23rd of June in the year 1565.”]

This stone was dug up near the site of the Battenberg battery in the Fort of Colombo nearly thirty years ago, when the Breakwater works were begun.†

#### Plate No. 10.

Another stone has been more recently discovered, also in the same neighbourhood, the inscription on which is now for the first time published. It runs : “Pater Noster Ave Maria Pola alma de Bras Munes que faleceo em 19 de Marco de 1624 esta he sua sepultura e de seus herdeiros.” [“A pater noster, an ave Maria, for the soul of Bras Moniz, who died on the 19th of March, 1624. This is his tomb and that of his heirs.”]

It will be noticed that this inscription begins in exactly the same way as that on the Mannár tomb of the wife of João de Mello Sampayo.‡

#### Plate No. 11.

This stone had apparently, after its removal from the Portuguese church or burial ground in the Fort, where it was originally placed, been used for some building demolished probably at the time the Breakwater was begun ; for it has two holes drilled across the surface of the face of the stone, one transversely and the other longitudinally at the foot. Fortunately the part of the inscription obliterated by these holes can be supplied from the context.

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\* Beruwala.

† *Monthly Literary Register*, vol. I., p. 14. Mr. Ferguson adds “I would, however, correct what I there said as to the probability of the Moors’ having been the slayers of Fernão Rodriguez. I think it more likely that he met his death in the general massacre by “Tribuli Pandar” *circa* 1554 (Couto VII. II. iv.).”

‡ The initial letter in “Bras” and the first letter in “sepultura” are ornamental, resembling “black letter.” “Pola” in this inscription also is used for “pela.”

The inscription runs : “ Esta sepultra he de P Gomes e de su (a molher) Maria de Miranda falesco A 14 de Julho de 1648 (An) os.”

[“ This tomb is of Paulo Gomes and of his (wife) Maria de Miranda, died on the 14th July, 1648.....”]

This inscription has not hitherto been published.

### Plate No. 12.

In addition to these tombstones there is in the Colombo Museum a stone with an inscription showing that it once stood (over the main doorway, probably) in the wall of the chapel of a Portuguese religious house :—

“ Capella dos irmaos da confraria do santiss Rosario seu arco novamente feito na era de 1647 sendo presidente Balthezar da Veiga.”

[“ Chapel of the Brethren of the Confraternity of the Most Holy Rosary. Its arch was rebuilt in the year 1647, Balthezar da Veiga being President.”]\*

These, with the sculptured and inscribed stone at Ratnapura described and illustrated in the pages of this Journal ;† the inscription found on a rock near the foot of the Breakwater in 1898, which gave rise to a discussion recorded in the same volume of the Journal ;‡ the coat of arms found

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\* This is Professor Gracias' translation. A translation of this inscription was published some years ago in the *Ceylon Observer*, in which “ Queen stand by us ” was given as the meaning of the words here rendered “ Its arch was rebuilt,” and the President was stated to be “ The Rev. Eleazer, 16 years of age ”! There can be no doubt as to which of the two versions has the advantage in regard to lucidity. The last two letters in the last line resemble the figures 16, but they are not numerals at all, the supposed 6 being the letter G.

Professor Gracias says : “ There is a Portuguese surname Veiga which is used with Da before, viz., Da Veiga or De Veiga or D'Veiga ; therefore the illegible surname.....could be Daveiga badly written. In the 17th century there was in India a Portuguese, wealthy and pious, it seems, named Balthazar da Veiga, much affectioned to the Jesuits, who died 14th January, 1652, and his remains lie in the Sacristy of the well-known Church of Bom Jesus, Old Goa, on a sarcophagus, with epitaph, granted by the Society of Jesus.”

† Vol. XVI., pp. 84–114.

‡ *Ibid.*, pp. 15–28.

in Four Kóralés;\* the legends on the bell of the Jaffna Fort, now in St. Michael's, Polwatta,† and on that still in the Dutch church at Jaffna;‡ and the coats of arms on the cannon in the Museum, constitute all that we have in the way of Portuguese records in the Island.

It is to be regretted, considering how long the Portuguese were in possession of the sea coast—some 150 years—and what traces they have left in the language, the nomenclature, and people of the Island, that these are so few. If, however, as is stated by some of their own historians, the Dutch broke up the tombstones of their predecessors to use them for buildings and ammunition,§ and such few remains of them as are found are used for culverts and feeding or drinking troughs for pigs and horses, or other base uses, it is not to be wondered at. But it seems a pity that when they are found they cannot be not merely “made a note of,” but preserved in some safe place. The stone referred to in the following extract from the *Colombo Observer* of 11th November, 1836, has disappeared completely, and when it was inquired for in the *Ceylon Observer* fifty years later nothing was heard of it:—||

“As the men employed by the Engineering Department were engaged in some repairs at the Battenberg Bastion a few days since, and were clearing away some accumulated rubbish and remains of old buildings, they discovered at about two feet below the surface a large flat stone on which is the annexed Portuguese inscription, exactly 300 years old. This monumental stone was found to cover a small vault in which are some mouldering human bones.”

\* Sessional Papers, Ceylon, 1897 : Antiquarian Research, Kégalla, p. 31.

† R.A.S. (C.B.) Journal, vol. XVII., p. 43, shows that this bell belonged to the Jaffna Fort, which was dedicated to “Nossa Senhora dos Milagres” (“Our Lady of Miracles”). The translation furnished by a church official with a Portuguese name, to the clergy of St. Michael's, made the dedication to “Our Lady of a thousand acres, of Jaffnapatam !”

‡ I examined the bell which was in the belfry of the Dutch church, and found on it the inscription, “N.S. dos Milagres de Jaffnapatao,” with the date 1648. This bell now hangs on a stand in the vestry.

§ Saar's Account of Ceylon, R.A.S. (C.B.) Journal, vol. II., p. 312.

|| July 27, 1886.

## No. 13.

AQVIAZIVAZM  
 ONTEIRODESE  
 TWELOPRI  
 MEIROVIGAIRO  
 C<sup>o</sup>NFIRMA D<sup>o</sup> EPR  
 IMAZNESTAILH  
 A D C<sup>E</sup> ILAO Q<sup>v</sup> E  
 E D<sup>E</sup> FIQ<sup>v</sup> O<sup>v</sup> ESTATE  
 RAD IG<sup>R</sup>EIAS E C<sup>R</sup> IST  
 AOS EF<sup>E</sup> ZSAOLC<sup>o</sup> EES  
 TA C<sup>A</sup>SAC<sup>o</sup>NAIV TO<sup>R</sup>IO  
 D<sup>o</sup>SFIESC ISTAO<sup>S</sup>ESEV  
 HOCRAMI VIZOESPE<sup>R</sup>  
 AMD<sup>o</sup>IAC AQ<sup>v</sup>INESTA  
 M O<sup>R</sup> A D<sup>A</sup> D<sup>A</sup> VI D<sup>A</sup> CAM  
 SADAD<sup>E</sup> SCAMS  
 AODOS\* D<sup>o</sup>SGR<sup>A</sup> M  
 DESTRA<sup>A</sup> BALHOS  
 EDESORASDEC  
 EILAOS  
 NAERADE 1536.

The editor explains that the small letters in this copy are in the original contained within the larger letters that immediately precede them.

A correspondent supplied the following version and translation :—

“Aqui jaz Juaz Monteiro de Setwelo primeiro vigairo confirmado e primaz nesta ilha de Ceilao que edificou esta terra de igre jas e Christaos e fez San Lco e esta casa cum ajuda dos fies Christos e seu grande vico, esperando aco aqui n'esta morada da vida cancada des cancos des grandes trabelhos e neshonras de Ceilaos Na era de 1536.”

[“Here lies Juaz Monteiro de Setwelo, chief confirmed vicar and primate of this Island of Ceylon, who improved

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\* Saar's Account of Ceylon, R.A.S. (C.B.) Journal, vol. II., p. 312.

this Island with Churches and Christians and built Saint Lco and this house with the aid of faithful Christians and his great munificence, expecting here in this abode of a quiet life rest from the great disturbances and dishonours of the Sinhalese, in the year 1536.”]

This, wherever it is gone, is the oldest Portuguese inscription in Ceylon, with the exception perhaps of the enigmatical one on the Breakwater rock, at any rate the oldest with a legible date.\* I am afraid that this stone is not likely to reappear until the latest equivalent of the New Zealander contemplates the ruins of the present St. Lucia's Cathedral from a shattered girder of the Victoria Bridge.†

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\* The next oldest is the tombstone of Helena Roiz, 1565 (No. 9).

† I append Mr. D. Ferguson's interesting remarks on this stone, which throw much light both on the ancient inscription and the actual fate of the stone :—

“The transcript printed in the *Colombo Observer* of 11th November, 1836, and reprinted in the *C. Lit. Reg.*, I., 8, is evidently not quite correct; and the translation thereto appended is very faulty. Mr. J. H. da Cunha Rivara, in his “*Inscrições Lapidares da India Portuguesa*,” published in the *Boletim* of the Geographical Society of Lisbon, 1894, gave an expanded version from a faulty copy of the above transcript which had been sent to him. I think the following was what was actually inscribed on the stone (I separate the combinations) :—

Aqvi iaz Lviz (2) Monteiro de Setvvel  
o primeiro vigairo confirmado e primaz  
nesta ilha de Ceilão  
qve edefiqvov esta terra de igreias e cristãos  
e fez São Lço e esta casa  
com aiutorio dos fiês cristãos e sev.  
Ho gram iuizo esperamdo  
iaço aqui nesta morada  
da vida camsada  
descamsãodo  
e dos gramdes trabalhos e desãras de Ceilão  
na era de 1536.

“The only word I am doubtful about in the above is ‘Lviz.’ The *Colombo Observer* transcript has ‘Ivaz’ (Juaz), which is impossible; Cunha Rivara's version reads ‘Luiz,’ which seems the best solution. The correct translation is as follows :—

“Here lies Luiz (?) Monteiro of Setuvel, the first confirmed vicar and primate in this island of Ceylon, who edified (or built up) this land with

churches and Christians, and built Saint Lawrence and this house with the help of the faithful Christians and his own.

‘Awaiting the great judgment,

I lie here in this abode,

From toilsome life

Resting.’

and from the great labours (or troubles) and dishonours of Ceylon,  
in the year 1536.’ ”

“Regarding Luiz (?) Monteiro, I have failed to obtain any information beside what is told us in his epitaph. The church of São Lourenço, or Saint Lawrence, was the oldest in Colombo, and stood near where the root of the breakwater now is, and where the Battenberg bastion used to be; in fact, where the stone was discovered. It and the “house” connected with it are shown, I think, in Ressende’s plan of Colombo. The church gave its name to the older of the two parishes into which the Portuguese city was divided (Ribeiro, I., xii.). It will be noticed that in the epitaph occur four lines of verse, rhyming 1221, and here comes in a very curious fact, to which Mr. David Lopes of Lisbon drew my attention some years ago. It is that on the tombstone of the great Portuguese poet Gil Vicente the very same lines (with a slight difference) are found. According to Mr. Lopes the poet died in the same year as the vicar of Colombo, 1536; and that is the date that has until recently been given by the poet’s biographers. But the Viscount de Sanches de Baêna, in his *Gil Vicente*, states that the death of his wife in Evora in 1532-1533 was so much felt by the poet that in 1536 he retired to his country seat of Mosteiro in the *concelho* of Torres Vedras, where he died at the end of 1540. By his wish his body was laid beside that of his wife, over whose tomb, after her death, he had had a stone placed, on which were engraved the following lines:—

‘Aqui jaz a mui prudente

Senhora Branca Becerra

Mulher de Gil Vicente

Feita terra.’

(‘Here lies the very prudent lady Branca Becerra, wife of Gil Vicente, turned to earth.’) After his own death there was engraved on the stone the following inscription, which, says the Viscount de Sanches de Baêna, the poet had previously ‘traced’ (*traçado*):—

‘O grão juízo esperando

Jazo aqui n’esta morada

Desta vida tão cançada

Descançando.’

“The lines as here given (with the spelling unfortunately modernized) are copied from a paper entitled “Epitaphios Antigos,” by J. H. da Cunha Rivara, published in the fourth volume of the *Panorama* in 1860, in which the writer says that he came across the two epitaphs in the monastery of S. Francisco at Evora. In the version of the second, which was printed at the end of the poet’s works, published by his son in 1562, the penultimate line reads:—

‘Tambem da vida cançada.’

“This does not scan well, and is evidently incorrect. Curiously enough,

in Luiz (?) Monteiro's epitaph this line is still faultier, lacking the proper number of syllables. The problem is, How came these lines to be on two stones so far apart as Evora and Colombo? If, as the Viscount de Sanches states, they were 'traced' (on the stone?) by the poet at some time between 1533 and 1540, it is probable that they had found their way to Ceylon in the brain of some person, whose memory, however, failed him in regard to the fourth line.

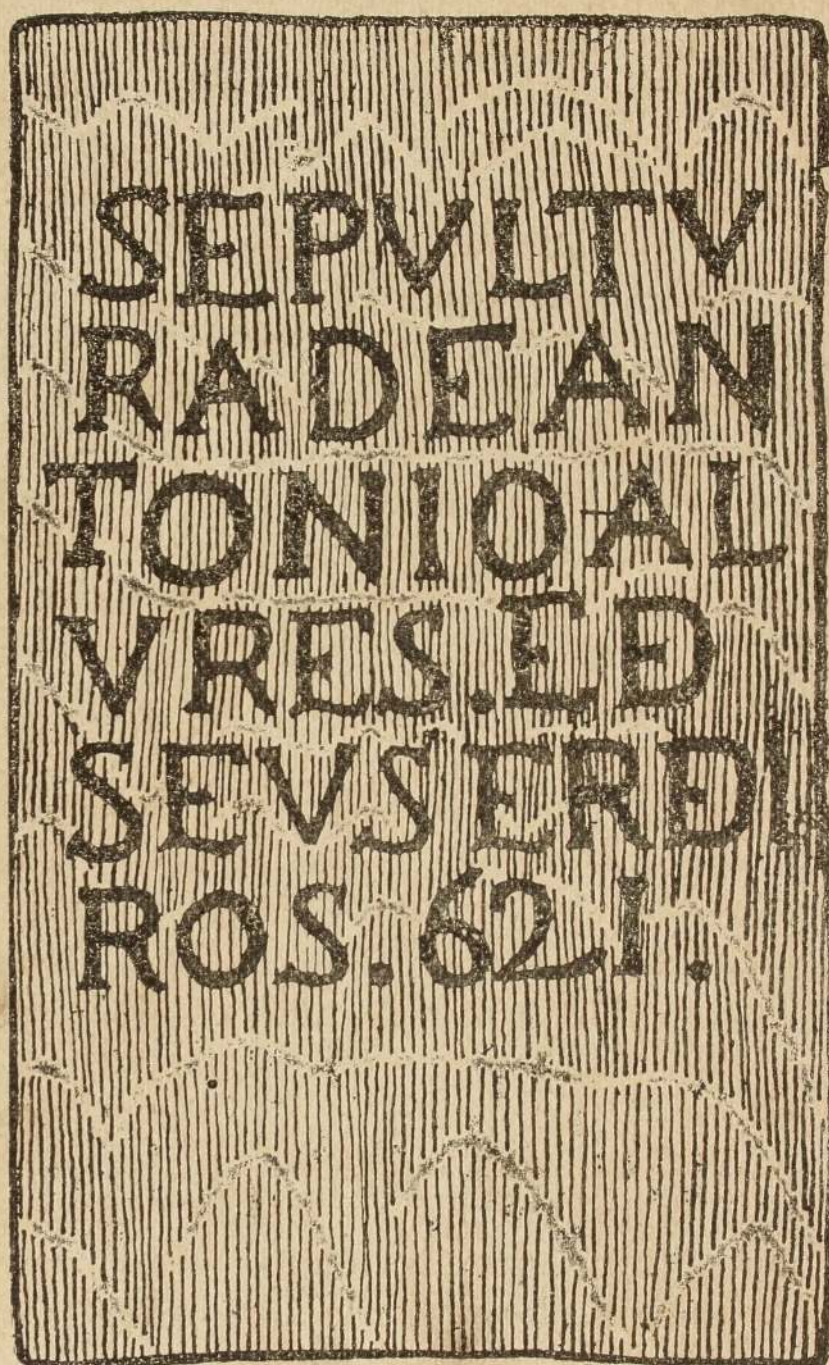
"So much for the inscription. Now as to what has become of the stone. Mr. Lewis concludes his paper by remarking: —'I am afraid that this stone is not likely to re-appear until the latest equivalent of the New Zealander contemplates the ruins of the present St. Lucia's Cathedral from a shattered girder of the Victoria Bridge.' Has Mr. Lewis the gift of clairvoyance? Apparently so, if what I am about to relate be true. In a periodical entitled *Ta-ssi-yang-kuo*, published in Lisbon, has been appearing a very valuable contribution by Fa. Christovao Casimiro de Nazareth, headed 'Mitras Lusitanas no Oriente,' which gives chronological lists, with details, of the Portuguese vicars-general, &c., in the East from the earliest times. In ser. II., vol. III., No. 6 (1902), Ceylon is dealt with, the first person mentioned being 'D. João Vaz Monteiro' (yet another variant of the name), the discovery of whose tomb in 1836 is duly recorded. A footnote is appended in which the following almost incredible statements are made:—'The tombstone of this bishop, discovered among some ruins, having been placed by the English Government at the disposal of the vicar apostolic (Silani?), to be preserved as a historic memorial, the depositary had it broken in pieces and the fragments placed in the foundations of the cathedral which was being rebuilt in Colombo. The same fate befel the inscribed stones of the King D. João Dharmapala, converted by the Portuguese missionaries, and of many other deserving Portuguese priests, of that mission.'—*Jornal das Colon.* Lisb., 1886, setb. 27. Apparently the statements are quoted from the *Jornal das Colonias* of 27th September, 1886, and I do not know upon what authority they rest. The matter calls for inquiry, though, I fear, Mr. Lewis is a true prophet as regards the re-appearance of the stone.

According to the Lisbon paper the tomb of Dom Joao Perea Pandar (Dharmapála) has suffered the same fate. About this tomb I inquired in the *M. Lit. Reg. I.* Its destruction is in many ways even more to be regretted than that of the tombstone of the first vicar of Ceylon.

With regard to the reading "Luiz" for "Vaz," Sr. Viterbo comments as follows "Rivara was wrong in interpreting *Vaz* by *Luis*, certainly there would have been before that name a *Jo*, the abbreviation for *Joas*. Besides *Luis* was not written with a *Z* but with an *S*."

APPENDIX.

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*F.P. Candappa, del.*

Plate No. 1.

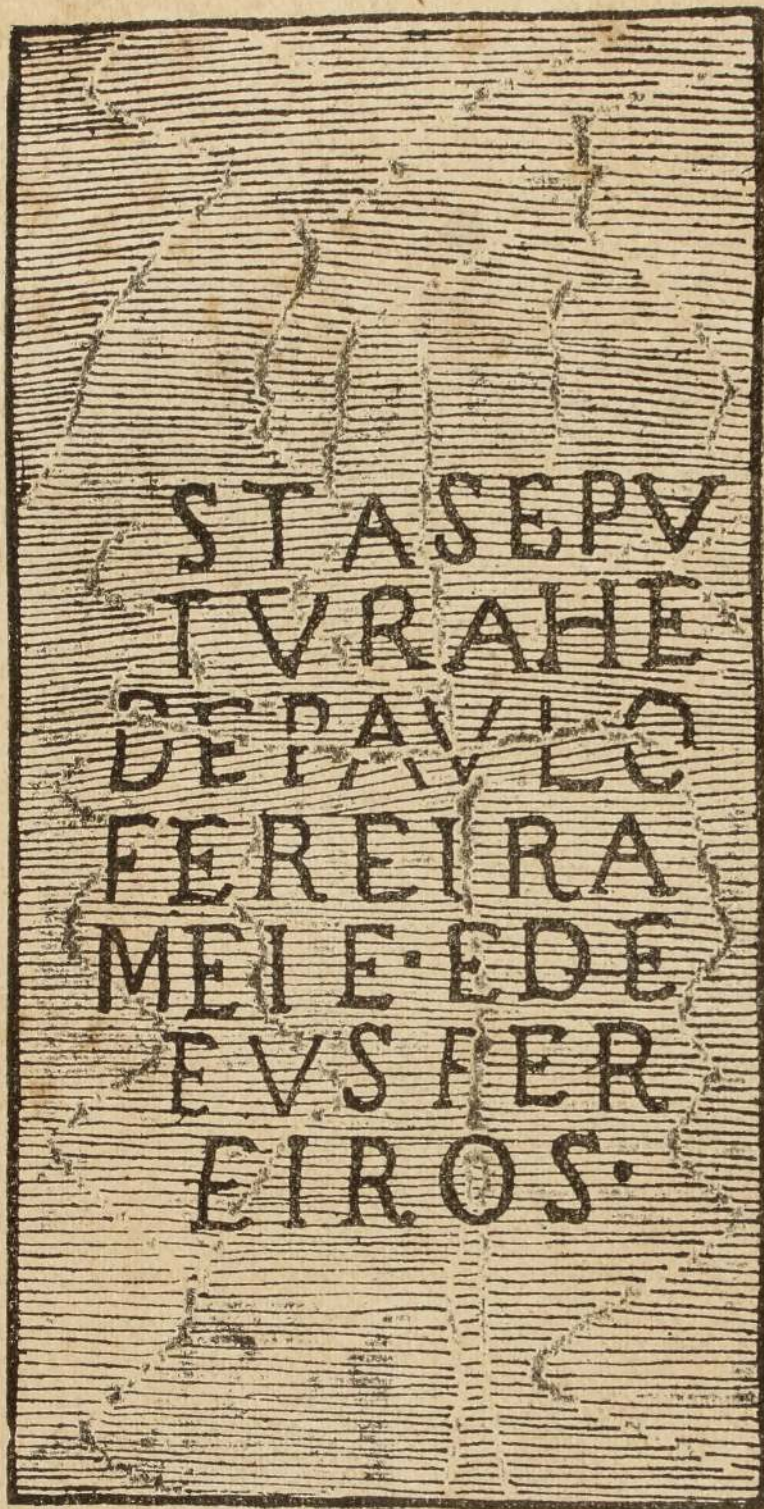


*F.R.C. del.*

Plate No. 2.



Plate No. 3.



*F.P. Candappa. del.*

Plate No. 4.

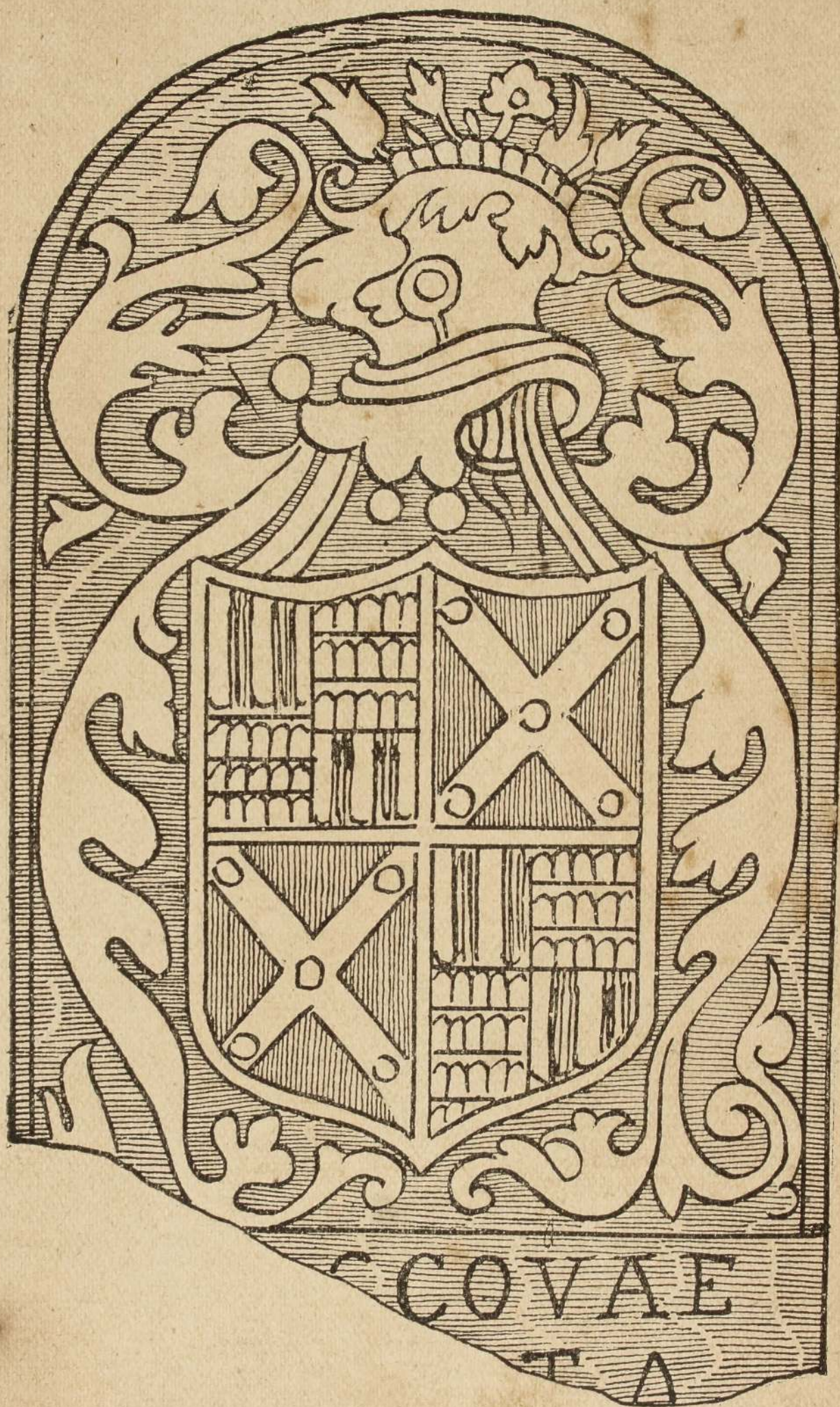


Plate No. 5.

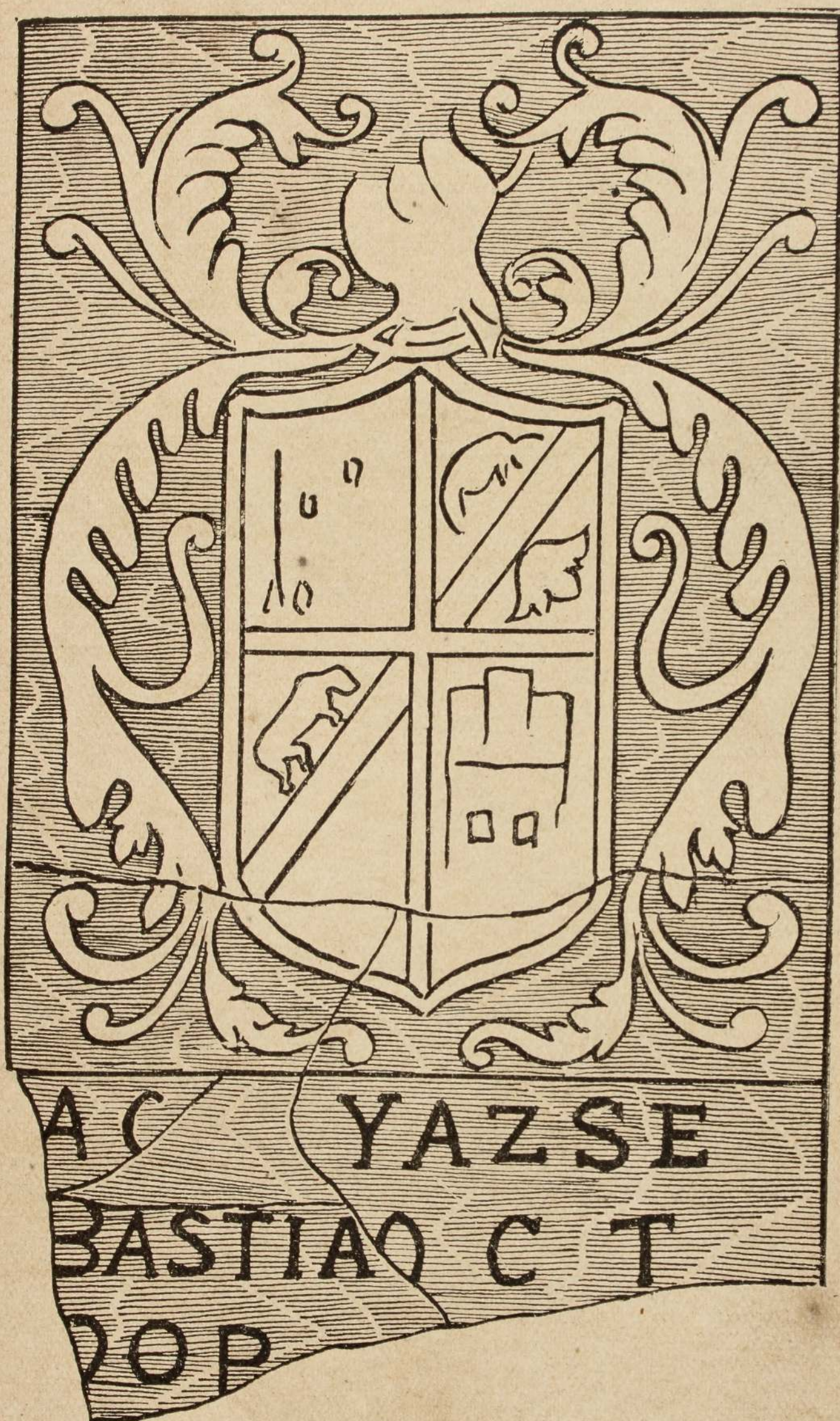
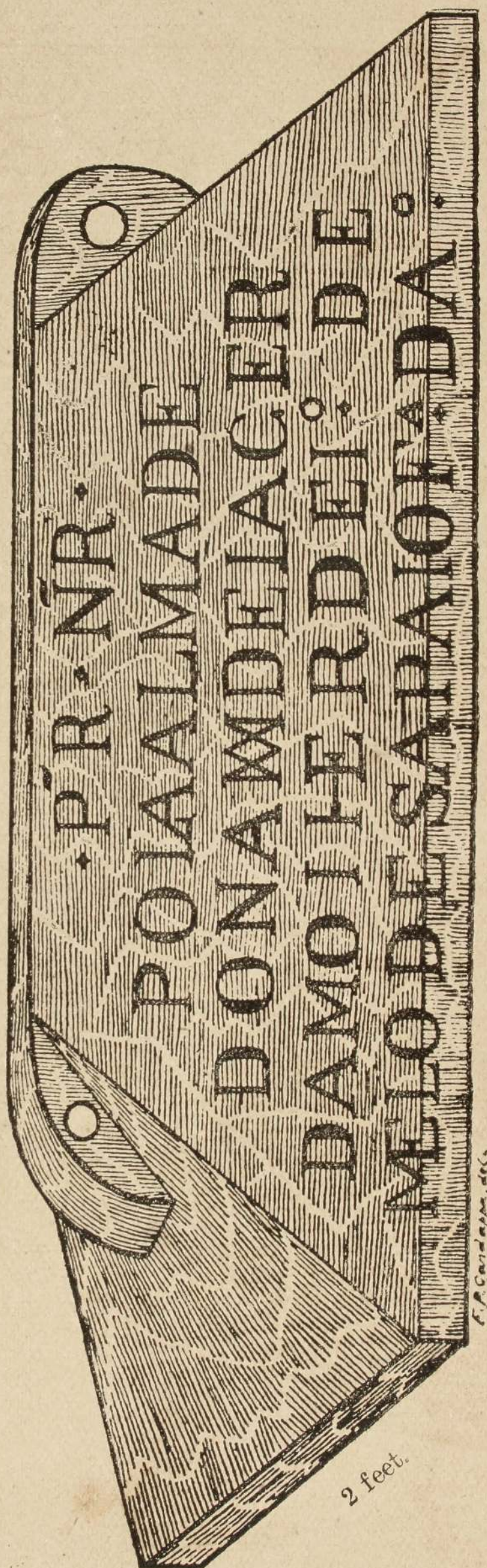


Plate No. 6.

Height 1 foot 2 inches.

1 foot 9 inches.



2 feet.

3 feet 4 inches.

Plate No. 7.

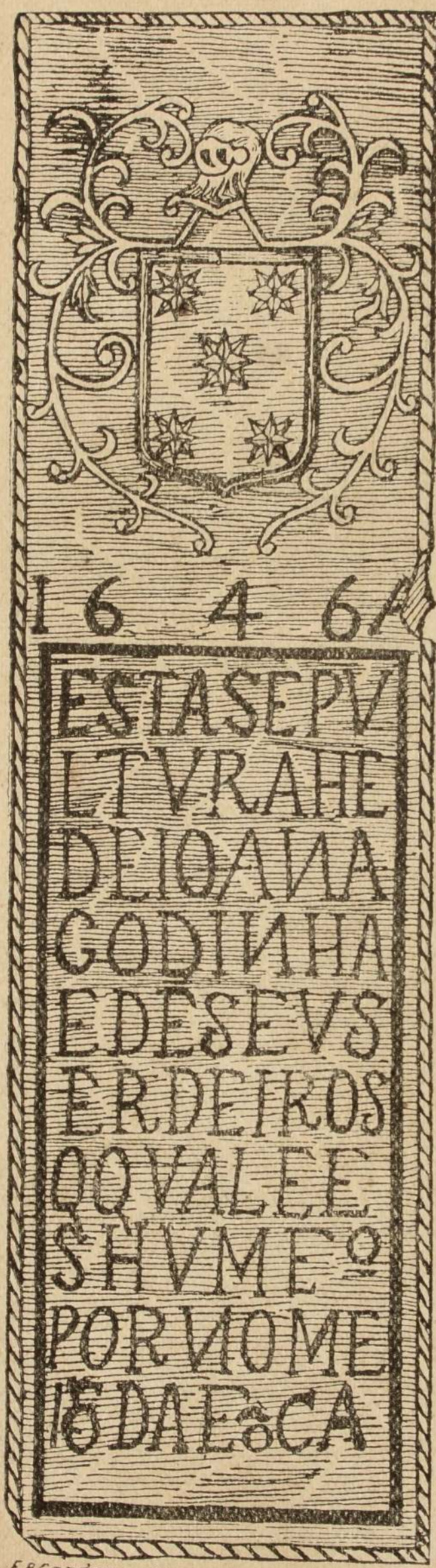


Plate No. 8.

AQVIA  
 3YIENAR  
 OI3MOL  
 HER.QV  
 EFOYDE  
 FERNÃO  
 ROIZ.QV  
 EMAGAR  
 AO.EM.BE  
 RBF.RIM.F  
 ALECEOA  
 Z3DE.IVN  
 NO.DE.IS  
 65ANOS

*F.P. Candappa, del.*

Plate No. 9.

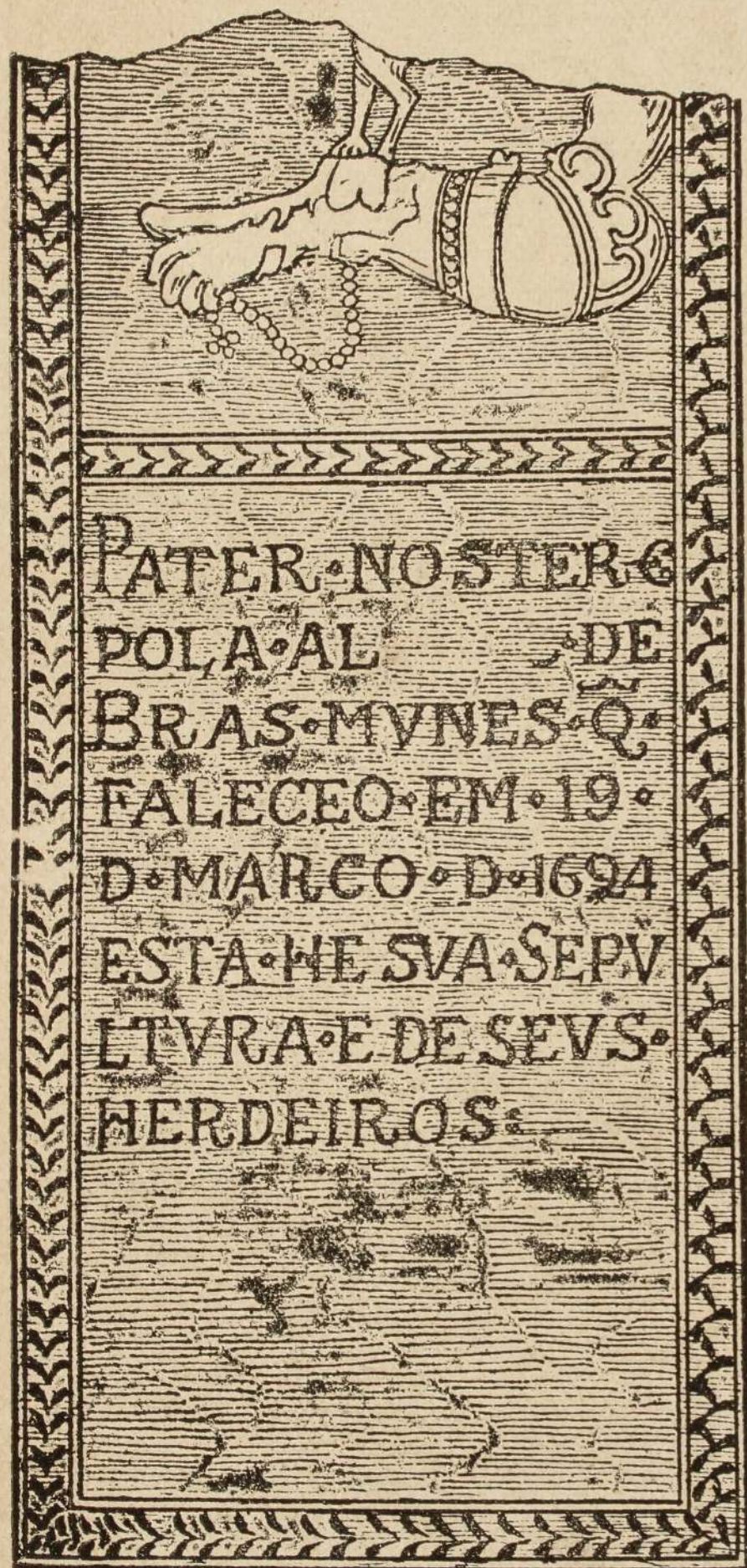
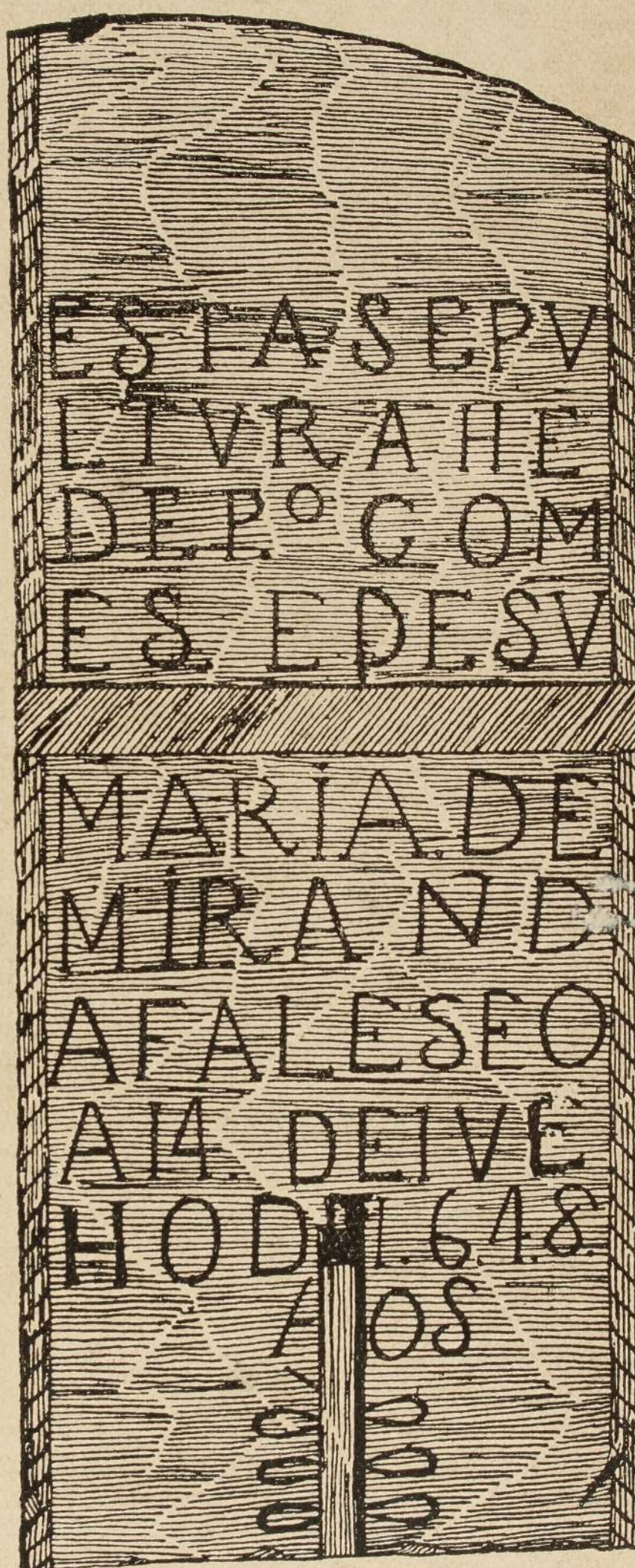


Plate No. 10.



*F. P. Candappa, del.*

Plate No. 11.

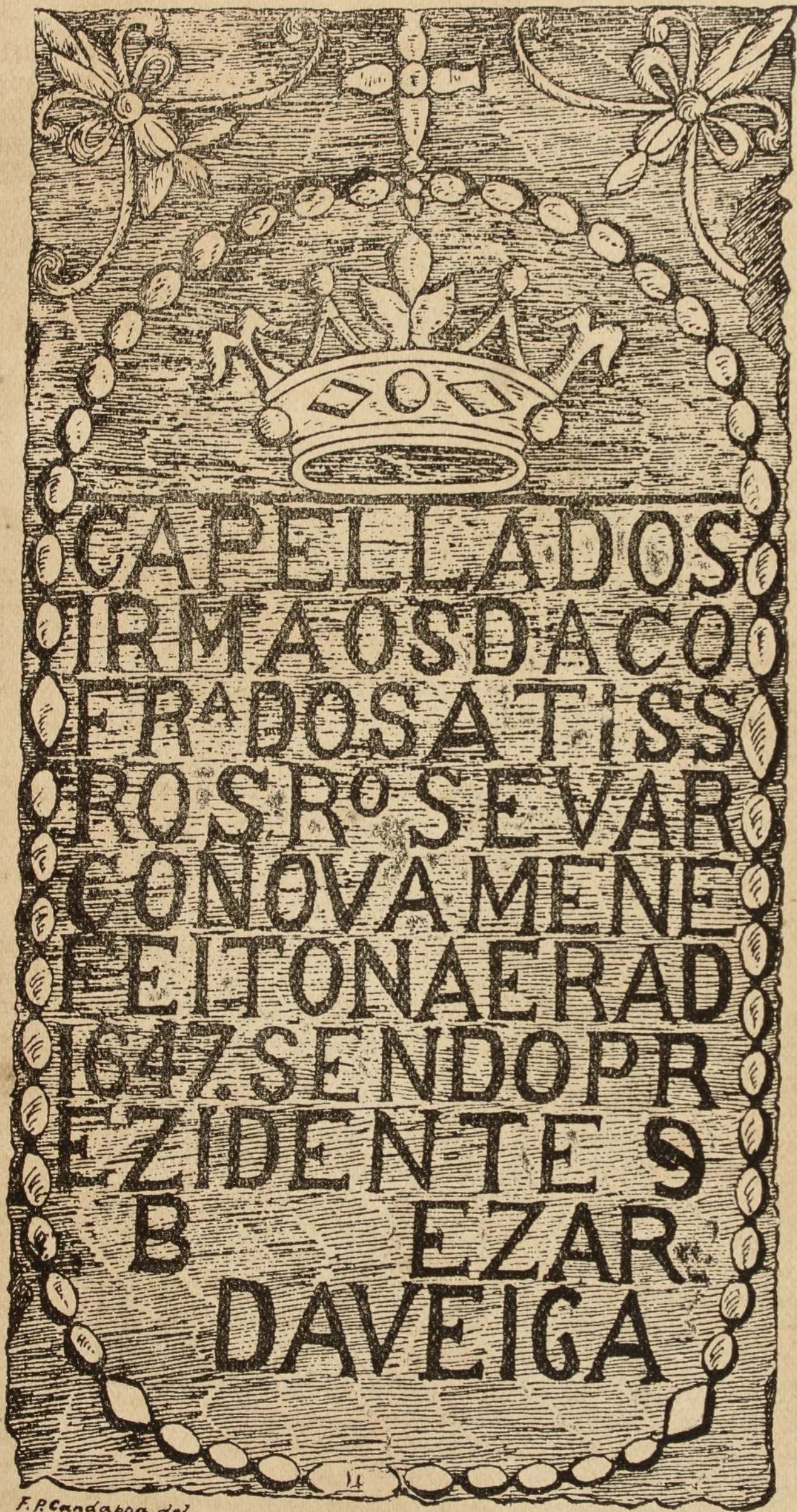


Plate No. 12.

9. Mr. E. B. DENHAM gave a further account of the discoveries at Mannár. He mentioned that among the stones found was one with two geese with their necks intertwined. It was a curious instance of historical vicissitudes that the Portuguese used the ruins of Tiruketisveram for building the floor of the Mannár Fort, wherein centuries later was found the tombstones of leading Portuguese, which, rescued from their resting place, were set up in the so-called Dutch Church in the Fort with the tombstones of the Dutch conquerors of the Portuguese. He thought that the "tombstone" (fig. No. 7) might be the top of a font erected to the memory of the lady Dona Maria Lacerda. He hoped that the Paper might encourage others to search for relics of the Portuguese who had exerted a great influence in Ceylon in religion, nomenclature, and language.

10. Dr. CHALMERS, in formally proposing a vote of thanks to Mr. Lewis for his Paper, said that he had seen the Portuguese inscriptions while he was in Jaffna, and that he had been much interested in such excellent remains of the Portuguese occupation. Mr. Lewis deserved great thanks from the Society for the interest which he had taken in bringing this matter forward.

It was possible that remains of the Portuguese other than inscriptions might be found, and instanced as well worth study the remains of a fort at Kangesanturai which was supposed to be the foundation of a proposed Portuguese Fort.

Mr. BERWICK seconded the motion. Contrasting the nature of the monuments which different peoples have left of their dominancy, he referred to the remarkable survival in Ceylon to-day of the Portuguese physical type of features (apart from mere colour), language, and religion. With respect to the last, he emphasized the fact that the introduction, or at all events the great spread of Christianity (with all the civilization that follows on that) in the East, was due to the Portuguese.

11. The President (Mr. FERGUSON) proposed that a hearty vote of thanks be accorded to their Patron, His Excellency the Governor, for coming amongst them with Lady Blake and for discharging the duties of Chairman in so effective and interesting a way that evening. It was always regarded by the Members of this Society as a marked honour when the Governor of the Colony consented to fill the Chair at any of their Meetings, and this was greatly enhanced in the case of Sir Henry Blake from the special interest which he had already evinced in work connected with and objects dear to the Society, and because of his personal devotion to the revival, improvement, and development of agriculture throughout the Island. It might be mentioned that in the past records of their Society there was quite a number (twenty at least) of Papers dealing with different branches of agriculture, and it must be well at this time to recall the "design" of the Ceylon Branch of the Royal Asiatic Society, which in the words placed in the forefront of its Journals is "to institute and promote inquiries into the history, religion, literature, arts, and social condition of the present and former inhabitants of the island, with its geology, mineralogy, its climate and meteorology, its botany and zoology." He need not say how glad the Council and Secretaries would be to receive suitable Papers bearing on any of the above subjects, or to aid in investigations, such as were suggested by their esteemed former President, the Metropolitan Bishop of Calcutta, who

in a communication locally published not long ago stated: "I have not yet had time to make a study of what indications there are in these parts of the truth of the old Sinhalese tradition that their ancestors came from Bihar and by sea, but all that I have noticed tends to confirm it. In particular, I would commend to the Ceylon Asiatic Society the inquiry, whether the old Bengal port of Tambuk—once a port, but now many miles inland—may not throw light by its old name 'Tamrup' on the history of the Sinhalese migration and the name of Tamrapani or Taprobane."

They would be glad to welcome information calculated to throw light on the inquiry suggested by Dr. Copleston. Perhaps his own relative (Mr. D. W. Ferguson) of Croydon would have something to say on the subject, as well as on Mr. Lewis's interesting Paper read that evening. That Paper reminded them how much indebted they had been to the Civil Service in the past for contributions. He trusted that with His Excellency's patronage, they would receive during the present year from all branches of the Service (especially the Scientific), as well indeed as from members of the general community, useful Papers suited to be read at their Meetings and published in their Journals. This would show that it was recognized that their Ceylon Branch deserved general confidence, and should be maintained in a career of usefulness worthy of its best past traditions. He begged to move a hearty vote of thanks to the Chair. (Applause).

THE VICE-PRESIDENT (MR. P. FREUDENBERG) seconded in a word, and the vote was carried by acclamation.

12. HIS EXCELLENCY returned thanks, and drew attention to the fact that the next General Meeting of the Society had been fixed for March 4, when a Paper would be read by Mr. C. M. Fernando on "Two Sinhalese Swords." His Excellency then went on to offer, on behalf of the gathering, the thanks of the Society to Mr. Freudenberg for his hospitality. He knew they all felt with him that they were gainers by the *contretemps* which brought them there.

Mr. FREUDENBERG, responding, said that he had tried for the last twenty-five years to be of some use to the Asiatic Society, and he had achieved his object that night!

This terminated the Proceedings soon after 11 P.M., the Members thanking their host and Mrs. Freudenberg.

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#### APPENDIX.

J. P. LEWIS, Esq., C.C.S., to the HONORARY SECRETARY,  
Royal Asiatic Society (C.B.).

Marichchukaddi, February 11, 1905.

DEAR SIR,—AS I was unable to be present at the Meeting of the Royal Asiatic Society (Ceylon Branch) on 6th instant, to read my Paper and take part in the discussion, may I be permitted to explain by letter why I could not accept Mr. Denham's theory that the portion of the tombstone of Dona Maria Lacerda, found at Mannar, was really part, not of a tombstone, but of a font. I should be glad if this letter could be printed as an appendix to the Paper or Proceedings.

(1) It is my impression that at the period when this memorial was erected, which must have been towards the end of the sixteenth or early in the seventeenth century (the former I think), the custom of giving fonts or other ecclesiastical furniture or ornaments to churches as memorials of deceased persons had not been thought of. Memorials took the shape sometimes of chantry chapels or altars, but ordinarily of tombstones or brasses more or less elaborate. But a tombstone was a tombstone and no one thought of substituting for it a font or other part of the paraphernalia of a church as a memorial. This custom is entirely a modern one—that at least is my impression.

2 This stone is of a rectangular plan, some 3 ft. 4½ in. by 2 ft.—a very unusual shape for a font I should say.

(3) At the same time it is not of an unusual shape for a tombstone, though unique among Ceylon Portuguese and Dutch memorials.

(4) The only reason for supposing it to be part of a font is the *quasi* handles at the ends with holes which look as if they were intended for poles to be passed through them in order to lift the stone, and suggest to Mr. Denham that it might be a font cover. But in my opinion these are merely ornamental terminals to the top ridge of the stone. The stone is far too heavy for a font cover, and would have required four men and two poles to lift it every time the font was used, which process would also have involved cutting the inscriptions temporarily in half.

J. P. LEWIS.

## GENERAL MEETING.

*Colombo Museum, March 4, 1905.*

Present :

Mr. P. Freudenberg, Vice-President, in the Chair.

Mr. C. Batuwantudāwe, Advocate.	Dr. H. M. Fernando, M.D., B.Sc.
Dr. A. J. Chalmers, M.D., F.R.C.S.	Mr. W. F. Gunawardhana, Mudaliyar
Mr. F. J. de Mel, B.A., LL.B.	Mr. P. E. Morgappah.
Mr. W. A. de Silva, J.P.	Mr. E. W. Pereira, Advocate.
Dr. W. H. de Silva, M.B., C M., F.R.C.S.	Mr. P. E. Pieris, M.A., C.C.S.
Mr. C. M. Fernando, M.A., LL.M.	Mr. H. F. Tomalin, F.R.I.B.A.

Messrs. J. Harward, M.A., and G. A. Joseph, Honorary Secretaries.

Visitors : One lady and twenty-eight gentlemen.

### *Business.*

1. THE CHAIRMAN :—GENTLEMEN, before formally opening this Meeting, I wish to refer to a happy event which took place at Bombay to-day. I mean the wedding of our President, the Hon. Mr. John Ferguson. I am sure that I am only giving expression to what the Society feels when I say that we offer our hearty congratulations to Mr. Ferguson and his bride and wish them all happiness.

2. Read and confirmed Minutes of last General Meeting held on February 6, 1905.

3. Mr. W. F. GUNAWARDHANA read the following Paper :—

## RAJA SINHA I.,

## PARRICIDE AND CENTENARIAN.

## A REVIEW.

By W. F. GUNAWARDHANA, Mudaliyár, of the Department  
of Public Instruction.

IT is stated, and generally accepted as history, that Rája Sinha I., the warrior king of Ceylon, cleared his way to the throne by putting his father to death, and that he lived to the great age of 120 years. The first statement is contained in the *Maháwansa*,\* and appears in the works of Faria y Sousa,† De Couto,‡ and others§ ; the second is made, or allusion is made to it, by most European writers dealing with the period.|| From a consideration of surrounding facts and circumstances, however, it would seem that we can arrive at independent conclusions of our own with regard to the truthfulness or otherwise of both these statements ; and such an investigation is the object of this Paper.

Rája Sinha, whose name in his childhood was Tikiri Bandára (the little Prince), was the youngest of a family of four children of Máyádunne,¶ who was the youngest son of King Vijaya Báhu VII., and the first great opponent of

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\* Chap. XCIII.

† Vol. III., pt. I., chap. IV., sec. 11.

‡ Dec. X., chap. XIII., vol. VI., pt. II., p. 215 (Ref. given by Tennent, "Ceylon," vol. II., p. 19, footnote).

§ See among others the latest history of the period, Danvers, "Portuguese in India," vol. II., p. 45.

|| Philalethes, p. 59, apparently quoting from Valentyn ; Knighton, "Hist.," p. 242 ; Emerson Tennent, "Ceylon," vol. II., p. 21, footnote ; Bell (Report on Kégalla Dist., p. 7), quoting from Knighton, speaks of Rája Sinha's energy when 100 years old.

¶ *Rájáwaliya*, Eng. trans., p. 82.

the Portuguese in Ceylon. One of his brothers, Rajjuru Baṇḍára, had died at the age of twenty years ; and a sister, the only daughter in the family, was given in marriage to the famous Vídiyé Baṇḍára, who by a previous spouse from the royal family had become the father of King Don Juan Dharmapála, the puppet and catspaw of the Portuguese. The issue of this second alliance of Vídiyé Baṇḍára was one daughter, whom in course of time he bestowed in marriage on Vijayapála Asthána,\* apparently his second son by his first wife. This union would seem unsuitable in our eyes, but we have to remember that at that date such customs still prevailed in the royal families of the East. After this marriage the domestic relations between Vídiyé Baṇḍára and the Princess, his wife, became very much strained : evidently the Princess did not approve of the union ; and Vídiyé Baṇḍára then resorting to harsh treatment, we find the Princess frequently sending to her father complaining of his ill-usage.\*

We are told by the *Rájawaliya* that at this time Rája Sinha was yet a child of eleven years old.† But such was his precocity, and such his military genius, so early developed by following his father in his military expeditions, which were both numerous and frequent, that Máyádunne unhesitatingly sent him with his surviving brother Timbiripola Baṇḍára and Vikramasinha Mudaliyár, to exact satisfaction of his son-in-law for his cruelty to his wife. The boy-warrior distinguished himself, and his brutal brother-in-law was soon a fugitive.

It will be necessary now to consider what was the age of Máyádunne at the time these events were happening. As we have seen, he had not only children, but had also a grand-daughter, and she being a married woman he was fairly within sight of even the fourth generation. We may therefore safely conclude that he must have been at least

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\* *Rájawaliya* (Sin.), p. 67.

† *Ibid.* See also Tennent, "Ceylon," vol. II., p. 17.

fifty-two years old at this time,\* which would make him forty-one years older than his son Tikiri Baṇḍára. Tikiri Baṇḍára, or, as he began to be called early in life, Rája Siṅha, ascended the throne eleven years before his own death,† that is to say, according to the accepted account, in the 109th year of his age. According to that account, then, his father must have reached at that date the extraordinary age of 150 years. This sufficiently transcends the credible; but the marvel grows when it is found necessary for a son, who, according to history, was in possession of plenary powers of regent,‡ to murder a parent of such venerable years, for the pleasure of sitting physically on a throne which in other respects he was filling, to all intents and purposes, with credit to himself and satisfaction to his father.

On the question of probability, therefore, the story of this parricide is beset with much difficulty. Is it supported by the evidence, direct or indirect, of the histories written nearest to the period treated of? We have three such histories from three independent sources, one from the side of the Portuguese, one from the Dutch, and one from the Sinhalese side; the earliest coming from these respective nationalities with regard to this period. All these three works are written in plain language, in great simplicity of style, and nowhere indicate any signs of aiming at embellishment or artistic effect. We may, therefore, safely conclude that the writers recorded what was actually known in their day, and intended to be truthful above all things.

The Portuguese account from the pen of the faithful Ribeiro, who saw Rája Siṅha through Portuguese spectacles,

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\* This is arrived at as follows: allow twenty-one years to Máyádunne at the time of the birth of his daughter, who was his third child (*Rájáwaliya*, Eng. trans., p. 82), sixteen years to the Princess at the time of the birth of her daughter, and fifteen years to the younger Princess at the time of her marriage.

† Bell, Report on Kégalla District, p. 7. See also Danvers, "Portuguese in India," vol. II., p. 44.

‡ *Rájáwaliya*, Eng. trans., p. 84.

which, it may be remarked in passing, magnified his vices and minimized his virtues, speaks of his death, and tells us as a circumstance of detail that it was occasioned by an iron stake chancing to pierce his foot.\* The mention of the detail is important as showing the carefulness of the writer to say all he knew with regard to whatever he was speaking. He mentions Máyádunne, too, as Rája Singha's father,† but of his murder he says nothing: a significant silence from such an author. The Dutch account, from the diffuse pen of the still more faithful Baldæus, recounts the enormities committed by Rája Singha on the members of his family;‡ but among these, the murder of his father is not one. On the Sinhalese side, the author of the *Rájáwaliya*, who is, perhaps, the best historian of this period, and gives a more circumstantial account from within than was possible with the two European writers, but who, nevertheless, is corroborated by them at every point where their accounts come in mutual contact, narrates in their proper places the various treacheries and cruelties practised by Rája Singha; but nowhere does he speak of the parricide.§ We have, therefore, the negative evidence of the silence of all these three writers on this point, going to show that the story of the parricide was not known in their day.

But, in addition to this negative evidence, we have also the positive testimony of the *Rájáwaliya*, which, in closing the account of the eventful and stirring times of Máyádunne, says, "King Máyádunne having reigned seventy years departed this life."|| A clear statement, direct and definite.

It would seem that the misdeeds of Rája Singha not only survived him, but multiplied by a gradual process, till long after he had himself ceased to be, the list of his enormities was crowned by the story of this execrable murder. *De mortuis nil nisi bonum* is a good old maxim which, in the

\* Lee's translation, p. 23.

† Lee's translation, p. 21.

‡ Churchill's "Collection," vol. III., p. 671.

§ The story of Rája Singha is told in the *Rájáwaliya*, Eng. trans., pp. 82-94.

|| *Rájáwaliya* (Sing.), p. 71; see also Eng. trans., p. 86, bottom.

generality of cases, is fairly well observed. But in Rájá Sinha's case it seems to have been reversed by his enemies. They not only painted him more hideous than he was, but also gave him a background more in keeping with such a picture. For it was often asserted by the Portuguese, and sometimes even by the Dutch, that Rájá Sinha was no prince bred or born, but only a barber who had risen by a military inclination, backed up by surprising good fortune in its pursuit.\*

The story with regard to the longevity of Rájá Sinha seems to be beset with as much difficulty as the one of his parricide. According to all accounts he died in the year 1592.† We have it on the authority of the *Rájáwaliya* that when he was sent on his first military expedition, against Vídiyé Baṇḍára, which was some time after 1542,‡ he was in the eleventh year of his age.§ Giving the earliest possible date to this expedition by placing it at 1542, we find he could still have been only sixty-one years old when he died in 1592, a time of life which may easily account for the energy and vigour with which he was conducting operations against the Portuguese at Colombo, and the promptitude with which, on the outbreak of the Kandyan rebellion, he straightway marched to meet it and crush it,|| and met with the accident which led to his death.

If we accept this age for Rájá Sinha as correct, then the age of his father too loses its fabulous character and assumes human proportions. For according to our calculations based

\* See Baldæus, Churchill's "Collection," vol. III., p. 668.

† See among others *Maháwaṇsa*, chap. XCIV.; *Rájáwaliya* (Sin.), p. 78, Eng. translation, p. 94.

‡ This event took place after Don Juan Dharmapála had come to the throne, which was in 1542. See Bell, Report on Kégalla District, p. 6.

§ See reference already given on page 2 *supra*.

|| *Rájáwaliya*, Eng. trans., pp. 92-93; Knighton, pp. 241-243; Tennent, "Ceylon," vol. II., pp. 19-22; Mr. H. C. P. Bell, *loc. cit.*, p. 7.

Mr. F. C. Danvers, in his valuable work "Portuguese in India," vol. II., pp. 72 *et seq.*, gives a full and instructive account of the extent and character of Rájá Sinha's operations against the Portuguese stronghold of Colombo.

on the *Rájáwaliya*, Máyádunne was forty-one years older than his warlike son, and died eleven years earlier ; so that at the time of his death he would have been ninety-one years old, quite a natural and likely age. We cannot be too much impressed with the remarkable agreement between this and the statement in the *Rájáwaliya* that Máyádunne died after a reign of seventy years. For what is more natural or more in accord with Oriental custom, than that a royal prince of the great ability of Máyádunne should have been called, when about the age of twenty-one years, to rule one of the numerous principalities of his family ?

Perhaps the assignment of one hundred and twenty years for Rája Siṅha's age is the result of a mistake. Baldæus, in speaking of the death of this prince, says : " Just before his death he sent for the before-mentioned Tireanco\* or High Priest, desiring him to forgive the death of his brethren, offering him considerable presents at the same time ; he refused the last, but pardoned the crime, and so returned to Candy, where he died in the 120th year of his age."† Here, be it observed, the passage opens on the death-bed of Rája Siṅha, and closes on a death-bed ; and if the incautious reader, by a slight confusion, took the curtain to have risen and fallen on the same scene, the mistake is only natural and to be expected.

To sum up, then, the evidence of history leads us to the following conclusions :—

Máyádunne was not murdered by his son, but died an honoured parent and a powerful prince, at or about the good old age of ninety-one years.

Rája Siṅha I., who succeeded to the power and fortunes of his illustrious father, and brilliantly maintained the prestige of his family and of his nation, followed his honoured parent to the grave when sixty-one years old.

4. Mr. C. M. FERNANDO read the following Paper :—

\* *I.e.*, Terunnánsé, the term for a Buddhist priest.

† Baldæus, Churchill's " Collection," vol. III., p. 671

## TWO OLD SINHALESE SWORDS.

By C. M. FERNANDO, M.A., LL.M. (Cantab.).

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THE two swords which form the subject of this Paper were shown to Mr. H. C. P. Bell, when he was resident in Colombo about twenty years ago.

Hearing that they were in my possession he suggested that a "Note" on them would likely to be of interest to the Asiatic Society.

The swords came from the possession of the late Chevalier Jusey de Silva, who held them as family heirlooms.

On his death the swords passed into the hands of his only daughter, Lady de Soysa, from whom I received them.

The members of his family have always used the honorific names appearing on the swords, and claim to be descendants of the grantees. The names Aditya Arasa Nilayitta (which mean "belonging to the race of the sun") have also been used from time immemorial by the members of the family whose present head is Mudaliyár Ambrosius de Rowel of Piṭigal Kóralé South. They claim to be descendants of the chiefs of a military colony from Jeypore.

The Dutch Act of Appointment dated the 20th January, 1765, appointing the great grandfather of the present Mudaliyár to the office of Mudaliyár over Alutkúru Kóralé describes him as "Anthony Rowell Waranakula Aditta Wirasuriya Arasa Nilayitta."

Both these swords bear on them marks of undoubted antiquity. The characters are archaic; the style and language are similar to those of other documents of the time. As inscribed swords of honour granted to distinguished generals five centuries ago they furnish unique memorials of the past history of our Island.

I am indebted to Simon de Silva, Mudaliyár, Chief Translator to the Government, for the decipherment of the inscriptions on the two swords, and the translations.

## No. 1.\*

## Text.

සවසනි ශ්‍රී.....ප්‍රචර විරජමාන ජගදිකර.....විජයරජ සෙනෙවි  
මහ වාසලදිය. ශ්‍රව්‍ය වම් හස්තවසිය සතලොස්වැනිවූ කල ශ්‍රී  
ලංකා.....සුවරජ සෙනෙවිධුරයා පත්කරනු ලැබ කොරවර ආදිත්‍ය  
අරස නිලසිටට ඉලෙනගා.....නමුදු කගයලබන්ට යෙදුනේ මෙ.....  
වෙසග පුර පසලොස් කුජදින ජයවසීනපුර සෙනෙවි රජවාසලදිය.

## Translation.

Hail ! At the palace of the Viceroy the Mighty, Victorious Lord of the Earth, Vijaya Rāja. In the year of Buddha 1917 Kouravara Āditya Arasa Nilayitṭa Ile Nāga, having been appointed General of the Viceroy, received this sword on Tuesday, the 15th day of the increasing moon of the month of Vesak, at the Palace of the Viceroy at Jayawardhanapura.

The date as read on the sword—1917 of the Buddhist era—corresponds to A.D. 1374. At that time Bhuwaneka Báhu V. was reigning at Gampola. Vijaya Báhu, his step-brother, was Viceroy at Kóṭṭé. He is called Vîra Báhu in the *Mahāvamsa*, and Vijaya Báhu in the *Rájá waliya*. From about A.D. 1399 he appears to have reigned in Kóṭṭé as an independent sovereign, until, on the invasion of the city by the Chinese in A.D. 1411, he was captured and taken away to China. On being released, he returned to Ceylon in A.D. 1412, and crushed by defeat and misfortune sought a hermit's cell on Adam's Peak, where tradition says he died a mendicant.

## No. 2.†

## Text.

ශ්‍රී බ්‍රහ්ම වම් හස්තවසිය නවපනස් වැනි ශ්‍රී ලංකාදිපති ජයවසීනපුර  
ශ්‍රී සගබොදි ශ්‍රී පරකුමබාහු මහරජ විසින් කොරවර ආදිත්‍ය කුරවිර  
අරසනිලසිටට මහනාගට.....සෙනාපති දුරය සහ කභිය සකස්කොට  
නිමිකරදුන්නේ වෙසගපිර දවසක් ලත් කුජ දින සිරිවඩන වාසලදිය.

## Translation.

In the year of Buddha 1959, at Jayawardhanapura, the Lord of Lanḡá, Śrī Sangabodhi Śrī Parákrama Báhu Maha Rāja, decreed and granted to Kouravara Aditya Kuravîra Arasa Nîlayitṭa Maha Nāga the office of general and this sword, on Tuesday the 10th day of the increasing moon in the month of Vesak, at the auspicious Palace.

\* Length of blade, 2 ft. 7 $\frac{3}{4}$  in. ; breadth, 1 $\frac{1}{8}$  in. ; hilt, 4 in. ; black ivory.

† Length of blade, 2 ft. 10 $\frac{3}{4}$  in. ; breadth, 1 $\frac{1}{4}$  in. ; hilt, 5 in. ; ornamental ivory.

The year of Buddha 1959 equals 1416 of the Christian era, a year subsequent to that of the Beligala *sannasa* of Parakrama Báhu VI. The grantor is the son of Vijaya Báhu, the grantor of the first sword. It is probable that Maha Nága, the grantee, was the son of Ila Nága, the general of Vijaya Báhu. King Parákrama Báhu VI. reigned at Kótté from A.D. 1415 to 1467 ; and was the last great monarch of a united Lan̄ka.

[NOTE.—Mr. Fernando added the *text and translation* of an ola document (not produced) relating to the family from whose possession the swords came. In the absence of *the ola itself* as a test of age and genuineness, it has been deemed advisable to omit the text and translation furnished.—B., Ed. Sec.]

5. Mr. Advocate BATUWANTUDÁWA pointed out what he considered anachronisms in the language. He was inclined to hesitate before accepting the ola and the inscriptions as genuine.

Mr. P. E. PIERIS congratulated Mr. Fernando on his Paper, and said that the ola was of interest as illustrating the existence of high caste families absorbed amongst the Sinhalese. A parallel case was that of the 10,000 Brahmins whom Iba Batuta found residing at the Deni Nuwara. He had himself come across olas of a similar nature in Sabaragamuwa, and hoped that some day their contents would be made accessible to the public. Turning to the swords, he said that it was impossible to doubt their genuineness. He was quite satisfied that they bore a genuine old Sinhalese inscription, probably written by order of a king. At the same time, comparing them with some Dutch swords of the eighteenth century, and from his own knowledge of ancient swords, he was of opinion that the swords were of European origin, and probably not more than 300 years old. He also pointed out that the writing painted in white on the swords did not correspond with the inscribed letters underneath. Could Mr. Fernando tell him under whose supervision the photographer had painted the letters ?

Mr. FERNANDO explained that the photographer had followed the manuscript of Simon de Silva, Mudaliyár, who had deciphered the inscriptions.

Mr. PIERIS could not accept the decipherment as correct, and wished to know whether the Society had referred the matter to any expert.

Mr. G. A. JOSEPH explained that Mr. H. C. P. Bell had seen and handled the swords ; but that was many years ago and before he was appointed Archæological Commissioner.

Mr. PIERIS said that it was most essential that the correctness of the reading of the inscription should be settled beyond any possibility of doubt. He had omitted one matter: the inscription on these two swords had already been quoted in full by Mr. Dharmaratna in a pamphlet called "The Kara-Goi Contest" published about fifteen years ago which he (Mr. Pieris) now produced.

The CHAIRMAN said that the question of obtaining another decipherment of the inscription would be referred to the Council.

Mr. W. F. GUNAWARDHANA inquired whether Mr. Pieris's doubts had reference to the genuineness of the inscriptions, or to the correctness of their reading.

Mr. PIERIS replied that he had no doubt whatever as to the genuineness of the swords and of the inscriptions on them; he only doubted the accuracy of the reading.

Mr. FERNANDO remarked that with regard to the irregularity of the words and letters on the inscription, at the time of King Parákrama Báhu VI. of Kótté, Sinhalese inscriptions on metal were produced in an illiterate and unskilful manner.

Mr. HARWARD proposed a vote of thanks to the authors of the two Papers.

Mr. TOMALIN seconded, and the motion was carried.

Dr. W. H. DE SILVA proposed a vote of thanks to the Chairman for presiding, which was seconded by Dr. Chalmers and carried.

THE CHAIRMAN thanked the Meeting for their vote of thanks. He had hoped that His Excellency the Governor would take the Chair at this Meeting, but sterner duties had taken him away from Colombo.

## COUNCIL MEETING.

*Colombo Museum, May 2, 1905.*

Present :

Mr. H. F. Tomalin, F.R.I.B.A., in the Chair.

Mr. C. Drieberg, B.A., F.H.A.S.  
Mr A. M. Gunasékara, Mudaliyár.

Dr. W. H. de Silva, M.B., C.M,  
F.R.C.S.  
Dr. A. Willey, M.A., D.Sc., F.R.S.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

### *Buiness.*

1. Read and confirmed Minutes of last Council Meeting held on February 6 last.

2. Resolved—The election of following candidates:—

Sir John Keane, Bart. : recommended by { C. M. Fernando.  
G. A. Joseph.

Dr. C. A. Hevavitarana : recommended by { C. M. Fernando.  
G. A. Joseph.

P. E. S. Dharmasekara : recommended by { Simon de Silva.  
W. H. de Silva.

3. Laid on the table a Paper entitled "Note on a Dutch Medal," by Mr. F. H. de Vos.

Resolved—That the Paper be accepted with thanks for publication, and that it be read at a Meeting after reference to Messrs. J. P. Lewis and R. G. Anthonisz.

4. Laid on the table a Paper entitled "Third Supplementary Paper on Monumental Remains of the Dutch East India Company in Ceylon," by Mr. F. H. de Vos.

Resolved—That the Paper be accepted with thanks and published in the Society's Journal, but not read at a Meeting.

5. Laid on the table a Paper entitled "Notes on Paddy Cultivation Ceremonies in the Ratnapura District," by Mr. A. K. Coomaraswamy.

Resolved—That the Paper be referred to Messrs. H. C. P. Bell and J. P. Lewis for their opinions, and that, in the event of those being favourable, it be accepted and read at a General Meeting.

6. Laid on the table letters from the Secretary, Cambridge Antiquarian Society, and the Director-General of Museo Nacional, Montevideo, soliciting exchanges of publications.

Resolved—That replies be sent stating that in view of the large number of Institutions already on the exchange list, the Society regrets its inability to comply with their requests.

7. Laid on the table a letter from Mr. J. P. Lewis dated April 15, 1905, proposing to erect a tablet in front of the tomb of the wife of Joao de Mello Sampayo, Captain of Mannar, 1584, and asking the Society to pay Rs. 25 towards its construction. The Government paid Rs. 60 for erecting the tombstone on a concrete pedestal.

Resolved—That after reference to Mr. Lewis the Society do ask Government to contribute the additional sum of Rs. 25 for the erection of the tablet.

8. Laid on the table manuscripts entitled "Journal of a Tour to Candia in 1796" purchased by the Society, and considered what steps should be taken to have it printed.

Mr. Joseph explained that the Hon. Mr. E. F. im Thurn, C.B., C.M.G., undertook to annotate for publication the manuscript for the Society.

Resolved—That the matter do stand over till Mr. im Thurn replies to Mr. Joseph's last communication.

9. Considered date and business for next General Meeting.

Resolved—That a General Meeting be held early in June, and that the exact date and business be left in the hands of the Secretaries.

10. Mr. HARWARD brought up the question of the two Sinhalese swords, and read a letter from Mr. Bell, Archæological Commissioner, dated April 8, 1905.

Resolved—To ask Mr. Bell to favour the Council with his decipherment of the inscriptions on the swords.\*

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\* See Appendix.—B., *Ed. Sec.*

THIRD SUPPLEMENTARY PAPER ON  
THE MONUMENTAL REMAINS OF THE DUTCH EAST  
INDIA COMPANY OF CEYLON.\*

By F. H. DE VOS, Barrister-at-Law, and Member of the Society  
of Dutch Literature, &c., of Leyden.

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THE recent discovery in Jaffna by Mr. J. P. Lewis, C.C.S., of two more Dutch tombstones has suggested the necessity of this Paper. They were found hidden under the flooring of one of the two sets of stalls which were probably set up in English times in the "chancel" of the Dutch Reformed Church in Jaffna. Of one I enclose a sketch. The other is a small plain tombstone with a portion of the left side of it sliced off and the foot hidden under the masonry of the base of the Commandeur's pew next to the stalls. Mr. Lewis thinks that the first stone was lifted from its original position in the floor underneath to make a floor for the stall, which is eight or ten inches higher than the floor of the church. The second stone was put in at some time to complete the floor. These stones have been removed from their position and let into the pavement of the church. These tombstones were neither of them *in situ*—probably removed from the former church.

As regards Thomas Nagel,† Hendrina Philipina Vos was probably his first wife. This tombstone used to be in the premises of a house in the Pettah, Jaffna, which is said to have belonged to Thomas Nagel.

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\* *Vide* Journal, vol. XV., No. 49, p. 213 ; vol. XVII., No. 52, p. 12 ; vol. XVIII., No. 54, p. 51.

† Journal, vol. XVII., No. 52, p. 40 ; vol. XVIII., No. 54, p. 64.

## No. 1.

(See Plate.)

*Translation.*—Here lies buried Joris Hartsinck during his life *Onderkoopman* in the service of the United Dutch East India Company. Died on the 15th August, 1672. Aged twenty-nine years.

*Arms.*—Rietstap\* gives the following blazon: D'arg á trois faces ondées d'azur; au chef de gu. ch. d'un croiss. d'or.

*Crest.*—Un lion iss. au nat.

*Supporters.*—Deux lions au nat.

*Remarks.*—The lion in the crest is holding a thorn branch sinople, and this is the crest of the Van Marselis-Hartsinck family according to Rietstap; \* but Vorsteman van Oyen † assigns this crest to the Hartsinck family generally, giving a sketch in colours of the arms.

The family, according to the latter, derives from one Pieter Hartsinck, who married in 1403 Francyn Pietersz, and had by her a son Adriaan, who married Soetje Coster. Adriaan left no male issue, but his daughter Marytje married Hugo Willemsz. The son of this marriage, Willem Hugens assumed the name and arms of the Hartsinck family, and he was the great-great-grandfather of Joris Hartsinck who received the name Joris or George from his grandfather, who was Burgomaster of Meurs. The parents of Joris were Carel Hartsinck, Director-General of the Dutch Indies, died in Batavia, 24th September, 1667, and Sara de Solemne, born in 1619, the daughter of David de Solemne and Hester van Hoornbeek. Sara de Solemne was half-sister of Ester de Solemne, the wife of Ryclof van Goens (senior), ‡ Governor of Ceylon.

Vorsteman van Oyen says that Joris (George) was an *Opperkoopman* at Jaffna and died there on the 29th October, 1672.

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\* Armorial General, 2ieme edition.

† Stam-en Wapenboek van Aanzienlijke Nederlandsche Familien.

‡ Journal, vol. XV., No. 49, p. 220; vol. XVII., No. 52, p. 66.

## No. 2.

HIER RUST  
MARGARITA  
ROMANS GE  
WESENE HUYS  
VROUWE VAN  
DEN PREDIKANT  
BARTHOLOMEUS  
HEYNEN OBIIT  
27<sup>EN</sup> AUGUSTI  
ANNO 1666  
OUT XVIII JÆREN.

*Translation.*—Here rests Margarita Romans, late wife of the Predikant Bartholomeus Heynen.\* Died 27th August, 1666, aged eighteen years.

Margarita Roman (s) was born in Batavia, being the daughter of Johannes Roman of Haarlem, Predikant, Batavia, and his wife Maria Hendricksdr (Pot) of Amsterdam. The following particulars about Bartholomeus Heynen and Johannes Roman are taken from C. A. L. van Troostenburg de Bruyn†:—

“Bartholomeus Heynen. Born in Paraiba (Brazil), 1644, *Krankbezoeker* (visitor of the sick), Batavia, 1659, on the 4th August, 1659, he left for Holland for his education. Being appointed Predikant he left for the Indies in the ship ‘de Wassende Maan.’ Arrived Batavia 7th July, 1664. Sent to Ceylon and stationed at Galle and Jaffna, at which latter place he was the fellow-workman of the renowned Philip Baldæus. Left for Batavia 1676, and in 1679 for Holland. He returned to the Indies in 1683 in the ship ‘Africa.’ Held services in Dutch and Portuguese till his death in 1686.

“*Johannes Roman*, son of Adriaan Roman, a shopkeeper of Haarlem, born there and studied at Leyden. Left for the Indies in 1647 in the ship ‘Nieu-Enchuysen.’ Arrived at

\* Journal, vol. XV., No. 49, p. 242, where for “X. 21., p. 472,” read “XXXVIII., p. 472.”

† Biographisch Woordenboek van Oost-Indische Predikanten.

Java same year (11th July). Held services in the Dutch and native languages at Batavia. Curator of the Latin school (1650). Translated part of the Scriptures into Malay. He died in 1658, having married in Batavia, November, 1647, Maria Henricks (Pot) of Amsterdam."



HIERLEYT BEGRAVEN IORIS HARTSINCK  
 INSYNLEVEN ONDER OUPMANINDIENST  
 DER VEREENIGHDE NEDERLANTSE OOST  
 INDISCHE COMP<sup>te</sup> OVERLEDENDEN 15<sup>TH</sup> AUG<sup>o</sup>  
 GUSTI: 1672: OUT: 29: IAREN: 6

## GENERAL MEETING.

*Colombo Museum, July 17, 1905.*

Present :

His Excellency Sir H. A. Blake, G.C.M.G., Patron, in the Chair.

The Hon. J. Ferguson, C.M.G., President.

Mr. R. G. Anthonisz.  
 Mr. T. P. Attygalle, J.P.  
 Mr. C. Batuwantudāwa, Advocate.  
 Mr. W. A. de Silva, J.P.  
 Dr. W. H. de Silva, M.B., C.M.,  
 F.R.C.S.  
 Mr. C. Drieberg, B.A., F.H.A.S.  
 Mr. C. M. Fernando, M.A., LL.M.  
 Mr. W. F. Gunawardhana, Muda-  
 liyār.  
 Mr. D. B. Jayatilaka, B.A.  
 Mr. D. Montagu, A.M.I.C.E.

Mr. P. E. Morgappah.  
 Mr. D. C. Pedris, Proctor, Su-  
 preme Court.  
 Mr. E. W. Perera, Advocate.  
 Mr. Tudor Rajapakse, Gate Muda-  
 liyār.  
 Mr. H. F. Tomalin, F.R.I.B.A.  
 Mr. G. E. S. S. Weerakoon,  
 Mudaliyār.  
 Rev. W. J. Wijésinha.  
 Dr. A. Willey, M.A., D.S.C.,  
 F.R.S.

Visitors : Six ladies and thirty-one gentlemen.

*Business.*

1. Read and confirmed Minutes of last General Meeting (March 4, 1905).

2. Mr. J. A. JOSEPH, Honorary Secretary, announced that the following Members had been elected since the last General Meeting, viz. :—

Sir J. Keane.  
 Dr. C. A. Hévávitárana.  
 Mr. P. E. S. Dharmasékera.

3. Mr. HARWARD, Honorary Secretary, read the following Paper :—

## NOTES ON THE VARIATIONS OF THE COPPER MASSAS OF SIX SINHALESE RULERS.

By JOHN STILL, Assistant to the Archæological Commissioner.

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THE six rulers whose coins are described in these notes are Vijaya Báhu, Parákrama Báhu, Sáhasa Malla, Lilávati, Dhammásoka Déva, and Bhuvaneka Báhu.

Their coins are all similar in type, differing only in the legend, and to some extent in the metal and workmanship.

But although similar in type, they are eminently variable in many details of execution, such as the proportions of the figures on the obverse and reverse, the size of their heads and the number of fingers on their hands. Much of this is due to rough workmanship, but not all, for in many of the specimens here dealt with there are distinctly different readings from the accepted legend. In some cases, too, one letter of the inscription persistently varies, so that I have been able to obtain a regular sequence of slight differences, which have ended in a letter apparently different from that which started the chain.

In these notes I only attempt to describe the more marked divergences from the common type. For instance, among sixty-four coins of Bhuvaneka Báhu I have figured twelve specimens, whereas it was possible, by taking every slight eccentricity into account, to subdivide these into no less than thirty-one variations.

I have taken the kings in chronological order, on the supposition that each is the first of his name. There can be little doubt concerning Parákrama Báhu the Great, and none at all regarding Sáhasa Malla, Lilávati, and Dhammásoka Déva, for there was only one ruler of each name. But Vijaya Báhu and Bhuvaneka Báhu are less certain. Vijaya Báhu the First reigned 1065-1120 A.D., the Second reigned 1197-1198, the Third 1236-1240, and the Fourth 1275-1277. There was a Fifth, but he is too modern to concern us here



# Wijaya Báhu



1



2



3



4



5



6



7



8

## Buwanke Báhu, I (series, I)



1



2



3



4



5



6

## (series II)



7



8



9



10



11



12



13

# Prākrama Bāhu



1



2



3



4



5

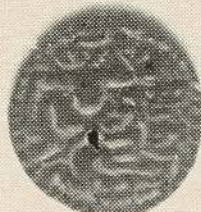


6

## Sāhasa Nalla



1



2



3



4

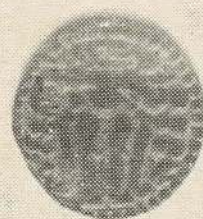
## Lilāwati



1



2



3

## Dhammāsoka Déva.



1



2



3



4



There were four kings named Bhuvaneka Báhu, but only the first two are in the period dealt with, viz., Bhuvaneka Báhu the First, 1277-1288, and Second, 1293-1295.

The gap between Vijaya Báhu I. and Bhuvaneka Báhu I. is one hundred and fifty-seven years. And within this century and a half the other four coins of these notes were current. This being the case, it is natural to expect that such differences as exist between the coins issued by these four rulers will form some sequence of style, connecting the coins of Vijaya Báhu with those of Bhuvaneka Báhu. But this is not by any means borne out by observation.

Far from representing the two opposite ends of a series they resemble each other much more than they do the pseudo intermediate issues. The points especially to be noted are as follows :—

(i.) *Size*.—Measuring a large number of each king's coins I found the averages to work out as follows :—

Parákrama Báhu, diameter averages ...	19·44 millimetres
Sáhasa Malla, do. ...	20·20 do.
Lilávati, do. ...	20·47 do.
Dhammásoka Déva, do. ...	20·40 do.
Bhuvaneka Báhu, do. ...	19·00 do.
Vijaya Báhu, do. ...	19·17 do.

(ii.) *Weight*.—Here again the difference, though slight, bears out the measurements. Figures in brackets represent the number of coins weighed to obtain an average.

Parákrama Báhu (100), average weight of each coin 420 milligrammes.

Sáhasa Malla (100), average weight of each coin 440 milligrammes.

Lilávati (68), average weight of each coin 426 milligrammes.

Dhammásoka Déva (11), average weight of each coin 427 milligrammes.

Bhuvaneka Báhu (52), average weight of each coin 413 milligrammes.

Vijaya Báhu (86), average weight of each coin 407 milligrammes.

(iii.) *Metal*.—The coins of Parákrama Báhu, Bhuvaneka Báhu, and Vijaya Báhu corrode green, sometimes with a red crust.

The coins of Lilávati, Dhammásoka Déva, and Sáhasa Malla corrode green too, but a very much darker green. The second trio do not corrode nearly so much as the first trio, and it is easier to obtain good specimens.

While among a hundred coins of any of the first trio it would be hard to find half a dozen specimens not coated with verdigris, among a similar number of the second trio there would probably be sixty or seventy clean, undamaged specimens of a very dark, nearly black colour.

(iv.) *General workmanship*.—The coins of Vijaya Báhu and Bhuvaneka Báhu are of rougher finish than those of the other four rulers, and show infinitely more careless workmanship. They are not so perfectly rounded, nor so uniform in character. And fifty of either of these varieties would probably produce more variations than five thousand of those of any other king. Whether owing to the rough-cut dies or to the metal being softer, the percentage of good specimens of these two kinds is very small compared to the others. Therein they differ from Parákrama Báhu's issue.

It will be noticed that these two varieties partake more of the character of Parákrama Báhu's coins than of the issues intervening between those and Bhuvaneka Báhu. But they differ so very much in several ways that they really form a class by themselves.

They are ill-rounded and extraordinarily varied in type. Parákrama Báhu's are well cut, and vary very little.

Taking into consideration all these points, in which the two vary from the four but resemble each other, it does not seem likely that the coins represent the first king of the name Vijaya Báhu.

If they do belong to Vijaya Báhu I., the chronological order is thus:—

Vijaya Báhu I., 1065–1120 A.D.

Parákrama Báhu I., 1164–1197 A.D.

Sáhasa Malla, 1200–1202 A.D.

Lilávati, 1208, 1209, and 1211 A.D.

Dhammásoka Déva, 1208–1209 A.D.

Bhuvaneka Báhu I., 1277–1288 A.D.

But if the coins can be attributed to Vijaya Báhu III., 1236–1240, or Vijaya Báhu IV., 1275–1277, they will then take their place between Bhuvaneka Báhu I., and all the rest.

This is of course conjecture, but it does not seem improbable.

An additional point in favour of this arrangement is that it gives Parákrama Báhu the Great the credit of having introduced this style of coinage into Ceylon.

Below the six varieties will be found dealt with separately, in chronological order, on the assumption that Vijaya Báhu is the third or fourth of that name.

The numbers in brackets following on, or accompanying the description, refer, if Roman, to series, if Arabic, to individual coins in the accompanying illustrations.

#### PARÁKRAMA BÁHU,

Surnamed the Great, 1164–1197 A.D.

Number of coins examined	...	200
Average weight	...	420 milligrammes
Average diameter	...	19·44 millimetres

*General characteristics.*—These coins vary very little, and such variations as there are either are such as might be caused by the die becoming clogged or are unimportant in character. They are very uniform in the proportions of the figures, which have usually the correct number of fingers on their hands.

The corrosion is a rather light green.

The legend is *Srī-Pa-rá-kra-ma-Bá-hu*.

*Variations.*—The horizontal stroke on the left side of the *rá* is sometimes sloped upwards from the foot of the perpendicular stroke [1], and sometimes at right angles to the perpendicular stroke, starting from its centre [2].

The *ma* is written *Bá* in seven specimens [3], but in 193 specimens it is correctly *ma* [4]. This may be caused by an old die.

The *kra* is usually forked at the foot [4], but in a few instances seems to be *ka*, as in [5].

SÁHASA MALLA,  
1200–1202 A.D.

Number of coins examined	...	174
Average weight	...	440 milligrammes
Average diameter	...	20·20 millimetres

*General description.*—Only three variations can be found which are not merely slight individual differences; but these three are very marked.

These coins are of different metal to the preceding, and are more deeply struck. In fact they are altogether better made, every letter being clean cut and quite clear. The *Srī* is more perfectly formed than in Parākrama Báhu's, and clearer.

The corrosion is very dark green.

The legend is *Srī-Ma-tsá-ha-sa-ma-lla*.

*Variations.*—The composite letter *tsá* varies, in that a stroke which I take to represent *t* is sometimes missing. The common (and correct) reading is shown by [1]. That with plain *sá* for *tsá* by [2]. In the 174 specimens examined I found 107 like [1] and 56 with *sá* as in [2], while eleven were illegible.

Of the fifty-six *sá* specimens twenty have yet another variation. For *lla* they have *la* [3].

So there seem to be three readings :—

*Srī-Ma-tsá-ha-sa-ma-lla* [1]

*Srī-Ma-sá-ha-sa-ma-lla* [2]

*Srī-Ma-sá-ha-sa-ma-la* [3]

LILÁVATI,

1208 A.D., 1209 A.D., and 1211 A.D.; reigned three times.

Number of coins examined	...	70
Average weight	...	426 milligrammes
Average diameter	...	20·47 millimetres

*General description.*—Less variation than in any of the other varieties examined.

Metal and corrosion the same as Sáhasa Malla. Well struck, clean-cut coins, with an unusually high percentage of good specimens.

The legend is *Rá-ja-li-lá-va-ti*.

*Variations.*—The *Rá* varies a little, in exactly the same way that the *Rá* on the Parákrama Báhu coins varies. The *ja* also varies in the shape of the loop.

See [1], in which the *Rá* is similar to [1] of Parákrama Báhu, and [2], in which *Rá* is like the *Rá* of Parákrama Báhu [2].

DHAMMÁSOKA DÉVA,  
1208–1209 A.D.

Number of specimens examined	...	11
Average weight	...	427 milligrammes
Average diameter	...	20.40 millimetres

*General description.*—As these coins are uncommon I have only been able to examine a small number.

In size, weight, metal, and good workmanship they exactly resemble the coins of Lilávati and Sáhasa Malla. As the coins of all three must have been designed and struck within a period of ten years this is quite natural. Probably the same artists were in charge of the mint for the whole period.

The legend is *Srí-Dha-mmá-šo-ka-dé-va*.

*Variations.*—Of the eleven specimens available five have the two loops of the *mmá* very unequal in size [1]. Sri have them equal, or nearly so [2].

Of these six, one coin has another variation in the *šo*. In this one specimen only [3] the loop of the *s* turns inward instead of outward.

VIJAYA BÁHU.

I.—1065–1120 A.D.	III.—1236–1240 A.D.
II.—1197–1198 A.D.	IV.—1275–1277 A.D.
Number of coins examined	... 95
Average weight	... 407 milligrammes
Average diameter	... 19.17 millimetres

*General description.*—Extremely prone to vary, and to vary widely. I do not think that any two of my ninety-five exactly resemble one another. In both weight and diameter these coins are considerably smaller than the last three varieties described, and slightly smaller than the coins of Parákrama Báhu.

The metal, too, is more like that of Parákrama Báhu, and corrodes light green, with a red crust. It is, however, a little

softer than Parákrama's metal, judging by the way the coins have lost their sharp edges.

The *Srī* is much more imperfectly formed than in the last three varieties, always having the vowel affix cramped against the edge, and often lacking it entirely. In this they resemble Parákrama Báhu's. But although they resemble Parákrama Báhu's issue in most ways, in one they are markedly at variance. His coins are very much alike and vary but little, even in the number of fingers on the hand of the figure on the obverse. These coins vary in every possible way, from the reading to the number of fingers, which runs from three to six.

The legend is *Srī-Vi-ja-ya-Bá-hu*.

*Variations.*—The most important are those of reading: [1] reads *Vá-ja-ya-Bá-hu*; [2] reads the same, but has a different form of *ja*, almost a *ka*, in fact. Like No. 1 there are four specimens; like [2] only the one figured; [3] also is unique: it reads *Va-ja-ya-Bá-hu*, the vowel affix to the *V* being wanting. [4], [5], and [6] all read correctly but vary largely in the way the vowel affix is attached to *Vi* [4] shows *Vi* all in one piece. [5] shows the vowel affix attached as a curved stroke. [6] shows the vowel and consonant quite unconnected.

Of [4], [5], and [6] respectively there are twenty-three, fifteen, and fifty-one specimens. Nine specimens, otherwise resembling [4], have yet another variation. The letter *Bá* seems to read *ma* [7].

Of Nos. [4], [5], and [6] the figures are all those like [4]; have slightly larger heads than the others.

BHUVANEKA BAHU,

1277–1288 A.D.

Number of coins examined	...	64
Average weight	...	413 milligrammes
Average diameter	...	19.00 millimetres

*General description.*—All that has been said above about the coins of Vijaya Báhu applies to these as well. They also resemble each other closely in the weights and measurements. The legend is *Srī-Bhu-va-ne-ka-Bá-hu*.

*Variation.*—These coins vary fully as much as do the last in every way but one, viz., no variation presents a different reading from the correct one, unless one end of series I. can be read *ne* and the other end *Nai*.

*Series I.* consists of a sequence of variations of this letter *Ne*. [1] shows a simple letter with no additions ; [2] has a slight tick added to the left-hand top corner ; [3] a larger tick added to the middle of the horizontal stroke ; [4] a sloping stroke from the right-hand top corner upwards and to the left ; (5) the same, more pronounced ; and (6) a horizontal line above and parallel to the original one, and connected to it on the right by a production of the right hand perpendicular stroke.

Between each link of this chain there are many gradations, each too small to recognize separately, but aggregating in the very considerable difference between [1] and [6].

*Series II.* consists of variations of the letter *Bhu*. These are not so marked as the variations in series I. nor do they run in so nice a sequence ; but they are, I think, worth figuring. Nos. [7] and [8] are rough, rather ill-struck specimens. Nos. [9], [10], and [11] form a sequence, [9] being one letter, consonant and vowel ; [11] consonant and vowel separate ; and [10] intermediate between them.

The gradations of *ne* from [1] to [6] and of *Bhu* from [7] to [11] do not run quite conjunctly ; but this might be altered by an examination of a larger number of specimens, which would enable more perfect series to be selected. As it is taking the first four of series I. combined with the first three of series II. to form a type (A), and the last two of either series to form a type (B), forty-nine of my sixty-four specimens fall in type (A) and eleven in type (B) ; this leaves only four exceptions, which are of mixed type.

This looks as though the several gradations of *Bhu* and *ne* could be proved to go hand in hand, were a large enough number of specimens available for examination. [12] is given to show the *hu*. This is the only coin I have seen in which so much of this cramped letter is visible.

H. E. the GOVERNOR : Has any member any observation to make on this Paper ?

Mr. C. M. FERNANDO said that in view of the other two Papers yet to be read he would say only a few words. The Paper was the resumption of a subject which had for some time been forgotten. Since Mr. Rhys Davids wrote his article on the Coins of Ceylon for the "Numismata Orientalia" very little, if anything, has been done.

The Paper suggested that coins bearing the same name did not necessarily belong to one king, but might be the coins of different kings of the same name. They had exactly the same difficulty with the gold *Laṅkésvara* coins. They had several different types in the Museum, and there were more he believed. They had been attributed by Prinsep and Rhys Davids to *Parákrama Báhu* the Great ; but from the difference apparent in the character of the letters he thought that they might be coins of successive rulers, who all called themselves "Lord of *Laṅká*."

It seemed to him the point of view from which to examine these coins was not exactly that from which Mr. Still had mainly approached them, namely, measurement and weight. They knew that the ruler of the Red Sea Revenues of the Emperor of Rome was cast adrift on the Island of Ceylon in the reign of Claudius. He visited *Anuradhápura*, and what struck the King of Ceylon most was that the Roman coins then shown to him were of uniform weight, and, unlike in this respect to his own coins. Roman coins were still found in treasure trove. He did not think weight was the proper test whether a coin of Ceylon belonged to one king or another. The proper test was the test of palæography. They were in the happy position, from the possession of inscriptions of various periods, of being able to trace old characters and their development from their *Asóka* stage up to the present time.

Mr. Fernando then indicated several differences in the appearance and devices on the coins, and concluded by remarking that he threw these suggestions out because he considered that there was plenty of scope for numismatic research in Ceylon.

H. E. the GOVERNOR : I am not a numismatist myself. Am I to understand that the legend on the coin would be in the characters of the time ?

Mr. FERNANDO : Not in Sinhalese characters. They are in what is called *Nágari* character.

H. E. the GOVERNOR : I gather that there were certain characters for certain periods. Is it possible that the same characters on coins might be found in the inscriptions at cotemporary ruins ?

Mr. FERNANDO : I think not. The Sinhalese Kings used *Nágari* characters on their coins. Sinhalese coins had always on them, so far as I know, *Nágari* characters.

H. E. the GOVERNOR : But *Nágari* characters in that particular stage of their development ?

Mr. FERNANDO : Yes. Just as we in the British Empire have the Latin language, they used the classical language of the time.

Mr. FERGUSON : It is rather remarkable that while so many Ceylon coins are found belonging to the period between the eleventh and thirteenth centuries so few have been discovered of any earlier period. Yet coins were freely mentioned in the *Mahāvamsa*, and must have been in use in Ceylon previous to the Christian era.

Mr. FERNANDO said one coin had been found attributed to the second century before Christ and supposed to be of King Walagam Báhu. It was an oblong coin, not gold, with a figure of a king on one side and an emblem on the other side—the earliest coin so far obtained in Ceylon.\*

H. E. the GOVERNOR : I think some of the Japanese coins were oblong in shape.

4. Mr. HARWARD next read the following Paper entitled “Note on a Dutch Medal,” by F. H. de Vos, Barrister-at-Law :—

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[\* Mr. Fernando appears to refer to the oblong copper plaques unearthed at Mágama by Mr. H. Parker and elsewhere. Their attribution to Wattagamini Abaya (Walagam Báhu) is fanciful. The oldest known coins found in Ceylon, as well as India, are the irregular “*eldings*” plain, and “punch marked.” —B., *Ed. Sec.*]

## NOTE ON A DUTCH MEDAL.

By F. H. DE VOS, Barrister-at-Law, and Member of the Society of Dutch Literature, &c., of Leyden.

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THE silver medal of which a sketch accompanies this Paper, was recently purchased for the Museum and is on exhibition there. Mr. Gerard A. Joseph, the Secretary of the Museum and Honorary Secretary of the Ceylon Branch of the Royal Asiatic Society, sent me all the correspondence in connection with the medal, particularly letters from Mr. R. G. Anthonisz, the Government Archivist, and Mr. J. P. Lewis, C.C.S. From the documents sent and illustrations of the medal I write this note, supplementing it with notes of my own. The medal is commemorative of the silver wedding of Johannes Timmers and Susanna Libertina van Schinne.

Mr. R. G. Anthonisz, the Government Archivist, writes:—

“I make out that the building on the obverse is intended to represent the temple Concordia. The figures on the top and sides of the dome are clearly emblematic of the goddess. The design is purely classical and in keeping with Roman customs. The altar in the front of the temple, the fire over which the bride and bridegroom, in toga and tunic, are pouring water, and the inscriptions are all perfectly consistent. The day of the month is given on the lower fascia of the entablature thus: X. KAL. NOV. R = 23 October, and the motto ANIMOS CONCORDIA REGIT contains the year 1703 (MDCCIII). The words on the reverse, MVTVA CONNVBII RENOVANTVR FOEDERA CASTI, contain the year 1728 (MDCCV VVVVIII).”

Mr. Lewis also deciphered the date independently of Mr. Anthonisz.

The following translation of the inscriptions is submitted :—

*Reverse.*

The arms of an ancient stock  
from one and the same root.

After five lustres

silver gifts

Announce the nuptial torches and joys of Timmers

and his dear Schinne : their kinsmen earnestly

desire the golden

Their common vows of stainless wedlock are renewed.

*Obverse.*

Joh. Timmers and Sus. Lib. van Schinne

23 Oct.

Their minds are ruled by harmony.

I take the blazons of the arms on the reverse from Rietstap's "Armorial Général" (2nd ed.).

*Dexter Shield TIMMERS* (Rotterdam). Coupé : au 1 de gu à un cerf couché d'arg bouclé et ramé d'or : au 2 d'or a une roue de cinq rayons de sa.

*Cimier.* le cerf iss.

*Sinister Shield VAN SCHINNE* (Holl au 16 Sept. 1815. M ét).

D'azur à un cerf ramp. d'or.

*Cimier.* le cerf iss.

S. deux griffons reg. d'or, lamp de gu.

D. Per aspera ad austra.

The following are some genealogical particulars about *Johannes Timmers* and *Susanne Libertina van Schinne* :—

*Peter van Schinne*, a courtier or nobleman of *Louise de Colligny*, daughter of the Secretary of *Prince Willem I.*, was born in Brussels in the year 1554 and married at Delft *Anna de Jong*. He had by her :—

*Isaac van Schinne*,\* Vice-admiral, chief of the Dutch settlements in Japan and Ambassador there, born in Delft

---

\* LIV. Navorscher 690. LV. Navorscher 61.

A° 1608, married at Brielle, 1632, *Susanna Vroylick*, and had by her :—

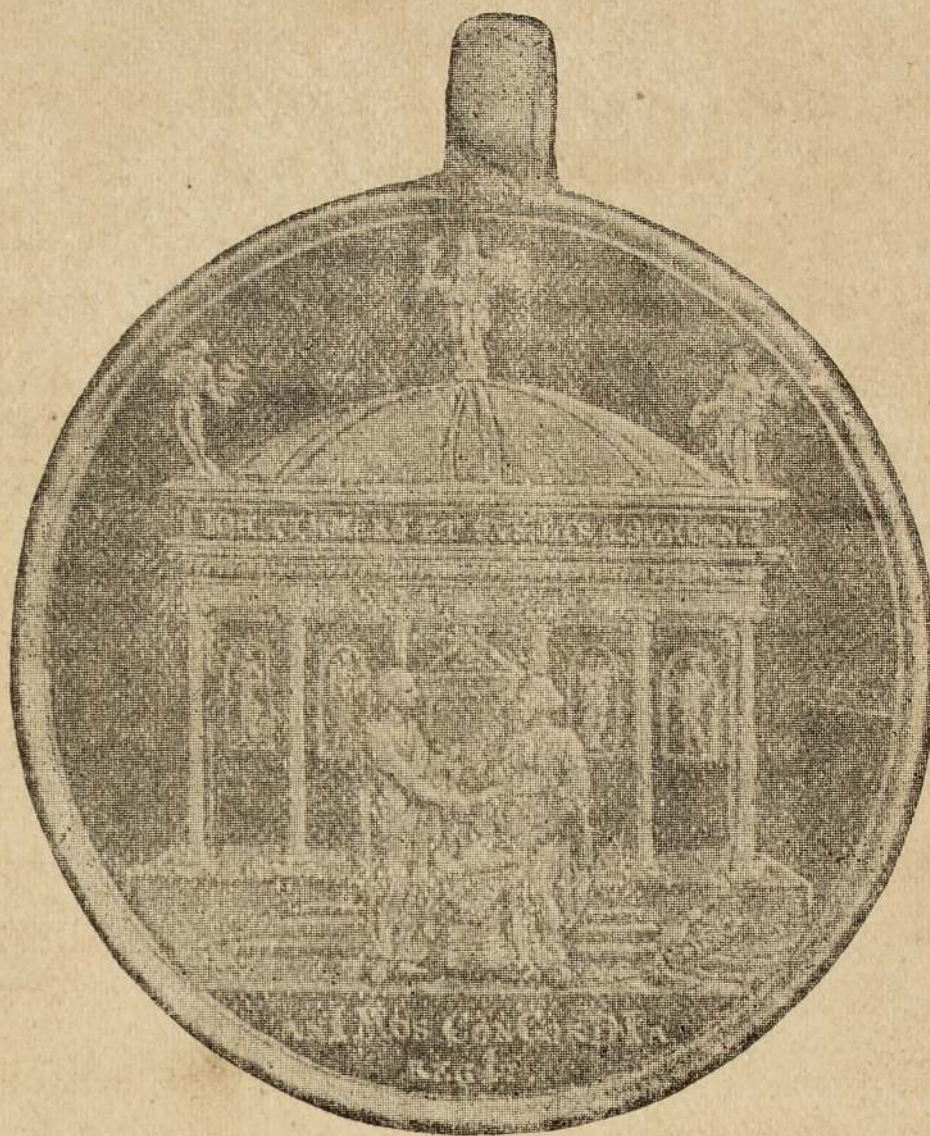
*Isaac van Schinne*, born in Middelburg, 3rd January, 1640, died there 18th September, 1696; married (1) *Catharina Dammaert* and (2) *Aletta de Bitter*, widow of *G. Vreeland*. *Susanna Libertina van Schinne*, born 19th December, 1684, died in Rotterdam, 12th December, 1732, was a child of this second marriage. *Johan Timmers*, her husband, was Secretary of Rotterdam and died there 12th February, 1738. He was the son of *Pieter Timmers*, born 1655, and *Ignatia van Zoelen*, died 1707. *Johannes Timmers* and *Susanna Libertina van Schinne* were the parents of *Ignatia Gertruida Timmers*, born 18th June, 1714, died 15th April, 1733; married 24th June, 1732, *Paulus Boogaart\** of Ablasserdam, Burgomaster of Rotterdam, 1769, born 21st May, 1703, died at Brussels, 1799.

The *G(errard) Vreeland* above-named was most likely the grandfather of *Gerrardus Joan Vreeland*,† Governor of Ceylon (6th March, 1751, to 26th February, 1752). The medal no doubt belonged to the family of *Governor Vreeland*.

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\* *Aanzienlyke Ned. Familien I. Vorsteman van Oyen*, p. 80.

† *Journal, R.A.S., C.B.*, 1898, vol. XV., No. 49, p. 234. *Journal, R.A.S.*, 91C.B., 01, vol. XVII., No. 52, pp. 17, 18, 44.



H. E. the GOVERNOR : If I remember aright, Mr. de Vos points out that particular interest attached to the subject because probably the medal was struck at the marriage of the grandfather of a Governor of Ceylon—Governor Vreeland.

Mr. R. G. ANTHONISZ said he thought that the chief interest in the medal arose from the well-established custom of the Dutch in Ceylon which it illustrated. The Dutch, like the Germans he believed, celebrated their silver weddings with a great deal of ceremony and some peculiar customs.

One of these customs was the distribution and presentation of medals. Sometimes the medal would be struck from dies specially prepared, and these medals used to be distributed among the friends of the family. Sometimes again a couple of medals only would be engraved, and these were presented to the happy couple.

He knew the custom was prevalent in Ceylon during the Dutch period, and even after that. It was within his own recollection that thirty or forty years ago medals used to be distributed at these silver weddings. The custom gradually changed, and in the course of time, instead of medals being distributed or presented extensively, two only used to be engraved, and two intimate friends, a male and female friend respectively, would present them to the married couple. The medal was often attached to a silver chain and thrown round the neck of the two spouses.

There were several of these medals still extant in the possession of representatives of the families to which they relate. He would mention two of them as being of particular interest.

One was in commemoration of the silver wedding of Governor Thomas van Rhee, then Commandeur of Galle, who was married to a Miss Kriekenbeek. It was the oldest medal of the kind he remembered to have seen. He believed the celebration took place in 1684. A beautifully preserved specimen of this medal was now in the possession of a member of the Kriekenbeek family in Colombo. The dates of the birth of the two spouses, of the marriage, and of the twenty-fifth anniversary, with other particulars, appeared on one side, and the arms of van Rhee and Kriekenbeek on separate shields were shown on the other.

The second medal was somewhat later in point of date. It was distributed at the silver wedding of a Mr. Schroter and another Miss Kriekenbeek. This was a medal beautifully stamped in relief from a die and bore emblematic figures. The specimen he saw was in the possession of Mr. Justice Wendt, who, he believed, acquired it as a family heirloom through the Kriekenbeeks.

The Dutch were particularly fond of the custom of presenting medals on auspicious occasions. The medals granted by them to native chiefs for special services rendered to the Government were highly prized by their representatives of the present day, and worn by them on special occasions.

Not long ago he saw a beautiful gold medal, which he understood had been offered for sale at the Museum but for a prohibitive figure. It was a gift from a Dutch Clergyman in Colombo, Mr. Gerardus Potken, to his granddaughter on her first birthday. It had an inscription on one side and a quartered shield, being the Potken arms, on the other.

5. Mr. C. M. FERNANDO then read the following Paper entitled "Notes on Paddy Cultivation Ceremonies in the Ratnapura District" (Nawadun and Kuruwiti Kóralés), by Mr. A. K. Coomáraswámy :—

# NOTES ON PADDY CULTIVATION CEREMONIES IN THE RATNAPURA DISTRICT (NAWADUN AND KURUWITI KORALE).

By ANANDA K. COOMARASWAMY, B.Sc.

THE following notes are intended merely to supplement the information already available<sup>1</sup> on the subject of Paddy Cultivation Ceremonies ; they are based on observations and inquiries made at various places within ten miles of Ratnapura. The customs are slowly dying out, and are often neglected or forgotten by the younger generation. In one place one part, in another other parts, of the ceremonial procedure may be observed.

The *kamat-hélla* or threshing-floor song forms the main feature of this Paper; it is of much interest, as giving full details of the proper preparation of the *arak* or talisman that is deposited in the *arakwaḷa* or “arak-hole” in the threshing-floor. I believe there may be other versions of some parts of the song, as I have heard verses sung in which Gaṇa devi yó (Gaṇéṣa) and, I think, other gods were also invoked. It is

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<sup>1</sup> See especially—

H. C. P. Bell, “Sinhalese Customs and Ceremonies connected with Paddy Cultivation in the Low-Country,” *Journal, C.B.R.A.S.*, vol. VIII., No. 26, 1883, pp. 44–93.

H. C. P. Bell, “Paddy Cultivation Ceremonies in the Four Kóralés, Kégalla District,” *ib.*, vol. XI., No. 39, 1889, pp. 17–21.

And also—

R. W. Ievers, “Customs and Ceremonies connected with Paddy Cultivation,” *ib.*, vol. VI., No. 21, 1880, pp. 46–52.

J. P. Lewis, “Tamil Customs and Ceremonies connected with Paddy Cultivation in the Jaffna District,” *ib.*, vol. VIII., No. 29, 1884, pp. 304–333.

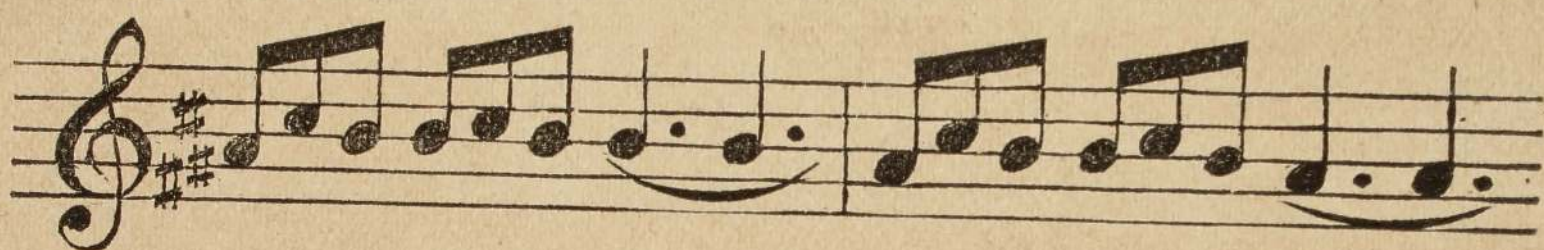
J. P. Lewis, “The Language of the Threshing-floor,” *ib.*, vol. VIII., No. 29, 1884, pp. 237–270.

C. J. R. Le Mesurier, “Customs and Superstitions connected with the Cultivation of Rice in the Southern Province of Ceylon,” *Journal, R.A.S., Great Britain*, vol. XVII. (N.S.), 1885, pp. 366–372.

H. C. P. Bell, “Superstitious Ceremonies connected with the Cultivation of Al-wi or Hill Paddy,” *Orientalist*, vol. III., 1888–1889, pp. 99–103.

H. Nevill, “An early Arak-gala or Threshing-floor Charm,” *Taprobanian*, vol. II., Part IV., 1887, p. 97.

by no means generally well known, and often only a few verses can be sung. It is chanted line by line by some old man who knows it well, and repeated after him in chorus by the men at work, while the paddy is being trodden out. The effect of the whole scene on a bright moonlight night is very impressive. It is difficult to set down the notes on which the words are intoned or chanted, as unless a man is a good singer he does not keep constantly to the same air; and the members of the chorus often sing together in several different keys at once. Nevertheless the effect is good. The following is, with many variations, one of the airs to which the words are sung:—



Muduné ya - na gon ra - ju - né

There are a number of euphemistic terms of the usual character employed, *e.g.*, පියවීම, to cut. There are also many technical agricultural terms. The song must be a very ancient one, and is handed down by word of mouth; so far as I know it has never yet been printed.

I give also seven charms that are used to protect the grain from various injuries or to promote its general growth. One of the charms (No. 8) is referred to in verse 5 of the *kamat-hélla*.

Finally there is briefly described a “fire-walking ceremony,” intended to promote the general welfare of the village as well as the abundance of crops. This is, however, less directly connected with the cultivation.

The words of the *kamat-hélla* are given, with some corrections in spelling,\* as written down for me by an old man at Niriella, about five miles from Ratnapura, this year. It is sung while threshing is going on, but not, of course—continuously the whole time. At the conclusion all the cultivators shout *ándu ándu* (?) and *heri heri*.

\* For these I am indebted to Mudaliyár J. D. Abegoonewardene and Mudaliyár A. Mendis Gunasekara.

කමත් හැල්ල.<sup>1</sup>

- |    |                                  |                 |
|----|----------------------------------|-----------------|
| 1. | බුබං සරණයද බ                     | ලේ              |
|    | ධම්මං සරණයද බ                    | ලේ              |
|    | සබ්බං සරණයද බ                    | ලේ              |
|    | මෙනුන් සරණ කමත බ                 | ලේ              |
| 2. | ඉරිදෙවියෝ වැඩිය තැ               | නේ              |
|    | බොල් පිණි නොතිබෙයි ඵතැ           | නේ              |
|    | සද දෙවියෝ වැඩිය තැ               | නේ              |
|    | කරුවල නොතිබෙයි ඵතැ               | නේ              |
| 3. | මහ ගජතුන් බැන්ද තැ               | නේ              |
|    | කණ්ණුල් නොතිබෙයි ඵතැ             | නේ              |
|    | සැම <sup>2</sup> දෙවියෝ වැඩිය තැ | නේ              |
|    | උවදුරු නොතිබෙයි ඵතැ              | නේ              |
| 4. | වී සහ බිඤ්ච පුළු කල              | ට               |
|    | ගිරනිල්ල වෙන තරම                 | ට               |
|    | දිය බදිමින් නිසි තරම             | ට               |
|    | හීන් බණ්ඩි වෙන ගොයම              | ට               |
| 5. | දියබදිමින් නියර උස               | ට               |
|    | කිරිදි <sup>3</sup> කිරිවදින කල  | ට <sup>4</sup>  |
|    | කරල් නැමි නැගෙන ඉර               | ට               |
|    | ගොයම් පැසි තිබෙන කල              | ට               |
| 6. | නැකත් බලා <sup>5</sup> ගොයම් ලි  | යා <sup>6</sup> |
|    | කමතට නිසි බිමක් සො               | යා              |
|    | නැකත් බලා කමත ලි                 | යා              |
|    | කමත වටට වැල් ඇද                  | යා <sup>7</sup> |
| 7. | කමතක් සැහැ කවය ලෙස               | ට               |
|    | කැට කර කැටකඳු <sup>8</sup> එක්කො | ට               |
|    | වටටම වටමළ <sup>9</sup> එක්කොට    | ට               |
|    | කමත සුද්දකර <sup>10</sup> විගස   | ට               |

<sup>1</sup> හැල්ල *hella* (from හැල්ල *sella*, a contraction of සැහැල්ල *sehella*).<sup>2</sup> Perhaps *Saman deviyó* is meant, but as it stands [in the MS. *ඔම*; but *ඔ* is not a letter belonging to pure *Elu* in which poetry was written, although it is not infrequently found in Kandyan MSS.] the words mean "all the gods." I have heard other words sung in which *Gana deviyó* was also mentioned.<sup>3</sup> "Having offered milk." This refers to a *kema* or charm, for an account of which see below, No. 6.<sup>4</sup> "At the milk-entering time," *i.e.*, when the young grains are becoming filled with soft milky endosperm before the grain sets.<sup>5</sup> The auspicious hour may be determined by a regular astrologer or by an ordinary cultivator acquainted with astrology. For further particulars see H. C. P. Bell, *Journal, C.B.R.A.S.*, vol. VIII., No. 26, p. 78.

*Threshing-floor Song.*

1. The strength of refuge in Buddha,  
The strength of refuge in Dharmma,  
The strength of refuge in the Sangha —  
In these three refuges is the strength of the threshing floor :
2. Where the sun god appears  
There will remain no dew drops,  
Where the moon god appears  
There will remain no darkness,
3. Where the great tuskers are tied up  
There will remain no tree stumps,  
Where all the gods appear  
There will be no mishaps,
4. At the time of sowing paddy and seed paddy,  
When it waxes parrot green,  
Turning in the water to the right degree—  
When the seed is just maturing in the ear,
5. Turning in the water to the level of the balk,  
And having offered milk at the milk-entering time,  
The ears bending towards the East—  
At the time the paddy ripens,
6. Having found out a good hour and reaped the paddy,  
Having chosen a good place for the threshing-floor,  
Having found out a good hour and weeded it,  
And drawn creepers round the floor,
7. Having in a circle scraped the threshing-floor,  
Having made and put the sheaves together into *keṭakandu*,  
And gathered into *waṭamaḷu* all around,  
And having purified the threshing-floor,

<sup>6</sup> ලියා, reaped ; this word is used euphemistically to avoid the harsher term කපා, cut.

<sup>7</sup> Cf. J. P. Lewis, Journal, C.B.R.A.S., vol. VIII., p. 312 ; and H. C. P. Bell, *ib.*, vol. VIII., p. 48, for references to a “guard cord.” Such do not appear to be actually used.

<sup>8</sup> “And put together into *keṭakandu*,” *i.e.*, arranged the sheaves in cocks previous to stacking in regular *waṭamaḷu*.

<sup>9</sup> *Waṭamaḷu*. These are the stacks in which the paddy is arranged ready for threshing. They are ring-shaped, with a central space big enough for a man to stand in ; the paddy is arranged with the ears pointing inwards.

<sup>10</sup> “Purified.” This refers to cow-dunging the floor and sprinkling it with “milk” made of sandalwood ground with cocoanut milk.

- |     |  |   |
|-----|--|---|
| 8.  | කමත මැදින් අරක් වළ<br>ඒමැද්දේ ගොන්කණුව<br>කණුවේ අග පුවත් මල<br>ගොන් කණුවට ගලඔවුව   | ක් <sup>1</sup><br>ක් <sup>2</sup><br>ක්<br>ක් <sup>3</sup> |
| 9.  | දවට පිළිල <sup>4</sup> හරිකරගෙ<br>දෙහි පිළිල හරිකරගෙ<br>හුග පිළිල හරිකරගෙ<br>බුලත් පිළිල හරිකරගෙ                             | ඹ<br>ඹ<br>ඹ<br>ඹ  |
| 10. | දෙඬුම් පිළිල හරිකරගෙ<br>ඉඵක් පිළිල හරිකරගෙ<br>ගොයම් පිළිල හරිකරගෙ<br>පිළිල හතම හරිකරගෙ                                       | ඹ<br>ඹ<br>ඹ<br>ඹ  |
| 11. | අරක් බෙල්ලා <sup>5</sup> හරිකරගෙ<br>රබ්බඩ ගෙඩි හතක් රුගෙ<br>කදුරු <sup>6</sup> කොළඳ හරිකරගෙ<br>වරකා ගැටයක් <sup>7</sup> ඇරගෙ | ඹ<br>ඹ<br>ඹ<br>ඹ  |
| 12. | මිගෝරෙන් හරිකරගෙ<br>නයිගෝරෙන් හරිකරගෙ<br>ඵඵගෝරෙන් හරිකරගෙ<br>අස්ගෝරෙන් හරිකරගෙ   | ඹ<br>ඹ<br>ඹ<br>ඹ  |

<sup>1</sup> The *arak* is a talisman protecting the threshing-floor from charms or any misfortunes; its theoretical ingredients are detailed in verses 9 to 16. In practice most of these are omitted; the arecanuts, the sickle, the *arak-bellá*, and the ears of paddy at least are used, and often some other of the more easily obtained objects, such as the *kaduru* leaves, young jak fruit, the metals and gems, and also a *gon-góre* if there is one to be had, which is often not the case.

<sup>2</sup> *Gonkanuwa*, the bull post, is an areca tree planted firmly in the centre of the floor, and to which the bulls are fastened while they are driven round it in a circle.

<sup>3</sup> *Galatuwa* (the correct form would be ගැලොවුව *gelotuwa*, from Sinhalese ගැල, a pair or team of oxen, and connected with Tamil ஒட்டுகிறது, to drive). This is the jungle rope by which the bulls are fastened to the bull post; at one end is a loop passing round the post; the other end is fastened to the rope by which the bulls are yoked together. The number of bulls used varies from four to twelve, the latter being the full complement; they are yoked in two sets of six each, and

8. (Having made) in the middle of the threshing-floor an arak-hole,  
(And set up) a bull post in the middle of it,  
And on its end a *puwak* flower,  
(And round) for the bull post a *galaoṭuwa*,
9. Having got some *dawata piḷila*,  
Having got some *dehi piḷila*,  
Having got some *nuga piḷila*,  
Having got some *bulat piḷila*,
10. Having got some *dodam piḷila*,  
Having got some *iluk piḷila*,  
Having got some *goyam piḷila*,  
Having got these seven *piḷila*,
11. Having got the *arak bellá*,  
Having brought seven red ripe arecanuts,  
And also seven leaves of *kaduru*,  
Having brought a very young *waraká* jak fruit,
12. Having got as well the *górë* of a buffalo,  
And also having got the *górë* of a cobra,  
And also having got the *górë* of a goat,  
And also having got the *górë* of a horse,

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follow each other round the post trampling out the corn. They are driven by boys, who catch what is voided in the basal leaf sheaths of the areca palm and throw it away from the floor.

<sup>4</sup> *Piḷila*, i.e., *Loranthus*, a parasite resembling honeysuckle, common on many trees in Ceylon; the trees mentioned are *dawata* (*Carallia integerrima* DC.), *dehi* (lime), *nuga* (*Ficus altissima*, Bl. var. *laccifera* Roxb.), *bulat* (betel) *dodam* (orange); but I do not know what the *piḷila* of *iluk* (*Imperata arundinacea*, Cyr.) or paddy can be. *Iluk* leaves are, however, put into the *arakwaḷa*, perhaps as a substitute.

<sup>5</sup> The *arak-bellá* is a seven-fingered *aporrhais*-like marine shell, placed with the *arak* in the *arakwaḷa*, apparently corresponding to the *mutta* of Mr. Bell, Journal, C.B.R.A.S., vol. VIII., p. 49.

<sup>6</sup> *Kaduru*, *Tabernæmontana dichotoma*, Roxb.

<sup>7</sup> There are two kinds of jak fruit, *waraká* and *wēla*; the former, being firm textured and of a golden colour, is preferable to the latter, which is soft.

- |     |                                  |                |
|-----|----------------------------------|----------------|
| 13. | ඇත්ගෝරෙන් හරිකරගෙ                | ඹ              |
|     | ගොන්ගෝරෙන් <sup>1</sup> හරිකරගෙ  | ඹ              |
|     | මුවගෝරෙන් හරිකරගෙ                | ඹ              |
|     | ගෝරහතම හරිකරගෙ                   | ඹ              |
| 14. | රිදි රත්තරන් ඇරගෙ                | ඹ              |
|     | තඹ පිත්තල සපයාගෙ                 | ඹ              |
|     | ලෝකඩ වානේ ඇරගෙ                   | ඹ              |
|     | යකඩෙන් දෑකැත්තක් ගෙ              | ඹ              |
| 15. | රත්න ඡත්ති හැකිපමණි              | භ              |
|     | මුතු ඇටයක් සුරකිව ගෙ             | ඹ              |
|     | පබළුත් සපයා ඇරගෙ                 | ඹ              |
|     | මෙකි සැමදේ ඇරගෙ                  | ඹ              |
| 16. | නැකත් බලා අරක් ති                | යා             |
|     | අරක් වළේ බැතක් <sup>2</sup> ති   | යා             |
|     | ඊට ලිඛිත් ගොයම් <sup>3</sup> ති  | යා             |
|     | මෙකි ලෙසට නිවැරදි                | යා             |
| 17. | හරක් ගෙණත් කමත තුළ               | ට              |
|     | බාන් වැලක් <sup>4</sup> රුගෙණ අත | ට              |
|     | ගලතාලා නිසි හැටිය                | ට              |
|     | දෙවියන් සිහිකරගණ සි              | ට <sup>5</sup> |
| 18. | මුදුනේ යන ගොන් රජු               | නේ             |
|     | ඊලග යන වේරිය                     | නේ             |
|     | කලාත යන නාමිබ                    | නේ             |
|     | මඩවදමව් විගසකි                   | නේ             |
| 19. | අං දෙක රන් ගාව                   | සුද්දා         |
|     | කන්දෙක මුතු අමුන                 | සුද්දා         |
|     | හුණරේ <sup>6</sup> මුතු අමුන     | සුද්දා         |
|     | මෙකි ලෙසට සරස                    | සුද්දා         |

<sup>1</sup> The *górë* of a bull ; some bulls have a habit of licking their bodies and so hair gets on the tongue and ultimately finds its way to the stomach and forms there a matted ball. Such bulls are said to be unable to bellow, or at least not to do so properly. The ball of hair may be emitted from the mouth, and is called *górë* ; one that I obtained was about two inches in diameter. The *góra* of the other hairy animals mentioned must be analogous. The cobra's *górë* may possibly refer to the stone or gem which is said to be put out of the mouth and to provide a light, within the

13. And also having got the *górë* of a tusker  
And also having got the *górë* of a bull  
And also having got the *górë* of a deer  
These seven *góra* having got ;
14. Having taken gold and silver,  
Taken (also) brass and copper,  
And taken bronze and steel,  
And an iron sickle having taken,
15. As many sorts of gems as possible,  
And one pearl having chosen out,  
And coral also having taken,  
Having taken all things told of here,
16. Having found out a good hour and put the *arak* in  
And put some paddy also in the arak-hole,  
And over it some ears of paddy,  
As here is stated, making no mistake,
17. And having brought the cattle on the threshing-floor.  
And taken in your hand a *bánwel*,  
And duly yoked (the beasts) together,  
Standing mindful of the gods—
18. (Say) O Bull king, going on the top,  
O Wériya, going next him,  
And young bull Kaláta not yet gelded,  
Quickly get the threshing done :
19. I will get your two horns gilded,  
Get your two ears decked with pearls,  
Your dew claws also decked with pearls,  
In this way I will deck you.

---

radius of which the cobra moves about. The *górë* of an elephant is said to be something found in the tooth. In practice only the *gon-górë* is used, and even this is often not available ; a man who owns one is able to hire it out for use on different threshing-floors. See also H. C. P. Bell, Journal, C.B.R.A.S., vol. VIII., p. 49.

<sup>2</sup> *Beta*, i.e., a handful of paddy from last year's crop.

<sup>3</sup> *Goyam*, i.e., paddy in the ear (from the present crop).

<sup>4</sup> *Bánwel*, the jungle rope or creeper used for yoking buffaloes (actually however *weniwel* is generally used).

<sup>5</sup> This line gives the key to the spirit of the whole song.

<sup>6</sup> *Hunaré*, shortened form of හුනුකුර, *hupukure*.

- |     |                    |                 |
|-----|--------------------|-----------------|
| 20. | ගොණු යන්තේ කදුබොඩ  | ද               |
|     | ගලතන්තේ කලවැල      | ද <sup>1</sup>  |
|     | පලදින්නේ මුතු පබ   | ද               |
|     | චලදන්නේ කිරිමදු    | ද <sup>2</sup>  |
| 21. | ඉහළ වෙලේ තියෙන බැ  | තා <sup>3</sup> |
|     | පහළවෙලේ තියෙන බැ   | තා              |
|     | අවුකොටුවල තියෙන බැ | තා              |
|     | අරිදු පුරවන් මේ කම | තා              |

- 
20. Bulls that wander by the hillsides,  
Yoked together with the *kalawel*,  
Wearing pearls and coral beads,  
And eating *kiri madu*,
21. The paddy in the upper field,  
The paddy in the lower field,  
The paddy in the stores and barns,  
Draw and fill into this threshing-floor.
- 

The following further details may be noted with regard to threshing :—

*Āṇḍukirīma ceremony*.—This ceremony, known under this name (අණ්ඩුකිරීම), is rarely performed so far as I can learn. It was carefully described to me by a man from Godigomuwa and stated to be performed in the Gilimalé district. (From the same man I obtained also the charms given below, the directions being very clearly written out and made clear by means of excellent descriptive diagrams.)<sup>4</sup>

After the *arak* has been placed in the *arakwala* the following objects are represented in ashes on the floor : a

<sup>1</sup> *Kalawel*, *Derri scandens*, Benth.

<sup>2</sup> *Madulu* means the segments of a fruit, especially ripe jak fruit ; here, however, the real word is මදු, mada, and the දු, lu, is added for the sake of rhyme. The *maduwel* is a creeper, of which there are two or more varieties recognized. The *kiri madu* or sweet madu mentioned here is one (*Ipomæa*, sp., probably *I. cymosa*, R.) the leaves of which are given to very young buffaloes when they are first weaned, and also to sick buffaloes.

<sup>3</sup> The last verse is practically identical with the lines quoted by Mr. Bell, Journal, C.B.R.A.S., vol. VIII., p. 53. Compare also verses 18 and 21 with those quoted by Mr. Lewis, *ib.*, vol. VIII., pp. 269, 270.

<sup>4</sup> These MSS. as well as that of the *kamat-hella* have been handed over to the C.B.R.A.S.

sickle, conch, scraper (*póruwa*), billhook (*keti*), and two brooms (*pamba kossa* and *idala kossa*).

Subsequently four *goyiyo* recite the following charm as they walk three times round the floor. Two *goyiyo* take *deti* (pitchforks) and lay them across the backs of their necks and hook their elbows in them ; a third man does the same, but with straw hanging from the ends of the *deti*. The fourth man carries a goad for driving bulls. The words recited are as follows :—

රන් දැනි රිදි දැනි ගැට දෙමට නික පිල වර දැනි පසක් ගෙණමින්  
දැනි පසක් ගෙණ එලේ මෙලේ බොඩ අඩනා කළු කළු වැසි වස්සා මේ  
කමතට අරග්ගන් ගොසියෝ. මැදුනු කොළ ගණිනි, නෙමදුනු කොළ  
සලාලනි. මේ කමතට අරග්ගන් ගොසියෝ වැඩ කරනි, දෙසියෝ  
බලාසිටිනි. ආණ්ඩු. ආණ්ඩු.

Gold *deti*, silver *deti*, *geṭa demaṭa*, *nika*, *pila*, *wará deti*,<sup>1</sup> of those, five *deti* taking, (and) of these, five *deti* taking, that *galboḍa* this *galboḍa*<sup>2</sup> crying, black daughter, black calf and heifer, *goyiyo* that guard this floor. They take well-threshed paddy, they toss the unthreshed paddy and let the grain fall. *Goyiyo* that guard this floor are working, the gods keep watch. Peace, peace !

This is an interesting variant of the formula given by Mr. Bell (Journal, C.B.R.A.S., vol. VIII., p. 50).

*Another use of ashes.*—After the corn is all threshed and the straw removed, in the night, it is left on the threshing-floor, occupying the centre of it, and is protected by a single continuous ring of ashes round it.

*Winnowing.*—After threshing is completed a tall bamboo is set up close to the *gonkanuwa* and cross bars erected at a convenient height, and over the top cadjans to keep off the sun ; this erection is called වි හුලංගේ අරින කතිරේ, *wi hulangé arina katiré* ; the winnower climbs up on to the cross bars and takes the paddy in a *kulla* and gently sifts it over the edge, so that the grains of paddy fall just below him while the chaff is blown away by a slight breeze.

<sup>1</sup> *Pila*, *Tephrosia purpurea*, Pers. ; *Wará*, *Calotropis gigantea* ; *geṭa demaṭa*, *Gmelina asiatica*. The other trees not certain.

<sup>2</sup> *Galboḍa*, rocky ridge or line of rocks.

*Threshing by men.*—Even in the same field part of the paddy may be threshed by buffaloes and other part by men ; the latter being too poor to possess buffaloes and unwilling to give a share of paddy due for their hire.

### Charms.

The following charms are used to avert various disasters, or merely to promote the general growth of the crop :—

(1) *If the young paddy plants die off.*—A plantain tree is set up in the middle of the field and decorated with young cocoanut leaves and areca flowers and two lighted torches, one on each side of the tree. The *kattadiyá* must enter the field from the east side, and after completing the charm leave it on the west. A little fowl's blood in a leaf cup (ගොටු, *gotuwa*) is placed on each side of the entrance. The *kattadiyá* must wear a clean cloth and go to and from the field alone without speaking ; this applies to all the charms here described.

(2) *If the plants are eaten by rats.*—A *tatuwa*<sup>1</sup> is prepared and five kinds of flowers offered on it and a lighted buffalo-ghee lamp placed on it. A thread spun by a virgin is taken and knotted seven times, and the following charm repeated seven times for each knot, after which the charmed thread is burned in the field and left there.

ඔං හ්‍රිං ගුත්තිලානන් මුසිකානන් කලහන්තේ න ඤාන්තු: සුර ගුරුචි  
නම: නම: : ඔං නමො කවිටන් චිට්ටං අරිච්චිටන් පෝ පෝ ඤාමියානේ  
පො: : ඔං ඉරන්කුසු අරහන්තං නමාමි නම:.

Om ! holy ! Guttula<sup>2</sup> rats quarrels destroy : Gurulugod hail ! hail ! hail to Om ! I will tie you, I will kill you, begone ! begone ! Oh god, begone ! Om ! I bow before the “sin-destroyer's” (Buddha's) foot, hail !

Of this, the first part is Sanskrit, the middle Tamil, and the end Sinhalese.

(3) *If the ears die off at the time of flowering.*—Place on the *tatuwa* (lit. මල්බුලන් තටුවක්, flower betel shelf) seven betel leaves, seven lamp wicks, seven leaf cups of milk

<sup>1</sup> *I.e.*, a small decorated platform or shelf of young cocoanut leaves, &c., supported on four sticks, such as is commonly used in devil ceremonies.

<sup>2</sup> *Músila* was Guttula Bodisat's rival ; *músika* is a rat ; taking advantage of this resemblance in the words, the charmer prays Guttula to treat the rats as he did *Músila*.

(කිරිගොටු) ; then whistling (හුරුමන්කර) thrice proceed northwards, and when near the boundary of the field clap the hands behind the back three times and spend that night only in a place where there are no other persons.

(4) *If white ants eat the roots.*—Take a handful of sand from an untrodden place and repeat the charm ඕං ඡ්‍රීං බහිරච චට්ඨක ප්‍රලයන්තු නම: (“Om ! holy ! Bahirawa—burst up, hail !”) a hundred and eight times over a little sand and throw it away in the field.

(5) *If the plants are sucked by flies* (මැස්සො බොනවාට).—Place four lime thorns in the four corners of the field ; put five lime sticks in the middle of the field, and taking a little king cocoanut oil repeat the charm ඕං මුනි මහාමුනි අඛතුලිමාල තෙරුන් අඤ්ඤ මෙති අප කරුණු මිඬු මිඬු නම: (“Om Muní ! great Muní, by the order of Ángulimála Théra<sup>1</sup> relinquish your rights here, run ! run ! hail !”) nine times over a little of the oil, then light a lamp and go away.

(6) කිරිකෙම, *Kirikema*, to promote the flow of milky sap into the young grains at the “milk-entering time” (කිරි චදින කලට).

Take a forked *rukattana*<sup>2</sup> stick (රුක්කත්තන බලවටක්<sup>3</sup>) and decorate it with young cocoanut leaves and areca flowers ; on Saturday evening clear a place near a jak tree, sprinkling sandalwood milk-water (හදුං කිරි පැන්), and make an enclosure with young cocoanut leaves ready for the ceremony ; next day go before the crow caws (කපුටා අඬන්ට පළමු), and taking a little milk from the jak tree put it “in a leaf cup” (ගොටුවකට) ; into the same vessel put milk of *kaduru*,<sup>4</sup> *daluk*, cocoanut, and *del* ; then taking these five sorts of milk and a little *kalu-duru*, *sudu-duru* (spices), *sudu-lunu*

<sup>1</sup> Ángulimála Théra.—In the Ángulimála Sūtra, Ángulimála was a man who killed 999 persons and made a garland of their fingers (whence his name). He was converted by Buddha, and became a priest and attained Nirwána.

<sup>2</sup> *Rukattana*, *Alstonia scholaris*, Brown.

<sup>3</sup> *Balaṭṭa* = *balotuwa*, a prop ; cf. *galatuwa* in verse 8 of the *kamat-hella*.

<sup>4</sup> *Kaduru*, *Tabernaemontana dichotoma*, Roxb. ; *daluk*, *Euphorbia antiquorum*, L. ; *del*, *Artocarpus nobilis*, Thw.

(garlic), *perunkáyan* (assafoetida), grind them together and put into a king cocoanut and take it to the field. Set up the *rukattana* stick; make with young cocoanut leaves five chains of five links each, and with them join the *rukattana* stick to five bamboo sticks set round about it. Then set the king cocoanut on the fork of the *rukattana* stick, and take three paddy plants from three sides and put the ears into the king cocoanut, and pour the five kinds of milk into it, and place seven *kaduru* leaves over it and tie *iluk*<sup>1</sup> leaves, and go away without speaking to a lonely place. Three days afterwards go to the field and untie the aforesaid ears and come away. Then the milk will enter (එවිට කිරි වදි). At the stile at the entrance to the field on either side of it fasten two young cocoanut-leaf chains of three links each. It is usual also to stick the king cocoanut on the fence.

This *kirikema* is the charm referred to in verse 5 of the *kamat-hélla*; it is something like one described by Mr. Bell (*Orientalist*, *loc. cit.*) as being used at the same time and for the same purpose in connection with the cultivation of *el-wi*.

(7) *Charm against wild animals*.—Write the following antra on an ola and put it at the fence where they come in:—

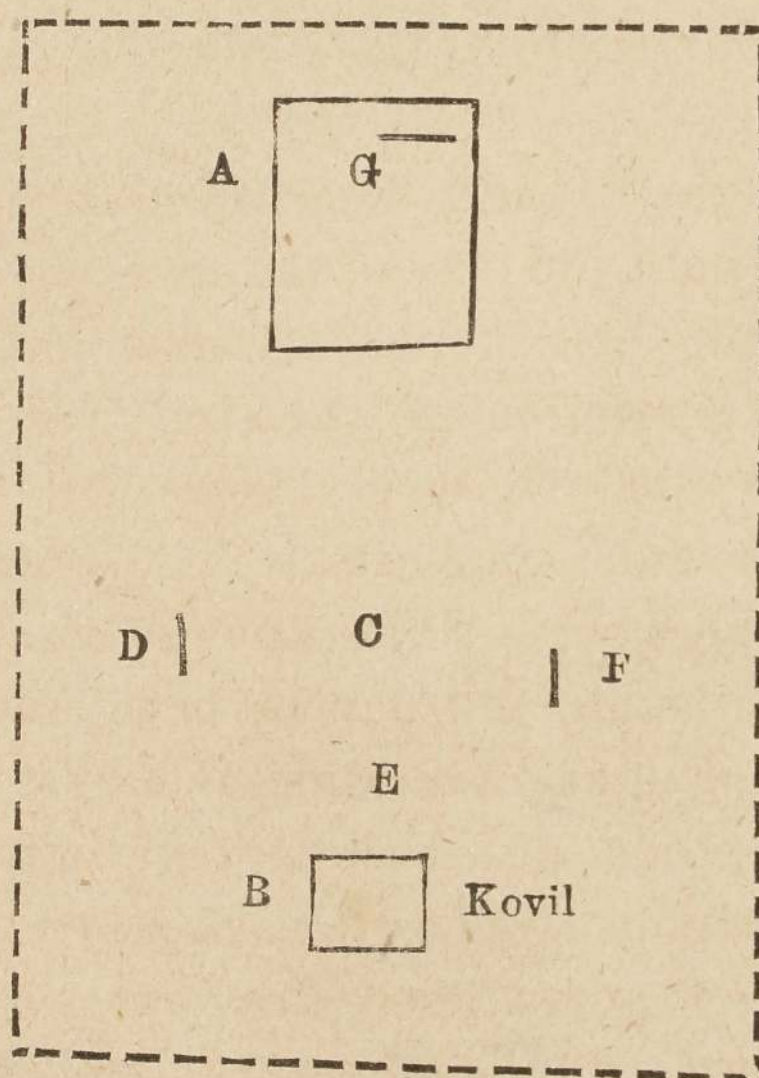
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧
❧	❧	❧	❧	❧

<sup>1</sup> *Iluk*, *Imperata arundinacea*, Cyr.

The last ceremony which I describe is of a different character, and less directly connected with cultivation. It is of special interest on account of the fire-walking, which, I believe, has never been previously recorded as Sinhalese.

*Ginimaduwa, or fire-walking* (ගිනිපාතනමා).

I witnessed the performance of this at Niriella in March of this year. It is performed at irregular intervals (four or five years) with the general object of ensuring health and prosperity for the village and abundant crops. The expenses are borne by general subscription. A large rectangular area is railed in with young cocoanut-leaf fencing on a dry field. Inside this two temporary houses are erected, and three separate unroofed altars called *toran*; the larger



building (A) covers a fourth *torana* (G), that of Pattini deviyó; the others are dedicated to Kataragam deviyó (D), Dewol deviyó (E), and Wáhala deviyó (F). These altars are beautifully decorated with cut-out patterns in young cocoanut leaf laid on a back ground of බබරු *habarala* (*Alocasia macrorhiza*, Schott) leaf.

The proceedings are in charge of a *kapurála*, who brings the *ábarana* of Pattini deviyó with him from the *déwálé*. Before dark a number of *mílla* (*Vitex altissima*) logs are brought in procession, ready for the fire.

The ritual begins at about eight. The *ábarana* are kept in the smaller building (*kóvil*), which is an upstairs building on a small scale. The *kapurála* is in the top storey, and the *ábarana* are wound up in a great turban and arranged on his head. The largest of the three elephants available was brought alongside, and the *kapurála* with some difficulty climbed on to its back without upsetting the erection on his head. A procession of three elephants, tom-tom beaters, dancers, and boys with lighted candles then proceeded round the field outside the enclosure. On returning, the *kapurála* dismounted outside the larger building, and very slowly and solemnly conveyed the *ábarana* (which was kept in round lac-painted boxes) to the Pattini *torana* within. Each elephant was made to kneel towards the altar before being led away.

There were eight dancers, wearing coats and skirts with good *appliqué* decoration (two of the coats were embroidered with cobras), and also belts, turbans, and bell-covered leggings. The operation of dressing was very casually performed in public, and several were not ready until the ceremony had begun some time. The remainder of the night was occupied with songs and offerings (betel), &c., made to the *ábarana*, and dances both under cover and outside. The fire dance with dummala dust was very well done, an interesting and beautiful variation being seen when the men stooped opposite each other and threw fire over each other's heads. These fire dances on a dark night are really splendid. The men also repeatedly extinguished the burning torches in their mouths.

Towards morning a fire is lit and burns down to red hot glowing ashes, which are arranged in a circle about a yard in diameter; the ashes are about 6 in. thick in the middle and 1 in. at the edge. The heat is tested from time to time by laying a spray of areca flower on the ashes. Presently the chief *kapurála* present (in this case a man who had arrived unexpectedly, and not the officiating *kapurála*) jumps first on the red hot ashes two or three times, and finally all the dancers and the *kapurála* do so until they are extinguished.

The chief *kapurála* above-mentioned alone seemed as if he felt pain, but no one seemed the worse after the performance was over ; even the chief *kapurála* set off at once, carrying a heavy load and walked seven miles without inconvenience. Afterwards a *kalagediya* of water, its mouth tied over with a leaf, is inverted in the ashes, and after the *kapurála* has attended to the altars and packed up the *ábarana* the ceremony is over at about 7 A.M.

So far as I am aware no treatment was given to the fire-walkers' feet beforehand ; however, this could have been done, as I did not watch the proceedings right through. The dancers themselves state that they are protected by *mantrams* ; it is, however, more or less generally supposed that some sort of "medicine" is used. Iron smelters in a similar way have a custom of jumping on the red hot iron when it is made ; this was done before Mr. im Thurn a few years ago at Balangoda. I must say the fire-walking was not a very alarming performance, and it seemed to be possible that well hardened feet would not in any case suffer much by it. Several of the men started off immediately for a ceremony in another village. I regret that I am unable to give a more detailed and particular account of the whole performance, with the words of the songs.

In conclusion, I wish to thank Mr. J. D. Abegoonewardene, Court Mudaliyár at Ratnapura, for his invaluable help in Englishing the Sinhalese. One other point I should like to say a word about, viz., that all of the eight Papers referred to above as dealing with the present subject have been written by foreigners, for whom such investigations must always be difficult and laborious. It is surprising that no Ceylonese has cared to take up these studies, and publish some account of the many interesting customs which are now dying out in the more civilized districts. The collection of agricultural, religious, and other songs, with the airs to which they are sung, is particularly needed ; if their study is too long neglected, they will be sought in vain when interest in such matters is at last awakened, as is bound to happen sooner or later.

H. E. the GOVERNOR : Mr. Coomáraswámy has mentioned several gentlemen who have written on the subject of the rice harvest and rice sowing. Has any ceremony ever been noticed at the sowing of any other crops such as the chena crops.

Mr. E. W. PERERA said : I would invite attention to a reference which Mr. Coomáraswámy has overlooked. The late Mr. H. Nevill's account of agricultural ceremonies in the *Taprobanian* (vol. I., p. 93, 1885), should be added to the list of authorities on paddy cultivation ceremonies.

In regard to the *giṇimaduwa*, or fire-walking, I may remark that the rite is called *gammaduwa* in the low-country and *Kohomba Deviyó netima* (dance of the *kohomba* tree god) in the Kandyan Provinces. The ceremony is performed for abundant rains and generally before sowing. A detailed account of the *gammaduwa* appears in the "Ceylon Magazine" (1841, vol. I., p. 256).

The trampling of the fire and the inverting of the *kalagediya* or pitcher of water on the ashes are meant to be rain charms. The tutelary spirits of cultivation are connected with the "health spirits" of the Sinhalese, who are invoked in groups of seven in all "home observances" as the *kiri amnavaru*, or "milk mothers." The chief of these is the Maha Kiri Amma (Chief Milk Mother)—the goddess Pattini. The *kohomba* tree (*Azadirachta indica*) is sacred to them, and the tutelary deities of cultivation are commonly known as the *kohomba devas*. In this connection the repetition of the mystic number seven in the threshing-floor song might be noted.

The iron smelters of Sabaragamuwa, holding balls of almost liquid iron, walk on the fire. This they do (according to an interesting note in the Administration Report of Sabaragamuwa for 1873) by rubbing on their palms and soles "a paste of equal quantity of the *murunga* root, leaves of the *bevila* and *kapukannasa* plant, and the tender shoots of the *gurulla* finely ground with lime juice."

Mr. W. A. DE SILVA, referring to the inquiry as to whether ceremonies of a similar nature were observed in regard to other cultivations, mentioned that there were a large number of charms and *kémas* used among villagers in connection with chena crops and other cultivations; also charms and ceremonies performed to keep away wild animals, to prevent and check insect pests, or get rid of plant diseases, and sometimes with the object of securing increased crops. In the Paper just read there were a few translator's mistakes, which would no doubt be corrected when the Paper was published. For instance, in verse 19 *Sinh. hunare* is translated "hock" for "dew claws" in the first charm *wara* as is translated "jak." *Wara* is the Sinhalese name of the well-known plant *mudar* (*Calatropis gigantea*). *Gēta-demata* (Sinhalese) is *Gmelina Asiatica*.

The fire-walking mentioned in the Paper was of interest. It is practised almost every day by those engaged in *kapu* ceremonies. No medicine whatever is used, and no preparations are made by the dancers before the ceremony. The stepping, usually done to the accompaniment of a lively tune on the tom-tom, is rapid enough to prevent the heat causing any injury to the feet; and after a few trappings the heat is greatly diminished.

H. E. the GOVERNOR thanked Messrs. de Silva and Perera for their very interesting remarks.

Mr. FERGUSON : Are there any ceremonies in regard to cocoanut cultivation?

Mr. DE SILVA : Yes ; a large number of charms.

Mr. FERGUSON : In the case of cocoanuts, is it at the time of planting?

Mr. DE SILVA : No ; when any pest attacks the palms.

H. E. the GOVERNOR : I hope that Mr. de Silva will give us the benefit of his knowledge by reading a Paper on the subject. It should be singularly interesting. These are customs which day by day may be dying out, and it is very interesting to have them fully recorded.

Mr. DE SILVA promised a Paper.

Mr. FERGUSON referred to a Paper by Mr. Allardyce on Fire-walking in Fiji, to which he had listened at the Royal Colonial Institute. There the circular hole, or oven, for the fire was 3 feet deep and 25 feet across, and stones from 6 to 24 inches wide were heated for twelve hours by great logs kept burning. A thermometer suspended over the stones registered 282° Fahr., and then the solder melted. Mr. Allardyce examined the men's feet and could discover nothing unusual, not even that any hair was singed. But the fire-walkers in Fiji were accustomed to a sandy beach with a substratum of black coral which, when exposed, became terribly hot, and the people accustomed to walk on it got a thick coating on the soles of their feet.

H. E. the GOVERNOR : I think there was a ceremony of the kind at Slave Island in Colombo recently. It is a singular fact that walking over fire is so widely practised. I have read of it in Morocco and in Fiji. I can quite understand such cases as those mentioned by Mr. Allardyce, that the extreme thickness on the soles induced on people who never wore shoes might have prevented the burning through the cuticle; but I have read of this ceremony being performed where the flesh was burned because it could be smelled.

Mr. W. F. GUNAWARDHANA commented at length on some of the philological notes to Mr. Coomáraswámy's Paper.

Referring to the mystic diagram, he thought that the contents admitted of interpretation.\*

He thought the Paper very instructive. Mr. Coomáraswámy sounded the right note when he said he thought the time had come for educated natives to take a patriotic interest in regard to the life of their countryside. It was there the national life of the people in all the charm of its native simplicity still survived, but it was daily giving way to a more vigorous civilization, and unless the opportunity be taken while it was not yet too late, the time would soon come when all traces of that beautiful, simple life have passed away. It was for the natives of the Island to take some trouble to preserve for coming generations these beautiful memorials of the national life of their ancestors.

Mr. BATUWANTUDÁWE disagreed with Mr. Gunawardhana with regard to the meaning of certain words in the charm.

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\* Mr. Gunawardhana suggested certain variant renderings.—*Ed. Sec.*

## VOTES OF THANKS.

H. E. the GOVERNOR : It only remains for me now to propose a vote of thanks to the three gentlemen who have so kindly written Papers for this evening's Meeting, which will no doubt be carried *nem. con.* Thanks too are due to the gentlemen who have contributed interesting discussion on the Papers. I look forward with great interest to a further Paper on the various charms gone through at different periods of cultivation.

The Hon. Mr. FERGUSON : "Ladies and Gentlemen,—It is my duty and pleasure to propose to you what I am sure you will cordially accept and support—a vote of thanks to His Excellency the Governor for presiding this evening. I know it will be in consonance with His Excellency's feelings that the fewest words should be used. But I know that the Members and Office-bearers of the Society all sincerely thank Their Excellencies for coming here, and that too at a time when we have not anything specially interesting to present to them.

"I am sure that from the Ceylonese Members a very earnest vote of thanks is due to His Excellency for the deep interest he takes in the history of the country and the customs of the people."

The Meeting then terminated.

## COUNCIL MEETING.

*Colombo Museum, September 4, 1905.*

## PRESENT:

The Hon. Mr. S. C. Obeyesekere in the Chair.

Mr. R. G. Anthonisz.

|

Dr. W. H. de Silva, F.R.C.S.

Dr. A. Willey, D.Sc., F.R.S.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

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*Business.*

1. Read and confirmed Minutes of Council Meeting held on May 2, 1905.

2. Resolved,—That the following candidates for Membership be elected :—

A. W. Wijesinha: recommended by { E. R. Goonaratna.  
P. E. Pieris.

H. Storey: recommended by { H. C. P. Bell.  
G. A. Joseph.

R. S. Churchill: recommended by { H. C. P. Bell.  
G. A. Joseph.

J. C. Hall: recommended by { J. Harward.  
G. A. Joseph.

A. B. W. Jayasékera : recommended by { S. C. Obeyesekere  
W. P. Ranasinha.

Don Simon B. H. K. Jayawardana : recommended by { J. Attygalle, M.D.  
G. A. Joseph.

Pandit D. M. S. Sri Wijaya Kavirāja : recommended by { J. W. C. de Soysa.  
W. F. Gunawardhana.

3. Read letters from Mr. A. K. Coomaraswamy, dated May 12 and 18, 1905, offering a prize of Rs. 50 for the best essay on Kandyan Customs, &c.

Resolved,—That Mr. Coomaraswamy's offer be accepted with thanks and that Messrs. S. M. Burrows, A. K. Coomaraswamy, and the Hon Mr. Hulugalle be appointed a Sub-Committee to select the subjects.

4. Read letter No. 327 of May 6, 1905, from Mr. H. C. P. Bell Archæological Commissioner, regarding Mr. C. M. Fernando's Paper on two old Sinhalese Swords.

Resolved,—To ascertain from Mr. Bell, Editing Secretary, the grounds for not publishing that portion of the Paper which relates to the olas.

5. Laid on the table a Paper entitled " Notes on some Roman Coins found in Ceylon, " by Mr. J. Still, Assistant to the Archæological Commissioner.

Resolved,—That the Paper be referred to Messrs. P. E. Pieris and C. M. Fernando.

6. Laid on the table a letter from Mr. R. G. Anthonisz forwarding a photograph of an old Dutch medal, and inquiring if the Society would care to publish it in the Journal.

Resolved,—That Mr. Anthonisz be thanked for his offer, and asked to give a translation of the medal and particulars in a Note, or short Paper, to be published with the illustration.

7. Laid on the table letters from the Director, Colombo Museum, dated August 31, 1905, regarding the W. S. Geological Survey publications housed in the Director's private office.

Resolved,—At the request of Dr. Willey (Director, Colombo Museum) to let the matter stand over for future consideration.

8. Read letter from Mr. H. F. Tomalin, dated September 4, 1905, resigning his seat on the Council owing to his transfer to Kandy as Provincial Engineer.

## COUNCIL MEETING.

*Colombo Museum, November 14, 1905.*

## PRESENT :

The Hon. Mr. J. Ferguson, C.M.G., in the Chair.

Mr. P. Freüdenberg, Vice-President.

Mr. R. G. Anthonisz.

| Mr. A. M. Guṇasékara, Mudaliyár.

Mr. C. Drieberg, B.A., F.H.A.S.

Mr. J. Harward, M.A., and Mr. G. A. Joseph, Honorary Secretaries.

*Business.*

1. Read and confirmed Minutes of Council Meeting held on September 4, 1905.

2. Considered and passed the election of Mr. W. Stephen de Silva, Editor, *Sihala Samaya* : Recommended by (a) S. B. Kuruppu; (b) G. A. Joseph.

3. Laid on the table a letter from Mr. H. C. P. Bell, dated 22nd September last, regarding Mr. C. M. Fernando's Paper entitled "Two Ancient Sinhalese Swords."

Resolved,—That Mr. C. M. Fernando be informed that as the *ola* has not been forwarded to Mr. Bell it necessarily follows that the course taken by him would be adopted.

4. Laid on the table a Paper entitled "A Copper Sannasa granted to King Kirti Śrī Rájasiṅha in Śaka 1685," by Mr. T. B. Pohath-Kehelpannala.

Resolved,—That the Paper be referred to Mr. Harward and Mudaliyár A. M. Guṇasékara, and that if their opinions be favourable, Mr. Pohath be asked to send the *sannasa* for the Council's inspection.

5. Laid on the table a letter from Mr. J. Still asking to be allowed to withdraw his Paper on "Roman Coins found in Ceylon" already sent to the Society, with a view to its amplification

Resolved,—That Mr. Still be allowed to withdraw his Paper on the understanding that the complete Paper be presented to the Society.

6. Laid on the table a letter from Mr. D. W. Ferguson offering to write a Paper for the Society entitled "First Discovery of Ceylon by the Portuguese."

Resolved,—That Mr. D. W. Ferguson's offer be accepted with thanks, and that the Society do publish as many illustrations as possible.

7. The President reported that the Honorary Treasurer found great difficulty in getting in subscriptions, and would be obliged to enforce the rules and delete the names of certain gentlemen from the list of Members.

Resolved,—To ask the Honorary Treasurer to lay on the table a list of the defaulters he proposes deleting.

## GENERAL MEETING.

*Colombo Museum, December 13, 1905.*

Present :

The Hon. Mr. J. Ferguson, C.M.G., President, in the Chair.

Mr. R. G. Anthonisz.	The Hon. Mr. G. M. Fowler, C.M.G.
Mr. T. P. Attygalle, J. P.	Dr. C. A. Héwáwitarāṇa.
Mr. M. K. Bamber, F.C.S.	Mr. S. B. Kuruppu.
Mr. C. Baṭuwantudāwa, Advocate.	Mr. F. Lewis, F.L.S.
Mr. A. K. Coomáraswámy, B.Sc.	Mr. P. E. Morgappah.
Mr. E. B. Denham, B.A., C.C.S.	Mr. Chas. Perera, Proctor, S.C.
Mr. E. Evans.	Dr. W. H. Van Dort, M.D.
C. M. Fernando, M.A., LL.M.	Dr. A. Willey, M.A., D.Sc., F.R.S.

Mr. G. A. Joseph, Honorary Secretary.

Visitors :

Sir Alexander and Lady Ashmore, the Bishop of Colombo, Sir Allan Perry, Mrs. J. van Langenberg, Mrs. E. Evans, Mr. C. A. Cave, the Rev. R. J. M. Park, Mrs. R. H. Ferguson, Mrs. P. D. Warren, Miss Brown, Mrs. C. Driberg, Miss Van Dort, Miss Grace Van Dort, Prof. Browning, Messrs. H. G. Bois, W. B. Hunter, Mr. and Mrs. A. O'dell Figg, Mr. I. Etherington, Rev. G. B. Ekanáyaka, Mr. A. Driberg, Rev. J. C. Ford, Messrs. R. A. Brohier, W. P. de Zilva, Simon Héwáwitarāṇa, Sam. W. Soysa, M. C. Perera, and about twenty others.

*Business.*

1. Read and confirmed Minutes of last General Meeting held on July 17 last.

2. Announced the election of the following Members since the last General Meeting :—

R. S. Churchill.  
J. C. Hall.  
A. B. W. Jayasékera.  
D. S. W. Kuruppu.

Pandit D. M. Silva Śrī Wijaya  
Kavirája.  
W. Stephen de Silva.  
H. Storey.  
A. W. Wijésinha.

3. Mr. A. K. Coomáraswámy exhibited some designs for royal Kandyan jewellery made in the time of Kings Kírti Śrī Rájasingha and Śrī Wikramarájasinha, which he had obtained from a blacksmith in the Four Kóralés.

4. Mr. W. Saville-Kent, F.L.S., F.Z.S., F.J. Inst., Past President, Royal Society of Queensland, delivered the following lecture with lantern illustrations :—

THE PHOTOGRAPHY OF COLOUR AS APPLIED TO  
OBTAINING CORRECT COLOUR RECORDS OF  
NATURAL HISTORY SUBJECTS.

By W. SAVILLE-KENT, F.L.S., &c.

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THE subject that I have the honour of bringing before you this evening is that of reproducing in connection with photographic processes the natural colours as well as the external form of the objects photographed, and this with reference more especially to their utility for obtaining correct colour records of Natural History subjects.

Before proceeding to the exhibition of the examples I have at disposal for the illustration of this subject, it has occurred to me that a brief account might be acceptable of the sundry steps and methods that have been successively employed in the development of colour photography to its present advanced state.

Although it is only within recent years that anything approaching satisfactory results have been accomplished in this connection, it is an interesting fact that quite fifty years have elapsed since the possibilities of what is popularly known as colour photography were definitely demonstrated. At that relatively early date, however, no photographic plates were manufactured that were sufficiently sensitive to, or specially adapted for, the registration of those colour rays that enter essentially into the composition of the natural colour picture, and it is only by slow and tedious steps that all these difficulties have been finally overcome.

At the present day there are, as a matter of fact, several more or less distinct processes by which photographic images of objects in their natural colours can be recorded. The majority of these processes are associated with what

is known as the three-colour or trichromatic principle, and which, as its name implies, involves the essentiality of three distinct or specially selected colours being comprehended in the composition of the natural colour pictures obtained. This was in fact the system originally discovered by Prof. Clerk Maxwell of Cambridge University so long since as the year 1857, and who, by throwing in correctly adjusted combination three distinctly coloured photographic images on a lantern screen, produced more or less perfect replicas of brilliantly coloured ribbons and other objects.

In its most recent, though probably far from fully perfected, stage of development it has been found and is becoming generally recognized that there are no colours in either Nature or Art that cannot be faithfully reproduced in combination with the three-colour or trichromatic photographic system. It has been maintained as an explanation of this very interesting and well-established fact that all colour images are formed on the human retina through the medium of three distinct colour-recording nerves, so that in the building up of the natural colour photographic image we are simply reproducing the conditions that obtain in association with normal human colour vision.

In connection with the development and perfecting of this three-colour photographic system several notably interesting and more or less important modifications of its adaptation and application have been devised. In one of the earlier of these, with which the name of Mr. Frederick Ives of Philadelphia is more particularly associated, the images of the three positives obtained are in their monochrome form concentrated by means of three distinctly coloured mirrors into a single focus within a portable instrument upon which its inventor conferred the title of the "Kromskop." Subjects photographed and viewed through this instrument, more particularly in its stereoscopic form, present a realistic facsimile of the subject photographed that is with difficulty obtained by any other known method.

The one drawback to this Kromskop replica is that it is an intangible image, one that can be seen only with the aid of a delicately adjusted and expensive instrument, and that cannot be handled and dealt with after the manner of an ordinary lantern or stereoscopic slide.

By a modification of the Kromskop principle Mr. Ives also produced a device by which, with three separate lanterns and coloured screens, he could throw similarly concentrated natural colour images on a lantern sheet. This particular device was, however, as a matter of fact, an adaptation only of Prof. Clerk Maxwell's original idea. In addition to being the inventor of the "Kromskop" it should be mentioned that Mr. Ives also devised the construction of natural colour photographic transparencies in which their stained carbon films were superimposed upon one another, and which in fact represents the fundamental principle upon which the examples submitted to you this evening are constructed.

Another distinct and exceedingly ingenious application of the three-colour photographic system is associated with the name of Prof. Joly of Dublin. In this modification of the constructive principle the three essential primary tints are ruled in parallel lines of microscopic dimensions and interspace on a viewing screen. One of these coloured viewing screens has to be laid upon and carefully adjusted to a single positive that has been printed from a negative that was taken through an analogous but complimentary coloured ruled screen. We have consequently here the advantage of the negative and the positive only being required for the composition of the natural colour picture. Very pleasing effects may be obtained in conjunction with this "Joly" trichromatic method, but at the same time the undesirable prominence with which the lines of the ruled screens become visible when the subject is enlarged in the stereoscope or thrown on the lantern sheet militates much against its practical adaptation for the technically accurate portraiture of Natural History subjects.

The name of M. Lumière of Paris and Lyons is also a conspicuously familiar one in conjunction with colour photography. More recently the methods utilized by M. Lumière have closely coincided with those of the perfected Ivé's carbon system, but was formerly more especially connected with a process by which three stained collodion films were successively superimposed upon one another in accurate optical contact.

A remaining colour photographic method that especially demands notice is that distinguished as the Lipmann process. This process as a matter of fact represents the only one by which natural colour photographic images have been taken directly on an exposed plate. In order to accomplish this a bath of mercury is temporarily placed in contact with the emulsion surface of the exposed specially prepared photographic plate and upon which surface the refracted rays of light are registered with a greater or less degree of colour accuracy. This, from a scientific standpoint, most interesting method of colour photography is as yet, however, only in its initial phase of development.

The failures are multiple and the successes few that have been achieved in its practical application. It would seem at the same time to possess latent possibilities that may lead to very important future developments.

I will propose now to enter a little more fully into the details of that process by which the majority of the examples to be brought before you this evening were constructed, and which is a development of the Ive's system most generally known as the "Sanger Shepherd" process. Any ordinary camera adapted to time exposures and to which the requisite three-colour screens can be fitted can be utilized for this interesting branch of photography; and as all the particular descriptions of screens, plates, and other materials used are now made the spécialité of a leading London photographic manufacturing firm, Messrs. Sanger Shepherd & Co., it may be anticipated that colour photography as exemplified by this particular trichromatic process will be taken up very extensively.

The most essential feature in the practical application of this three-colour photographic process is necessarily the acquirement of the three images possessing the particular colour values required for the composition of the perfect picture. These three colours may be selected from slightly varying areas of the solar spectrum, but the most accurate results have been obtained when shades of Prussian blue, majenta pink, and bright yellow have been used as the component colour factors. These three accurately tinted colour positives having been obtained, it is only necessary to superimpose them, sandwich fashion, in perfect registration to produce the finished natural colour picture. As compared with the Lipmann system recently referred to, the natural colour pictures built up by this trichromatic method are necessarily the result of an indirect process. That is to say, the coloured pictures produced are not taken directly in the camera, but in the form of monochrome or black and white negatives which yield complimentary monochrome positives which possess the requisite light and shade or intensity values of the three enumerated tints. These tints have to be imparted to the positives by dipping them into suitable dyes of the three respective colours, blue, pink, and brilliant yellow.

In order to obtain the three positives possessing these respective colour values for the composition of the complete synthesis it is necessary to employ special colour screens when taking the negatives that respectively absorb all the supplementary rays of the solar spectrum and only permit those three required for the composition of the resulting positives to pass through. Thus, when obtaining the negative for printing the Prussian blue positive a spectrotopically adjusted screen has to be employed that absorbs every other colour of the spectrum excepting this particular blue tint. This screen has consequently to be of a ruby red hue. In like manner for the negative which only allows the majenta pink colour value to be represented, a green screen absorbing all the blue and yellow rays is

employed. Finally, for obtaining the brilliant yellow colour value positive a blue violet colour screen is used. In their practical application these several colour screens can be adapted to fit on in front of the camera lens or to be interposed at the back immediately in front of the exposed plate.

The taking of negatives through these variously coloured screens necessarily involves considerably longer exposures than obtains in ordinary monochrome photography. This is more especially noteworthy of the one obtained through the red screen for which an exposure is given approximating four or five times the time duration associated with the green screen and ten or twelve times that required when exposing through the blue violet screen. Thus when taking negatives of ordinary subjects in full tropical sunlight such as that of Ceylon, as I have been doing lately, I have found that with the lens well stopped down to F. 96 an exposure of two and a half minutes with the red screen, forty-five seconds with the green, and fifteen seconds with the blue screen represent the most satisfactory time ratios. These time ratios are however subject to slight modifications with respect to every new batch of plates used, and for which it is desirable to make one or more tentative exposures. A sure method of arriving at the correct time ratio of any given batch of plates is by including a pure white object in the photographic field, and which should develop with equal density on each of the three plates exposed.

Subjects photographed in the shade and more especially in a dull or murky atmosphere such as prevails during an English winter require a considerably longer exposure than the periods just enumerated. Exposures of five minutes, one and a half minute, and thirty seconds, respectively, represent the ordinary duration of the time exposures employed for the majority of the examples exhibited on this occasion. In some instances, however, such as that of the portrait in half-plate size, no less than fifteen minutes were occupied in the exposure under the red screen, five minutes with the green

screen, and one and a half minute with the blue one, or a time total of over twenty-one minutes. With the rapid progress that is continually being made in the improvement of both plates and lenses with regard more especially to their speed properties, it is likely that the time exposures hitherto required when working with coloured screens will be very materially curtailed, and that natural colour subjects will be achievable with the camera with a facility and expedition little short of that which already exists with respect to ordinary monochrome photographs.

As a matter of fact when open land or seascapes are concerned, allowing the employment of a large diaphragm aperture with the lens, exposures of a few seconds only have been found sufficient with the red or densest tinted screen. A camera, moreover, has been constructed with three lenses and the diaphragms and screens so adjusted that all three of the exposures can be made simultaneously and what are practically instantaneous photographs representing all of the required colour elements secured by a single exposure. So soon as this more rapid process is extended and applied to such subjects as ordinary portraiture and which, there is every reason to believe, will soon be realized, it may be anticipated that an almost complete revolution of the existing methods of photographic portraiture will be effected. Fair sitters more especially will undoubtedly consider that they have a distinct grievance if not supplied with photographs in which every subtle shade of their marvellous "creations" (I believe this is the right word for their head adornments) as well as those of their fair features are faithfully reproduced.

The description of plates used for taking these three-colour process negatives—Cadett's lightning spectrum plates—are necessarily extremely sensitive to light, and have to be developed in almost complete darkness or with a safety light screen placed in front of the usual ruby light. The printing and development of the final positive transparencies may be accomplished altogether on the lines of ordinary carbon printing

or in combination with a modification of the customary lantern slide formula. In the former instance the prints from the three negatives are made on three bichromated films, washed out in hot water, and then dipped into their respective dyes. It is found most convenient, however, to use glass as the main supporting basis, and as the requisite possession blue tint can be most effectually obtained by the chemical conversion of an ordinary monochrome lantern slide from black to blue by what is known as the ferro-prussiate process, this chemical method may be most advantageously adopted for the production of this print.

Some small amount of personal judgment and tentative experiment is necessarily required in order to arrive at the precise shade of the several tints of the three colours employed, but as soon as a correct standard has been obtained the multiplication of duplicates becomes a mere matter of mechanical detail. In order to impart to the completed picture the maximum of transparency the three positives may be varnished and amalgamated with Canada balsam into one optically homogeneous whole.

In addition to the composition of lantern slides, larger transparencies can be readily constructed on this three-colour photographic system by either the direct method or by the ordinary enlarging process. It is also possible from the original three negatives to construct process blocks from which pictures in their natural colours can be printed on paper. The chief difficulty encountered in this direction is the acquisition of sufficiently pure coloured and yet transparent printing inks, but this difficulty has been surmounted to such an extent that many English and European printing firms are now substituting this three-colour printing method for the much more complicated and expensive one of chromo-lithography, in which as many as eighteen or twenty or more lithographic stones are required for producing less correct effects than are obtainable with three photo-process works.

By far the most remarkable results are, however, undoubtedly obtained by this three-colour or trichromatic process when applied to the production of well constructed stereoscopic transparencies. In such transparencies depth of focus being added to the natural form and colours, it is difficult to realize when viewing them through the stereoscopic instrument that one is not looking at the actual objects photographed.

Larger sized three-colour transparencies are admirably adapted for fulfilling all those decorative purposes, such as window transparencies, lamp shades, fire screens, and other artistic uses for which hitherto stained glass has been the only available material

Another direction to which this natural colour photographic process has already been applied with very considerable success is the reproduction of the paintings of old masters and other works of art. The firm of Sanger Shepherd & Co., already referred to as supplying all the necessary materials for this three-colour work, possesses a very fine series of replicas of the gem pictures. Such as those of Bentens, Turner and Landseer, and others contained in the London National Gallery, every shade of their mellowed tints being most faithfully reproduced within the dimensions of a small lantern slide.

The walls of this noted Museum wherein we are now assembled are especially suggestive of three-colour possibilities. They are profusely decorated with admirably copied replicas of the frescoes and other wall paintings of the ancient cities of Ceylon. The time and labour involved in the production of these replicas has been enormous, and is beyond praise; but an immense saving of this time and labour could have been accomplished with the assistance of the camera and colour screens.

It has been suggested that this new development of colour photography may detrimentally affect the interests of the professional artist. It on the contrary places additional advantages at his disposal. Photography and Art stand in

the same relationship to one another as Prose and Poetry. The artist in his pictures eliminates all that is incongruous or commonplace and accentuates all that is refined and artistic in the scenes or subjects depicted. The camera, even though fortified with colour screens, can never do that. It is at the same time his most efficient handmaid, and can be utilized by him in countless directions. Taking by way of example the gorgeous sunrises and sunsets of the tropics or even of temperate regions, within a brief five minutes, before our artist has had even time to delineate their outline, their glory has departed, or become absolutely metamorphosed. With his colour camera he can obtain a faithful record of the glowing scene and reproduce it on canvas in his studio at his own leisure. Examples akin to this might be multiplied indefinitely.

The chief impetus or interest that has stimulated my own zeal in the endeavour to further develop and perfect this process of trichromatic photography has been a recognition of the valuable assistance it offers for obtaining technically correct colour records of the marvellously tinted corals, fishes, and innumerable other brilliant coloured denizens of the tropic seas. Hitherto to illustrate many of the interesting forms encountered in my wanderings I have laboriously attempted to portray them with brush and pencil. Such attempts, however, invariably fall short of the perfection aimed at. Like the elusive sunsets the creatures colours frequently change with the same kaleidoscopic rapidity, and the best one possibly produces is, as compared with Nature, a highly coloured daub that friends at home will probably suggest is the fantastic creation of a disordered brain.

But now with our colour-recording camera *nous avons changé tout cela*—it is possible to produce faithful portraits of Nature's most brilliant organisms against which the most carping untravelled critics will take up their parables in vain. It is my regret that I am not in a position at the present time to submit for your inspection coloured replicas of the innumerable gorgeously coloured fish and other objects

of which I have had the good fortune to secure excellent negatives, principally in the South Sea Islands, within the past two years. Such leisure as I have had at my disposal has been occupied in obtaining as many as possible of these negatives, and it is not until I arrive in England that I shall have an opportunity of obtaining from them natural colour prints. Should the subject, however, prove of sufficient interest to this Society, I shall have much pleasure in the event of my probable stay for a longer period in Ceylon, a year or so hence, to submit to them a fuller illustration of what three-colour photography can accomplish in connection with the natural history denizens of Ceylonese and other tropic waters.

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5. The CHAIRMAN, in proposing a special vote of thanks to the lecturer for the great treat he had afforded them, alluded to the prospect of Professor Saville-Kent's return and another lecture. The new process, illustrated that evening, would inevitably do much to make the beauties of Ceylon known all over the civilized world. The Chairman also thanked Sir Allan Perry for aid afforded in arranging for the lecture.

The vote to the lecturer was carried by acclamation,

6. PROFESSOR SAVILLE KENT briefly acknowledged the vote of thanks, saying he hoped to give another demonstration and lecture when passing through perhaps a year or two hence.

7. Mr. C. M. FERNANDO in proposing a vote to the Chairman, alluded to the fact that Professor Saville-Kent's name had been made familiar to them some years ago during the course of a discussion on a Paper on Pearl Oysters, when the Chairman spoke of the work done in this direction, on the Australian coast, by the lecturer of that evening.

Mr. COOMARASWAMY briefly seconded, and, after acknowledgment, the proceedings closed.

## APPENDIX.

## TWO OLD SINGHALESE SWORDS.

(Note by H. C. P. Bell, Archæological Commissioner.)

The two swords, the subject of Mr. C. M. Fernando's Paper,\* were seen by me casually some twenty years ago. They have been closely inspected, for the first time† this year (1906), at the request of the Council of the Ceylon Asiatic Society (Council Meeting, May 2, 1906, Resolution 10‡).

(2) When received for examination from the Colombo Museum the main writing§ on both swords was coated with white paint.

After removing this veneer the inscriptions were examined, letter by letter, under a magnifying glass.

For further aid, a Sinhalese draughtsman made careful tracings of the records, and enlarged them to double their actual size.

• (3) The writing on both the swords is considerably worn—in places hopelessly.

In regard to calligraphy the characters are roughly formed, and wanting in the finish of *sannas* engraved on copper plates. The letters may have been partially burnt in with some strong acid, through a “stencil” facing of wax or other material, before being touched with a graving tool.

\* See *ante*, pp. 388–391.

† As well as a third inscribed sword (hiltless) referred to in the pamphlet “The Kará-Goi Contest” (G. A. Dharmaratna, Advocate), 1890, p. 58. The year of the record on this sword is illegible, as well as the name save *warigé nam* of the grantee, “*Kouravera Aditt[ya] Arasa Nilayittā*.” The name of a King “*Para[krama] Bahu Maha raja*” occurs and the month and day (Vesak, 15th, full moon, Tuesday).

‡ See *ante*, p. 392.

§ There are faint traces of larger writing, very worn, on both sides of Sword No. 2. This supports the supposition of the later inscribing of the present records in accordance with a tradition connected with the swords and the original writing on them. On the doubly-lettered face, above the first line of the more modern record, the words “*Jayawardha [napu]ra Sri [Sa]ng Bôdhi Sri [Pa]ra[krama] Bá[hu]*” are legible in older script.

(4) As to the age of the inscriptions, they can be styled "archaic" in a modified sense only ; inasmuch as the form of characters is too modern for the periods to which their face records profess to relate.

### SWORD NO. 1.\*

(5) Owing to abrasion a good deal of the record on this sword is quite indecipherable, except to such guesswork as appears in much of the transcript given in the Paper.

Moreover, the inscription, even where legible, has been misread in important parts by the Mudaliyār.

A rendering of the text more nearly correct is offered† :—

1. (.....කොරවර විත.....) රසාදිකාර.....දු නම විය රජ සෙ නෙවි (.....) ශ්‍රී බුඩ වම් සහස් [එක්] සිය (විසිපස්) වැනි

2. වඩාල ශ්‍රී ලංක(රජ)කල කුඩ ( . බෝ ) නරෙඤ්ජයන් විසින් සුවරජ සෙණවි බුරුය හා( . . . ) රදු ලැබු කොරවර ආදි(තස) කුරු( . . . ) රජ නිල

3. සිටි ඉලෙ නාගට ර(ජ) මුදු කහ ලබා යෙදුනේ මෙ වස වෙසෙ පුර පසලොස් කුර දින පැවසී(න)පුර සෙනෙවි රජවාසල

4. දිය.

(6) In line 1 the words before රජ are clearly නම විය, not විජය as read by the Mudaliyār. Of the date only සහස් and සිය are clearly legible : but the word preceding සිය is almost certainly එක්, and that which follows apparently විසිපස් ; they cannot be twisted into නම and සෙනෙවි. The date "A.B. 1917" must therefore be finally rejected. Line 2 commences with වඩාල ; correctly වදුල [පණන නම]. The sign after කහ, line 3, is more like the *ira*, or *tita*, pause stop of Sinhalese manuscripts, than ය.‡

\* The Royal Sign Manual, a large ශ්‍රී, is incised on the left of the inscription between *Irahañda kodi* (Sun and Moon flags), one of "the ten insignia of the Karāwe people" (see "The Karā-Goi Contest," p. 54). To right of the "Moon flag" is a Nāga, or cobra, ready to strike.

† *Brackets* are used for readings where letters are worn and partially illegible, but not really uncertain. Letters wholly illegible, which cannot be supplied, are represented by *points*, one for each syllable.

‡ As a matter of fact the version of this inscription given, *but without text*, in "The Karā-Goi Contest" (p. 58) is an approximately accurate translation of the record on the sword. The translation as there given runs :—"In the year of blessed Buddha 1143 the great King of Srie Lanka Kuda-akbo appointed Kaurawir Aditte Kuruwede Arsenillaitte Illenaga, second king, and presented a sword with the Royal Seal thereon in the said year, full moon, 15th, Tuesday, in the month Wesak at the Seneviraja Wasala in Jayawardena."

Reading the date on the sword as "A.B. 1125" (= A.D. 582), it tallies with the reign of Agbo, or Agra Bôdhi I. (A.D. 564-598). This at once stamps the inscription as not a contemporaneous record ; since the writing is in a character many centuries later, and "*Jayawardhana pura*" (Kotṭé) was not occupied as a capital until the 14th century.

## SWORD No. 2.

(7) The Mudaliyár's version of the inscription on this sword is nearly correct throughout.

1. ශ්‍රී බ්‍රහ්ම චෂ්මස් නම් සිය නම් පනස් වැනි ශ්‍රී ලංකාදිපති ජය වසිනපුර ශ්‍රී සඟබොදි ශ්‍රී පරකුම බාහු මහ රජ විසින් කොරවර අදිත්ත කුරුච්චි අරස නිලසිට්ට මහා නාගට.

2. ( රජ...ග ) සෙනාපතිදුරය සහ කහ සන්නස් කොට හිමිකර දුනෙන් වෙසග පුර නියමක ලත් කුජ දින සිරිවඩන වාසලදිය.

(8) The unread word at the commencement of line 2 begins with රජ and ends with ග or හ. In the same line, despite the *ispilla*-like flourish above ක, the word කය is doubtless meant—the ය being inserted above the line. Instead of සකස් කොට and දසවක, as misread, the actual wording is සන්නස් කොට and නියමක.

(9) That the swords themselves, whether of Indian or foreign make, may well have been granted by royalty for special services no one free from unworthy bias need question. Such bestowal of swords and other weapons on favoured persons by Ceylon rulers was not unknown.\*

(10) The inscriptions could in all good faith have been placed at a later date on the swords as family heirlooms, by descendants, in virtue of a generally admitted tradition of their having been gifted to distinguished ancestors of the possessors.

\* See Lawrie's Gazetteer, vol. II., pp. 677, 684, 761, 808.



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The design of the Society is to institute and promote inquiries into the History  
Religions, Languages, Literature, Arts, and Social Condition of the present  
and former Inhabitants of the Island, with its Geology and Mineralogy,  
its Climate and Meteorology, its Botany and Zoology.

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