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### EARLY CHRISTIANITY IN CEYLON.

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**W**HEN the Portuguese "discovered" Ceylon at the beginning of the sixteenth century, great interest was aroused in Europe regarding that newly discovered island. Marvellous stories of its wealth and resources, its cinnamon and pearls, its plants and animals were brought home to Portugal; and strange tales they told of the customs and worship, of the origin and history of the islanders. It was discussed by the learned whether Ceilão, as the Portuguese came to call it, was the island which the Greeks and Romans called Taprobane. This is a question still considered open by a well read scholar<sup>1</sup> in Ceylon, who doubts whether it will ever be closed; but European geographers of the time had little hesitation in answering it in the affirmative, and Strabo, Pliny, and Ptolemy were read and marked for what they told of Taprobane.

In the meantime Portuguese missionaries landed in the East, and Christian Europe watched the progress of the gospel with keen interest. The success of St. Francis Xavier and the early missionaries kindled enthusiasm to an extent unknown in our days. The spirit of the Crusades was still abroad, and priests sailed out in large numbers, regardless of discomforts, in poor

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1. Mr. Donald Ferguson. See *Journal, R.A.S. (Ceylon)*, No. 60, p. 80 and also Tennent, *Ceylon I*, 10 & 549. Lassen & Burnouf, the authors of the *Essai sur le Pali*, also wrote dissertations on the subject.

vessels, on hazardous voyages to the East Indies to convert the heathen. Their friends were busy copying, publishing, and translating the long letters and "relations" they received from the missionaries in India and Ceylon; while Portuguese historians, official and otherwise, described in glowing terms the exploits of their countrymen. Thus what was called the East Indies loomed large in literature.

Ceylon was no insignificant portion of the East Indies, and the stories told of this island exercised the ingenuity of various writers. There were some among them who thought they saw clear traces of an early Christianity in Ceylon. They called them legends. These legends—if such they deserve to be called—have a most dubious flavour, but almost take our breath away by their boldness, for they would take us back into nothing short of apostolic times, and tell, without a blush, how the gospel was preached in Ceylon by persons mentioned in the New Testament.

### The Black Magus.

The first of these, and the least deserving of our respect, relates that among the Magi or Wise Men of the East, who went to Bethlehem to adore the new-born King of the Jews, was one who hailed from Ceylon. He was, it seems, called the Black Magus, by name Gaspar Peria Perumal, and was king of Jaffna. The story is thus told by a recent writer<sup>2</sup>: "There is (also) a tradition that one of the Magi, who came to adore the Lord, was a native of Ceylon. He was king of Jaffna, and bore at home the name of Peria Perumal. This must be the Black Magus, for Perumal is a Tamil name, pretty common even to this day in South India and Ceylon. This *Roi-Mage*, they say, joined St. Thomas in India, and there won the crown of martyrdom, together with the apostle at Maylapore. They were buried in the same grave." This writer evidently takes the story from Maffée, who in turn had it from João de Barros, and Barros professed to have received it from the lips of a Syrian Christian. Barros was thus the first to give it a local habitation and a name. He says (Dec. iii, Bk. vii, Ch. ix) that one of the Syrian Christians<sup>3</sup> of Malabar, who came to Portugal, "related to

2. Courtenay, *Histoire du Christianisme à Ceylan*, p. 60.

3. "Documents in the Vatican Library show that in 1490 the Christians of India sent three men, Joseph and two others, to the Patriarch of the East to beg for bishops. . . . Joseph sailed for Lisbon in 1502 with the Portuguese Admiral Cabral. From Lisbon he made his way to Rome, where he had audience of Alexander VI. This Syrian Christian aroused much interest in Rome, and from his talk was published in 1506 an anonymous pamphlet called *Navigatio Novi Orbis*, or *The Travels of Joseph the Indian*, giving his description of the Thomas Christians." *Dublin Review* 1906, pp. 110-11. See Assemani. *Cod. Lit. xlii*, p. 229; *Pæsi Novamente Retrovati*, cxlii. (*J.R.A.S.C.B.* 59, p. 326); Hough, *Christy, in India*, i, p. 155.

us that in the house of Coulam, which was built by another disciple of the apostle St. Thomas, stood a sepulchre of the Sybil which they call Indica, and that church was an oratory of hers. And that through her warning, announcing the birth of Christ Jesus, a king of the island of Ceilam, called Pirimal, went in a ship to the coast of Mascate to join two other kings, who were going to adore the Lord at Bethlehem, and that he was the third." How this story was received is hard to judge. It does not seem to have gained credit, for many writers ignore it altogether. One, however, Maffée, in his *Historia Indica* refers to it very cautiously. Speaking of the Magi, he says in a parenthetical phrase, that "Pirimal, king of Ceylon, is reckoned to be of that number."<sup>4</sup> In the hands of later writers the story received its full development.

It is needless to say that the story runs counter to all we know, little enough though it is, about the Magi from the early Fathers. At any rate the Syrian's story, if his it was, is improbable to a degree, to put it at the lowest. The Magi, in the first place, were not kings, though they are popularly called the "Three Kings"<sup>5</sup>; and a king of Jaffna, I fancy, would have a long way and a hard time to perform the astounding feat of a journey to Bethlehem in the brave days of old. It is not, however, the antecedent improbability of the tale, which alone would be fatal to the Black Magus, that makes us rule the story out of court. Unfortunately for his legend, Barros himself gives another version of the self same story in an earlier decade; nor is that earlier version the only one of its kind. "Barros does not seem to have realised", writes Mr. Ferguson, "that this story was a strangely garbled version of the one he had related in I. ix, iii, of the king of Malabar, Saramá Pereimal, who was converted to Muslim, abandoned his kingdom, and went as a pilgrim to Mecca." This earlier version of the story and others of the same ilk are refuted at learned length by the Jesuit historian of Ceylon<sup>6</sup>. This Saramá Pereimal, Ceram Peroumal, Shoe Ram, or Shermanoo Permaloo, Rajah of Malabar, was a personage

4. "Sunt qui cum tribus Magis, qui ad Christi Liberatoris incunabula, cum muneribus adoranda, Sybillae Indicae (ut ferunt) monitu, stella duce tetenderant (quo in numero Pirimal Ceilani Rex ponitur) Thomam in Oriente congressum....dicant." Maffée, *His. Ind.* L.ii, p. 55.

5. This popular view is due to misapplication of Psalm LXXI, 10, to the Magi: 'The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts.' Hence later pictorial art loved to represent the Magi with sceptres in their hands and crowns on their heads. The Magi are generally reckoned at three, but it is only a conjecture.

6. *Conquista de Ceilao*, pp. 132-4.

of some importance. The Mohammedans claim him as a convert, and he is said to have been a protector of the Christians, and to have given them charters of liberty, engraven on copper plates.<sup>7</sup> Some copper plates were indeed handed to a Portuguese Governor by a dying Malabar bishop, in 1549. The plates were lost, but were afterwards found by Colonel Macaulay, British Resident in Travancore. Photographs of these plates are published in the *Journal of the Asiatic Society* (vii, 1843, pp. 343-4) and are generally supposed to belong to the eighth century<sup>8</sup>. This legend that turned Perumal into a Magus owes its origin to the garbled version of a conflicting story, and is entitled to undisturbed oblivion.

### Footprint on Adam's Peak.

The second legend is no whit better than the first, though it has this redeeming feature that it is based on words attributed to an early Christian writer, misapplied to Ceylon; it is built on a Buddhist legend *tirée par les cheveux*. According to this story the footprint on Adam's Peak was the work of the Eunuch of the Queen of Candace baptised by the Deacon Philip (Acts viii. 25-40). It was Maffée who first gave it utterance, but he gave it only as conjecture, to which he was misled probably in this way<sup>9</sup>. It was reported from Ceylon that on Adam's Peak were venerated the footprints of a "great Saint" who had come to the island from abroad "to preach the true God." The well-known Buddhist belief (*Mahāvansa* I, 77) expressed in this language, was naturally enough misunderstood in a Christian sense; and Maffée remembered that some writers, among them Dorotheus of Tyre, say that this eunuch preached the gospel in Arabia Felix, Erythra and Taprobane. Now Taprobane was believed to be Ceylon; so putting two and two together, Maffée wrote in connection with the footprint of Adam's Peak: "It does not seem unlikely that in this footprint, of which I have spoken, is venerated, as some say, the Ethiopian Eunuch of the Queen of Candace, though the name of this old time stranger had long since been forgotten. Some writers, especially Dorotheus, Bishop of Tyre, who flourished in the reign of Constantine the Great and was reputed for learning and holiness, say that he preached the gospel of Christ in Arabia Felix, through-

7. Hough, *Christy. in India*, i. pp. 1024; Fortescue, *Lesser Eastern churches*, pp. 362-3; Queiroz, o.c. p. 132; Fra Paolino, *Viaggio alle Indie Orientali*, pp. 103-6.

8. Fortescue, *l.c.*

9. Mine is just as much a conjecture as Maffée's.

out Erythra and in Taprobane."<sup>10</sup> Thus the story was only proposed as a probability on the strength of a statement, believed to be of Dorotheus, who is said to have been a bishop of the fourth century; but *fama crescit eundo*, and Diego de Couto "having read what Dorotheus Bishop of Tyre says, and it is related by Maffée in the third book of his history of India," makes that "learned man" say "that in this footprint is venerated the memory of the eunuch of the Queen of Candace, who, he says, went about preaching the gospel throughout the whole of the Red Sea, Arabia Felix, and Taprobane."<sup>11</sup> Queiroz likewise ascribes the story to Dorotheus and blames him for the "fable" (*Conquista*, p.30). But the mistake was not his; Dorotheus did not say that the eunuch's footprint is venerated on Adam's Peak, that was the conjecture of Maffée, and a bad one at that; what Dorotheus is alleged to have said is that the eunuch preached the gospel in Taprobane. This statement, ascribed to Dorotheus, cannot be traced<sup>12</sup> nor will it be of any use, if it can be found, for the writings circulated under his name are not genuine, but Byzantine fabrications of the eighth century.<sup>13</sup> The Byzantine cleric seems to have "lifted" it boldly from another writer, Sophronius (A.D. 560-638), who wrote: "The eunuch of the Queen of Candace preached the gospel of the Lord in Arabia Felix and in Taprobane, an island in the Red Sea. They also say that he suffered martyrdom there and received honourable burial."<sup>14</sup>

The eunuch's connection with Adam's Peak is a bad guess, of which the less said the better; but did he come to Taprobane? Sophronius first said that he did, and is therefore the fountain head of the legend. All other writers past and present<sup>15</sup> depend on him directly or indirectly for the story, which rests on the authority of a solitary writer of the seventh century. All earlier writers who speak of this eunuch,<sup>16</sup> say that he preached in Ethiopia, whatever that Ethiopia may mean. Cave, in his *Life of Philip*

10. "Haud absimile vero videtur quod aiunt quidam, in eo, quod dixi, vestigio, quanquam extincta iam nominis antiqui & peregrini memoria, coli Eunuchum Candaces Aethiopum Reginae, quem alii scriptores, tum vero Dorotheus Tyri Episcopus, (qui, Constantino Magno imperante, & sanctitatis & doctrinae laude praecelluit) in Arabia Felice, totaque Erythra, & in Taprobana Christi Evangelium promulgasse testatur." Maffée. H. I.L. iii, p. 78.

11. *Journal*, cit. p. 116.

12. Some of his writings are given by *Migne, Patrol. Graeca*, Vol. 92.

13. *Catholic Encyclopedia* sub voce 'Tyre.'

14. "Eunuchus Candaces Aethiopum Reginae in Arabia cognomento felici, et in Taprobana insula maris Rubri praedicavit Evangelium Domini. Aiunt autem eum et ibidem martyrium pertulisse, et honorifice fuisse sepultum." *Patrol. Graec.* XXIII, 721.

15. Maffée, Couto, Baldeus, du Jarric, Cave, Hough, Courtenay &c.

16. e.g. St. Irenaeus, St. Jerome, *noolaham.org | aavanaham.org*

the Deacon,<sup>17</sup> says that the legend of Sophronius is confirmed by the "current traditions of the country." It is not clear what country is thus meant, and the statement is too vague to have any value.

It may well be doubted, moreover, whether this Taprobane is Ceylon. Ceylon was indeed called Taprobane, but who would dare to maintain that Taprobane always means Ceylon? That name has been used far too vaguely for us to be at all sure about it. Often it was Ceylon that was so meant; sometimes the descriptions given apply better to Sumatra; at other times no known island corresponds to the description. When the bare name is given, it may stand for anything at all for aught we know. The "Taprobane, island of the Red Sea," may well be such; such certainly is Taprobane of that arrant knight, Sir John Mandeville. He was a plagiarist and wrote *Voyage and Travaile*—"the most unblushing volumes of lies ever offered to the world" (Tennent, ii, 6). In this work Mandeville says: "Toward the Est partye of Prestre Johnes Lond<sup>18</sup>, is an yle gode and gret, that men clepen Taprobane, that is full noble and full fructuous: and the Kyng thereof is fulle ryche, and is undre the obeysance of Prestre John. And alle the weys there thei make hire Kyng be Eleceyuoun. In that Ile ben 2 Someres and 2 Wyntres; and men harvesten the corn twyes a Zeer. And in alle the Cesouns of the Zeer ben the Gardynes florisht. There dwellen gode folk and resonable, and manye Cristene men amonges hem, that ben so riche, that thei wyte not what to done with their Godes. Of olde tyme, whan man passed from the Lond of Prestre John unto that yle, men maden ordynance for to pass by Schippe, 23 dayes or more; but now men passen by Schippe in 7 dayes. And men may see the botme of the See in many places; for it is not fulle depe."<sup>19</sup> This Taprobane may be anything or nothing, probably the latter, as fabulous as Prestre John. At all events it need not surprise us that Taprobane was used so vaguely for islands real and imaginary. Even Lanka was not used exclusively for Ceylon. The island, Lanka, through which the first meridian of the Indian astronomers passed, was not Ceylon, as Tennent hastily concluded (i, 6), but an island as imaginary as the meridian. For purposes of calculation the Indian astronomers imagined an island to lie

17. Quoted by Hough, I, p. 42.

18. Prestre John is the name of a legendary eastern priest and king. It was believed that a vast Christian Kingdom existed in the heart of Asia, and the legend furnished a wealth of material for poets, writers, and explorers. See Fortescue, *op. cit.* pp. 105-6, 300.

19. Quoted by Cordiner, *Descrip. of Ceylon*, i pp. 3-4. Mandeville speaks of Ceylon in ch. 18. "Silha" It is mostly taken from Friar Oderic.

on the equator at the same longitude as Ujjain, and named it Lanka."<sup>20</sup>

### The Apostle St. Thomas.

But to come back to Couto. He was not satisfied, any more than we, with the story of the eunuch, for he writes: "We cannot discover whence that learned man (i.e. Dorotheus) could have inferred this, since it is not said in any writing that this eunuch left Abyssinia, of which he was a native. And we made diligent inquiry throughout India, and spoke with many ancient and learned Moors, heathen, and even Jews, and in no part of it is there any knowledge or tradition of this eunuch."<sup>21</sup> So far Couto is right enough, but to our consternation he proceeds to opine that the footprints—since there they were, and Couto could not let it alone but must needs find a Christian Saint to explain the phenomenon—must have been imprinted by the apostle St. Thomas. His reason is simple and is just this, "that at that time there went out to India no one, who could do such miracles, but this holy apostle."

Thus was born another legend, which João Ribeiro gives in this wise: "The one whom the Chingalas reverence above all and whom they call Bodu . . . was, they say, a great *Deo* who spent a very holy life on the island, and they count their years, which they call *Auruda*, beginning from the new moon in March, from the date of his stay. By calculation we find that this occurred forty years from the coming of the Redeemer, and according to many conjectures they refer to the apostle St. Thomas, who, all assert, lived in this island and passed thence to the coast of Chormandel, where is still preserved a good deal of the Christianity which he established; and this is confirmed by their statement that Bodu was not a native and that he did not die in the island, but departed to the opposite coast" (Ribeiro's *Ceillão*, p. 138). It must be owned to Ribeiro's credit that he did not give the matter as certain, for he adds: "God knows what the truth of this story may be; I can only state what their tradition is." But Couto and Ribeiro were neither the first nor the only ones to suggest a possible visit of St. Thomas to Ceylon. That is a classic conjecture,<sup>22</sup> no whit more true for being often repeated. But Ribeiro certainly overstates the matter when he says that all assert that St. Thomas lived in the island. His connection with Adam's Peak rests on very tall conjectures like Couto's "reason"

20. *Indian Chronology, Tithis, Nakshatras, etc.* by Dewan Bahadur Swamikannu Pillai, p. 60; Fra Paolino, *Viaggio*, p. 372.

21. *Journal* 160, p. 116.

22. See Medlycott, *India and the Apostle St. Thomas*, pp. 92, 97; Yule, *Cathay and the way thither*, ii, p. 378; Courtenay, *op. cit.* p. 60; Mor. Zaleski, *Les Martyrs de l'Inde*, p. 3.

and Ribeiro's "calculation". It is hardly necessary to say that St. Thomas' visit to Ceylon is of the same kind as the visit of the eunuch; and we must be content to forego the honour of these legendary visits.

### Christians in Ceylon in 6th Century.

These writers do not mention any inhabitant of Ceylon converted by these Christian visitors, which is a poor compliment to such apostolic men. If they had at least said that there were Christians in Ceylon once upon a time, they would have said something which, unlike their legends, was quite true; for Cosmas Indicopleustes has left on record the existence of a Christian church in Ceylon in the sixth century, and there is every reason to think that he states a fact. But the *Christian Topography*, the quaint book of that much travelled monk, was then unknown. The manuscript existed in the Vatican Library, but it was long afterwards that historians became aware of its existence. In this work, now published in the original Greek by a Benedictine, and translated into several languages,<sup>23</sup> Cosmas says: "Even in Taprobane, an island in further India, where the Indian sea is, there is a church of Christians with clergy and a body of believers." (Bk. iii.) This Taprobane is undoubtedly Ceylon, for Cosmas says, "it is called Seilediba by the Indians, but by the Greeks Taprobane." Referring to this Christian church, he says again in the eleventh book, in which he describes Ceylon: "The island has also a church of Persian Christians, who have settled there; and a Presbyter who is appointed from Persia, and a Deacon and a complete ecclesiastical ritual. But the natives and their kings are heathen."

Cosmas is the only writer who speaks of this Christian community, and his statement has been unreservedly accepted by all historians. A little before Cosmas, however, we find a passing allusion to these Christians, for a Persian biographer, Zâdoë, contemporary of Mar Yonân, is described as "*prêtre et solitaire, chef du monastère de Saint-Thomas dans le pays de l'Inde, dont le siège est fixé sous le pays des Qatraye, a Ceylan, l'île noire.*"<sup>24</sup> But all that we know of these Christians we know from Cosmas. According to him both the pastors and the flock are Persians resident in

23. Migne, *Patrologia Graeca*, Vol. 88. English translation by J. W. Mc Crindle, *The Christian Topography*. Hakluyt Society.

24. Labourt, *Le Christianisme dans l'Empire Persé*, p. 306. The French text which is a translation, (probably literal) is obscure. Perhaps this Zâdoë was once the "Presbyter" stationed in Ceylon, and the Persian settlers were Qatrayi (from the Persian Gulf).

Ceylon. They were probably Nestorians, for the Persian church became Nestorian towards the end of the fifth century. We know from extant inscriptions that the Persian Christians carried their religion with them wherever they went. In fact they were the first to carry the name of Christ to India and China. It is well known also that the Persians had commercial intercourse with Ceylon in the sixth century. One would, however, search the Sinhalese chronicles in vain for even a passing allusion to these foreigners, for our chronicles are generally very reticent on such subjects. There is, however, a passage in the *Mahāvamsa*<sup>25</sup> which states that Pandukābhaya "laid out near the West gate of Anurādhapura" among other things "a ground set apart for the Yonas," *Yonasabhāgavatthu*. This passage is an anachronism (*Ceylon Antiquary, Notes and Queries*, i, p. viii) and may well be a reference to the Christian strangers.. A priest with a Deacon implies a number of worshippers; and Persian traders resident in Ceylon would in all probability live together in a centre of trade; and such Anurādhapura was at the time. It would therefore be most natural to find a foreign quarter in the town.

What became of this Christian church, whether it inculcated any natives of Ceylon, and how long it lasted, we have no means of knowing. We know that the Nestorian missions in the East were destroyed after the thirteenth century. Friar Oderic and Marignolli, who visited Ceylon in the fourteenth century, do not speak of any Christians in Ceylon. Probably there were none to speak of. Cordiner in his *Description of Ceylon* (i, p. 154) ventured to say: "The Christian religion was first planted in Ceylon by Nestorian missionaries from Persia. But of the churches established by them scarcely any vestiges now remain, or, if they do, they make a part of those buildings afterwards erected by the Portuguese." Cordiner here enlarges upon the data of Cosmas, who spoke only of a Christian church, of *Persians*, with a priest and a deacon, leaving no room for the assertion that the "faith was planted in Ceylon by Nestorian Missionaries." Such speculations are a dangerous pastime, for subsequent writers turn them into actual realities. In this instance Hough laid hold of Cordiner's conjecture, and wrote: "Of the Christian churches, which they (the Nestorians

25. *Mahāvamsa*, 88-90. Geiger's edition (Pali Text Society, 1908) pp. 85-6. Cf. also p. liv. English trans. p. 74. See an interesting note on this passage by Ayrton in the '*Notes and Queries*', i, viii-x.

from Persia) erected in the island, scarcely any vestige remained at the time of the Dutch conquest. When the Portuguese had subdued the maritime provinces, they almost obliterated the monuments of the natives' religion; and no doubt the Nestorian church shared the fate of the temples of Buddhu, which they pulled down, and with the materials erected churches of their own religion on all parts of the coast."<sup>26</sup> These are wild statements. All that we can safely state is that there were no Christians, no Christian legends, in Ceylon, when Lourenco de Almeida landed at Galle in 1505.<sup>27</sup>

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26. Hough, *Christianity in India*. This work is a bitter polemic rather than a history.

27. This is the common conclusion of two such dissimilar writers as Tennent and Courtenay, each of whom produced a work on "Christianity in Ceylon." Tennent, who was a Protestant and a former Colonial Secretary of Ceylon, is a biased historian. Courtenay, a Catholic, has gathered a wealth of information from various sources, without much discrimination, and does not indicate his sources.



## SINHALESE AND THE ARYAN LANGUAGES.

A Rejoinder to Mr. M. H. Kantawala, c.c.s.

By GATE MUDALIYAR W. F. GUNAWARDHANA.

IN a lecture which I had the honour of delivering before the Ceylon Branch of the Royal Asiatic Society, some time ago, I made the following observation about the Sinhalese as appearing from their language :—

“In the basic principles of their grammar, the Sinhalese are Dravidian; in grammatical flexion and vocabulary, which form the superstructure of the language, they are Aryan.”

Here the direct object of thought is not the language itself, but the Sinhalese as affected by the racial aspect of the language. Mr. M. H. Kantawala of the Ceylon Civil Service, calling special attention to the philological proposition involved, has, in Vol. VII. Part II, of the *Ceylon Antiquary*, brought it out as follows :—

“Bereft of the Aryan superstructure, the Sinhalese language is purely and entirely Dravidian.”

Thereby he puts the idea involved in the proposition in the clearest light. And against the idea he is up in arms. He contends that the Sinhalese language belongs not to the Dravidian, but purely to the Aryan stock, with slight touches of Dravidian tinge ; and, in support of his contention, he has written a series of articles to this Magazine, and also contributed one letter to the press. The literature he has presented us on the subject is rather copious and various, and forms an interesting study in linguistic philosophy. But he is so profuse that it is often difficult to follow the trend of his learned discourse and its bearing on the main issue ; and it is with a certain amount of labour that I have been able to extricate some of the main grounds of his contention, which it seems worth exhibiting in a connected view before submitting them to examination. The main grounds in their substance seem to be as follows :—

1. The modern Sinhalese alphabet, derived from Pali as it is, is purely Aryan.

2. Even the script shows well marked consanguinity to the Déva Nágari.

3. The paucity of consonants reflects itself in the harsh queerness of Dravidian pronunciation and contrasts favourably with the melodious Aryan accent of Sinhalese.

4. Gujerati in its stage of evolution is nearest to Prakrit; and so almost is Sinhalese, having preserved in their nascent forms those Prakrit features which are still the backbone of the Bombay tongue.

5. Sinhalese grammar is out and out Aryan; in fact the fundamental principles of any of the branches of the latter can, *mutatis mutandis*, be applied with impunity to the former.

6. The very syntax in Sinhalese is strikingly Indian.

7. The formation of compounds is ditto.

8. The casual declension of nouns is ditto.

9. The casual declension of pronouns is ditto.

10. The pronominal concord is ditto.

11. The verbal inflexions are ditto.

12. The formation of causative from a simple verb by the addition of a medial  $\ominus$  is ditto.

13. The use of a perfect participle to denote continuity of action is ditto.

14. The case relationship between the prepositions and the nouns they govern is ditto.

15. Sinhalese possesses many idioms—true index of family kinship—in common with Indian languages. (Twenty examples under eight leading principles are given.)

The above are from the Number of the *Ceylon Antiquary* already referred to. The continuation of the argument in the next Number (Vol. VII, Part III) is a highly instructive dissertation on the mutual relationship of Sanskrit and the Prakrits and the growth and distribution of the latter. Many of the passages are of real value and will be quoted later. While this continuation was yet to be published, I had addressed a communication to the press, in general refutation of all the grounds of objection so far advanced. It appeared on October 17, 1921, in the *Times of Ceylon*, and in some other local papers on October 18. The communication will not be reproduced here, as this reply is to be *de novo*, and is intended to cover the whole ground. Its substance, however, will be drawn upon. Mr. Kantawala made a reply (*Times of*

*Ceylon*, October 20, 1921), in which he adduced further arguments in defence of his position. They will now be shown numbered in continuation of the former series.

16. Sanskrit is only a literary language which was never spoken, and could not have been the parent of any vernacular.

17. Sir George Grierson has laid down an axiom that wherever the Aryans proceeded in their migrations, the aboriginal language came to be abandoned and the Aryan dialects got a mastery over the native tongues.

18. History does not prove that the Sinhalese are a nation of Dravidian origin.

19. Professor Max Müller lays down the axiom that languages, though mixed in their vocabulary, can never be mixed in their grammar, which axiom is fatal to the theory of the Sinhalese grammar being Aryan on one side and Dravidian on another.

20. And on the top of all comes an opinion of Lord Mondobo, the amiable Scotch philosopher and Judge, as follows :—

“When we find that two languages practise these great arts of language—derivation, composition and flexion—in the same way, we may conclude that they are both dialects of the same language.”

To this I published a rejoinder (*Times of Ceylon*, October 28, 1921), and that brought the discussion in the press to an abrupt close. It was thought that Mr. Kantawala had taken stock of his position, and retired. But it now appears that his retirement was only a retreat for purpose of refitment; and he now returns to the charge quite-fit and brave, with a further continuation in the *Ceylon Antiquary*, (Vol. VII, Part IV). The arguments in this final effort are very learned, so much so that they sometimes make the better informed reader gape in amazement. I shall give one or two instances compelling this wonder, later on. The whole contribution has reference to the Morphology of the Sinhalese language, in which it is sought to show that the language agrees not with the Dravidian, but with the Aryan tongues. The evidence led is derived from the forms of words and their inflexion. I shall mark the whole of this contribution as argument No. 21.

On the strength of this array of learned arguments, supported by no less impressive a display of imposing philosophy, the whole presenting the appearance of a train of artillery with an endless armament in support, Mr. Kantawala claims to have carried every-

thing before him and to have gained the objective of his operations, as is reflected in the following words which furnish the grand climax to the brilliance of his performance :—

“ From whatever point one looks at it, then, one is convinced more and more that Sinhalese is Aryan, wholly Aryan, and nothing but Aryan, in its structure.”

Notice the “ then ” in this beautiful flourish which in such a place ordinarily introduces a conclusion to which the reader’s assent is assumed as a matter of course. We are yet to see how far the assumption is justified.

Such is Mr. Kantawala’s case. On the other side of the argument, he, whether wittingly or unwittingly, has made the following admissions :—

a. Sinhalese has, however, discarded the gender of irrational nouns ; verbs or adjectives are consequently indeclinable.

b. Sanskrit is, at best, their(*i.e.* of the modern Aryan languages) first cousin, claiming origin from the same common source from which they and Prakrit arose.

c. Community of idioms is the best evidence of the kinship of language.

These are important admissions, the last two in a very marked degree, as will be seen later on.

Now for my reply. I am not sure if, at the beginning of his offensive, Mr. Kantawala expected me to put in an appearance at all ; his tone of intoxication seemed to preclude such an idea as preposterous. To him, apparently, it was to be at the time a one-sided affair altogether—a case of *veni, vidi, vici*—where he had simply to come prancing on his war-horse and be saluted as the master of the situation. But when he did come in full flush of glory, we can just conceive the shock to his imagination and to his feelings of glowing expectation, when he found himself promptly unhorsed and reduced to the necessity of fighting on foot, for dear life. On this unpleasant surprise, he said naively that it almost amounted to a challenge. Almost ! Of course ; for to admit the possibility of a full challenge would be to mar the effect of the beautiful picture he had presented of himself on his steed and would fain yet present.

Later on, however, when his thoughts had got accustomed to the real situation, he complains of the enemy’s persistence in keeping him out, this showing on his part more chastened spirit.

But habit is habit and is ever strong, and in fancy, at least, he still rides the high horse when he taunts his disobliging enemy thus :—  
 “ I wish he had confined himself to Sinhalese and not brought the other Aryan vernaculars into the vortex of his imaginative flights.”  
 Quite right ! The enemy, a Sinhalese man, has no business to speak on Indian vernaculars to him, who, by natural presumption, knows better. But the rule gets inverted when the case has reference to the enemy’s mother-tongue. There the man with the birth-right, the Sinhalese man, is to listen, and he, Mr. Kantawala, is to enlighten him on the principles of Sinhalese philology!

Well, I do not know what to call this ; but I must confess that I rather like it ; a little “ brass ” in a man has always appealed to my imagination. To his credit, though, it must be said that Mr. Kantawala has sustained his charge bravely under the most trying circumstances of disappointment and annoyance resulting from the obstinacy of an unaccommodating adversary. How he would welcome a reply I do not know. But I have been challenged on my own ground ; and my perversity, no less than the interests of science, makes it unavoidable that I should review the situation and show how it stands after my friend’s valiant effort. This I now propose to do.

My review will be in two parts. In part 1 I propose to show that Mr. Kantawala’s effort with his guns would compare favourably with a firing of Chinese crackers before an enemy’s fortress. In part 2 I propose to disclose the nature of my own defences. I now proceed to part 1 and take his arguments in the order shown.

### *Part I.*

*Arguments 1—4.* On reference to these arguments as already set out elsewhere, it will be seen that arguments 1, 2 and 3, are concerned with phonetics, and 4 with the character of the Sinhalese vocabulary. Mr. Kantawala contends that they are all Aryan.

*Comment.* If they are all Aryan, that is only repeating what I have said—that Sinhalese in its vocabulary and grammatical flexion is an Aryan language. But while I can allow them for argument’s sake, I must say, in strictness, that the Sinhalese script is immediately from the Tamils, to any reasonable mind, though remotely from the same source as the Déva Nāgarī whether Aryan or Dravidian.

*Argument 5 (Part 1).* “ Sinhalese grammar is out and out Aryan.”

*Comment.* This is the very matter in dispute. An assertion amounts to nothing.

*Argument 5* (Part 2). Any branch of Sinhalese grammar can, *mutatis mutandis*, be applied with impunity to Aryan grammar.

*Comment.* That remains to be seen. (See above comment.)

*Argument 6.* The very syntax of Sinhalese is strikingly Indian.

*Comment.* Of course. But Indian may be as well Dravidian as Aryan. As an argument, the statement amounts to nothing.

*Arguments 7—12.* The Sinhalese accidence is essentially Indian.

*Comment.* Of course, again. The same remarks apply as above.

*Arguments 13—14.* Certain principles of Sinhalese syntax, specially noticed, are also Indian.

*Comment.* Of course; of course. I should say all principles. But that does not touch the case either way. The question is whether Sinhalese is Dravidian or Aryan.

*Argument 15.* Sinhalese idioms, twenty illustrations of which are given, bear out Aryan kinship.

*Comment.* That is the only argument so far. But its bottom is unsound. All the idioms given are Dravidian where community is patent. The argument is challenged. I need say no more here.

*Argument 16.* Sanskrit is a literary language, and as such could not have been the parent of any vernacular.

*Comment.* This has no bearing on the issue, whatever its merits.

*Argument 17.* Sir George Grierson lays down the axiom that "when an Aryan tongue comes into contact with an uncivilized aboriginal one, it is invariably the latter which goes to the wall."

*Comment.* This axiom is adduced to prove that the so-called Aryan vernaculars prevalent in various parts of India at the present day, are pure Aryan speech, having nothing in common with the speech of the aborigines, which, in their respective districts, these sent to the wall. Indeed this seems to be the idea of Sir George himself.<sup>1</sup> But that eminent writer does not claim to be inspired; he writes from observation, and I conceive that his views may be submitted to scrutiny by others whose range of vision may not

1. *Imperial Gazetteer of India*, new edition, vol. 2, p. 352.

tally with his own. It is from this sense of what seems almost a duty that I offer the following remarks.

There is no doubt that in India, at any rate, the language of the aborigines succumbed to Aryan speech wherever the latter gained a dominant influence. But to what extent did the latter replace it? To answer this question, we have first to ask "What is language?" Language is, of course, the visible or the audible expression of thought. Now, it is a fact within our own experience that before our thoughts are outwardly expressed, they are inwardly presented to our own mental view arranged in a particular order which we call concord, construction, or syntactical structure; and this is the ultimate aim of all the teaching of grammar, viz., to assist in the proper arrangement of our thoughts, first for inward presentation and then for outward expression, in the order to which we, in our various communities, are accustomed, that is to say, by the rules of syntax obtaining in the speech of our several communities, whether with or without our own cognition of their existence.

Even among the most uncivilized peoples, these rules do exist and mould their thoughts for purposes of expression; and in any community, no man can formulate a coherent sentence for himself without the aid of syntax. Thus men, unless educated in more grammars than one, think by the rules of their own grammar, and express themselves as they think, and this irrespective of the race or nationality of the words they employ. Whether the words be of home origin or foreign advent makes no difference in the method of their employment; that method follows established rules present to the mind, not affected by extraneous circumstances.

From the foregoing it becomes a self-evident proposition that even if a people replaced the whole of their vocabulary by words of foreign advent, thus sweeping off the whole of the superficial element of the language, and if every one of the former words had ceased to be heard, it would not follow that the language now silent had ceased to be, any more than a tree whose branches with all the foliage have been replaced by foreign grafts, or a clock whose dial and hands have given way to new ones, has passed away. For language, as already shown, has two aspects, one *inorganic*, mental, and spontaneous in operation, the other *organic*, physical, and directed by conscious effort. The inorganic aspect rules, the organic aspect obeys; and this remains true even if the material used by the organic aspect is changed or

entirely replaced, the use of the new material being still directed by the same agency. A good case in point is quoted by Max Müller, whose evidence, as coming from an authority of the opposite camp, is most important for my purpose. He says :—

“ Hervas was told by missionaries that, in the middle of the eighteenth century, the Araucans used hardly a single word which was not Spanish, though they preserved both the grammar and the syntax of their native speech.”

This then clinches the matter by evidence of actual fact: the whole vocabulary of a language may be gradually ousted by foreign encroachments, but the structure of the language may remain untouched and be still the foundation of the speech of the community. It is in losing sight of this fact that Sir George Grierson has erred when he formulated the theory that, as generations pass the “pigeon” arising from the impact of Aryan with an aboriginal language more and more approximates to the new model, and in process of time the old aboriginal language is forgotten and dies a natural death. I have shown that it need not die at all, but may be quite alive and in full function unseen; and in regard to approximation to the foreign model, it need scarcely be pointed out that pigeon English in China still remains pigeon English after these many generations, and will so continue to the end of time, unless all the sea-ports, in fact all the coast line of the Celestial Empire be given the benefit of a sound English education on scientific principles.

Nevertheless, the axiom of Sir George Grierson is not entirely misconceived; it only exceeds, and that by far, the actual bounds of truth. The principle it enunciates would be perfectly sound if confined to the vocabulary. His axiom, therefore, will not sustain the contention that the so-called Aryan vernaculars of India, which, by admission, replaced aboriginal tongues, are Aryan in all respects; it still remains that they may be Dravidian in fundamentals, supposing the aborigines were Dravidians, in spite of the fact that the vocabulary may be entirely Aryan. If the fundamentals themselves have been affected by later Aryan culture, that is quite another matter.

*Argument 18. History does not prove that the Sinhalese are a nation of Dravidian origin.*

*Comment.* History does prove that Vijaya Sinha who, with seven hundred followers, founded the Sinhalese nation, came from Sinha-Pura (City of the Sinhas), the capital of a new principality

in the kingdom of Kalinga, not far removed from the frontiers of South-Western Bengal. From the geographical situation given, it is reasonable to identify the principality with Sing Bham (Land of the Sinhas) in Chutia Nāgpur which, even at the present day, is a Dravidian cradle. Vijaya and his seven hundred married from Pandya in South India, another Dravidian country, from which the brides came with a large following. These two contingents, the one from the North, the other from the South, were thus both from Dravidian lands, and history shows nothing inharmonious with the presumption that they were both Dravidian; and these two contingents were the dominant components in the nascent Sinhalese race. As a subordinate element was the native population, the Yakshas and the Nāgas, who, being aborigines, come under the general appellation of Dravidians. Thus, as far as history goes to show, all the component parts of the Sinhalese nation were Dravidian. The Aryan claim on behalf of the Sinhalese is an idea of recent date, originating from the lectures of Max Müller, based on imagination, and aided by the fact that the vocabulary of the Sinhalese language is to a very considerable extent Aryan. Vocabulary, like the dial in the case of the clock, is the surface view of a language; and, in the case in hand, its Aryan complexion led to the conviction that the language in all respects is Aryan. From this to the conclusion with regard to race is but one step in a superficial process of reasoning.

*Argument 19.* Now we come to the momentous pronouncement of Max Müller. That eminent scholar says: "Languages, however, though mixed in their vocabulary, can never be mixed in their grammar."

*Comment.* If this pronouncement is taken literally, and if, so taken, it is the embodiment of a scientific truth, then it is plain that I have no legs to stand on, since Sinhalese grammar cannot be Dravidian below, Aryan above. But there are two "ifs" in the case, which I shall put in the form of questions:—

- (1) Is Max Müller's axiom to be taken literally?
- (2) If so, is it sound?

To enable us to answer the first question, it is necessary that we should see what Max Müller himself intended us to understand by the term "grammar" in this connection. He was speaking in the language of rhapsodic declamation; and we know that when the spirit seizes him like that, his imagination rises, his mental vision

clears to a highly illuminated transcendental view of things, and his utterances then have often to be interpreted by rules with a character of their own. The present is pre-eminently a case in point. At first sight, no one would suspect that this clear statement of an apparent finding of science is in truth an oracle, with one meaning on the face of it, and another, the real thing intended, hidden at the core. The surface meaning is impressive, comes with brilliant effect, and commandeers our assent without our knowing it; and when light comes later to clear the situation, the prevailing impression is so strong that the effect of the light is scarcely perceived. We shall now see the situation in that light. Max Müller, in his own definition of grammar, says :—

“What may now be called grammar in English is little more than the terminations of the genitive singular and nominative plural of nouns, the degrees of comparison, and a few of the persons and tenses of the verb. Yet the single *s*, used as the exponent of the third person singular of the indicative present, is irrefragable evidence that, in a scientific classification of languages, English, though it did not retain a single word of Saxon origin, would have to be classed as Saxon, and a branch of the great Teutonic stem of the Aryan family of languages.”

About the ideas here appearing as to the extent of the genuine Saxon element in the grammar of the English language, we need not trouble ourselves. It is enough to point out that in his vivid scientific survey, the learned Professor seems to have entirely overlooked the syntax and idioms of the language, which form a very substantial part of the true grammar he had in view, and attest to the home stock of the language in far greater measure than the few labels he has specially noticed. We will not concern ourselves with his omissions; we shall only observe as material to our purpose that, according to the light thrown by the passage we have quoted, the “grammar” of Max Müller’s axiom is not the same as grammar understood by ordinary seer or layman and such as is contained in inconveniently big volumes. His is a thing of higher refinement, separated from among all the gross elements which keep it company in the same volume and go to make up with it the effective grammar of the language, without being of the same stock; and thus withdrawn and isolated, this thing of genuine kind is exhibited in guaranteed purity. This alone, he says, shows the ancient stock, and to this alone he gives the name of “grammar.” It is plain that if this is grammar, it can never be mixed, for the

simple reason that, so long as it does exist, it will be only exhibited taken apart from the rest; and for the further reason that laws of grammar, whether of the same origin or from different sources, cannot merge in one another and produce new laws. Whatever the origin of a law, the law will stand by itself, and be pure in its own kind. This is self-evident.

We are now able to answer the second question also which we have proposed to ourselves. From what has preceded, it is plain that true Anglo-Saxon elements being, in the view of Max Müller, so very few in English grammar, the bulk of that grammar as ordinarily understood consists of foreign intrusions; or in other words, English grammar in the ordinary sense is a hopeless mixture, with a minimum of Anglo-Saxon and a maximum of other elements. Thus his axiom that grammar can never be mixed is true only in a very narrow, artificial and recondite sense; in its broad, open, and natural sense, it is absolutely false and is contradicted by himself. It is a dangerous snare in the way of the unwary.

Even in his restricted sense of grammar, it may be mentioned as a matter of incidental interest that Max Müller was not correct in confining the occurrence of foreign ingredients in the English language to the dictionary only; for, though words are the concern of the dictionary, word-formation is part of grammar; and if a word shows a foreign ingredient and a Saxon element in combination, we are bound to credit with the foreign ingredient not only the dictionary where the word is recorded, but also the grammar where the formation of the word is sanctioned. The famous word "starvation," for instance, could never have been brought about unless English grammar had sanctioned a Latin suffix being tacked on to an Anglo-Saxon element. The principle is the same with all the phenomena in the English dictionary where Max Müller says the student can detect foreign ingredients. The phenomena in their physical manifestation may be in the dictionary; but their biological evolution owes itself to the influence of grammar. Such being the case, the great Professor's famous axiom that grammar can never be mixed, from whatever point of view it may be regarded, is the opposite of scientific truth. It is equalled in boldness only by the connected axiom occurring in the same rhapsody that "languages are never mixed," which, of course, is an oracle too, with a key to its inner meaning.

Thus then, Max Müller's axiom in the sense in which Mr. Kantawala has quoted it, is out of court, that sense being superficial and unauthorized. In its authorized sense, the axiom admits the bulk of English grammar to be a mixture, and thereby admits that any grammar may be mixed. Far from standing in the way of my theory, it actually supports me, if I care for any support from the enemy's resources.

One final word before I dismiss this part of the subject. It is said that Max Müller would certainly have had a most hearty laugh if he had been told that his favourite axiom was so easily found wanting. Now that the meaning of the axiom is clear, as also the sense in which it is advanced by his self-deluding devotees, one could quite understand the Professor's great amusement to see it so easily knocked over, the amusement being, of course, at the expense of the poor devotees.

*Argument 20.*—Lord Mondobo says that two languages having the same derivation, composition, and flexion, are sister dialects.

*Comment.*—This opinion is adduced to show that Sinhalese, having by admission the same derivation and flexion as Aryan vernaculars, is therefore one of themselves. But what about composition which is also a necessary condition of affinity? If it means, as it seems to mean, the building up of the sentence, then that is syntax, and I think it is obvious to any one of cultivated intelligence, even without the opinion of Lord Mondobo, that two languages agreeing in the parentage of their vocabulary, in the way their words are handled, and in the construction of the sentence, must necessarily be of the same stock. But where only two of the conditions are present, as in the case in hand, there is no justification for quoting the noble lord in support of a transparent fallacy. If it be contended that by composition Lord Mondobo meant the formation of compound words, then I say that that is included in flexion, and as syntax which, in comparison, is of the highest importance, is left out, the noble lord's opinion, based, as it would then be, on defective premises, would be worth nothing.

*Argument 21.*—Finally we come to the culminating evidence supposed to be supplied by the morphology of the Sinhalese language. This evidence, it is claimed, will establish that Sinhalese words in their physical constitution are analogous to words in the Aryan vernaculars, while, flexionally, Sinhalese is one stage ahead of Tamil in morphological development.

*Comment.*—This second part of the claim may be worth anything or nothing; I am not concerned with it either way. But with regard to the first, I have to point out that that is exactly part of my position. I thank Mr. Kantawala for all the trouble he has taken to argue the case laboriously and illustrate it so profusely, and I have pleasure in giving him whatever benefit he expected from his labour. That benefit, he says, will be the negative evidence it supplies in support of his statements. I freely grant it to the extent he has earned, *viz.*, to the extent of having proved that the Sinhalese vocabulary and accidence, being Aryan, are not Dravidian at all. This is an immediate inference which could have been drawn from that part of my position, which, to that extent, was identical, and why he went into proof is a matter which he must try to understand for himself and, if possible, explain to himself.

Thus in brief is a presentation and review of Mr. Kantawala's case. I hope I have done more justice in giving a fair view of his case than he has done in presenting mine in his last article in the *Ceylon Antiquary* (Vol. VII, Part IV). He, for instance, in reporting what I said with reference to Max Müller's famous axiom already discussed, says :—

"I quoted an axiom of Max Müller, *viz.*, that languages though mixed in their dictionary could never be mixed in their grammar. Mudaliyar Gunawardhana admitted that this axiom, if true, would tell against his theory : so he weighed it in the balance and found it failed. He illustrated by shewing that the English genitive by 'of' was borrowed from the Romance languages, and that therefore English, which had an Anglo-Saxon structure, had a mixed grammar. Need it be pointed out that Romance languages are also Latin languages? Max Müller would have certainly had a most hearty laugh, had he been told that his favourite axiom was so easily found wanting!"

I have already shown at whose expense Max Müller would have found it safe to have a most hearty laugh, if indeed under the circumstances of the case he could afford to be hearty in merriment at all : devotion, even though embarrassing in faith unbounded, has to be treated with respect. Here it is enough if I analyse the rest of the above passage and show the curious manner my friend has gone to work. He says :—

(a) "He (Mudaliyar Gunawardhana) illustrated by shewing that the English genitive by 'of' was borrowed from the Romance Languages, and that therefore English, which had an Anglo-Saxon structure, had a mixed grammar."

*Comment.*—This is true as far as it goes; but then it is only part of a truth, the greater part being omitted. Is Mr. Kantawala aware that *suppressio veri* may often end, as in this case, in *suggestio falsi* though I am sure he did not mean it? Now compare the above report with what I did say (misprints being corrected):—

"Next, support is sought from Max Müller. That great scholar has said that languages, though mixed in their dictionary, can never be mixed in their grammar, which tells, of course, against my theory with regard to the grammar of the Sinhalese language. But this pronouncement can be refuted straight off by a mere reference to English speech. In Anglo-Saxon, the immediate source of English, declension was synthetic and had several cases. In modern English, some cases survive with the synthesis, but the other cases have been replaced by analytical substitutes after the Romance Languages. This is mixture in the flexional part of grammar. In the syntax, we often come across idiomatic forms of expression which are far from being Anglo-Saxon. For instance, "among other things" is a good English idiom. But we recognise in it the Latin 'inter alia' both in substance and in spirit. Milton says 'The fairest of her daughters, Eve.' In Anglo-Saxon, this would be nonsense, since Eve could not be one of her own daughters. But consider the idiom Greek, and the right meaning immediately appears. I do not want to multiply examples; one would have been sufficient to meet the case. Tested then, Max Müller's axiom fails, and my statement with regard to the composite character of Sinhalese grammar is entitled to stand, unless and until it is disproved on the merits."

Now I ask, has this been reported, even for a brief summary, with anything like reasonable attention to its substance?

(b) I am made to say that the English genitive by "of" was borrowed from the Romance Languages.

*Comment.*—This again is part of a truth within the aforesaid part of a truth, even for an interpretation. For, what about the

dative by "to", and the instrumental by "with" &c., which are also analytical substitutes ?

(c) Mr. Kantawala says that the Romance Languages are also Latin languages, and makes the implication that Anglo-Saxon grammar, though it may be mixed with principles from Romance, remains good English grammar all the same.

*Comment.*—I am quite with him. But this is what Max Müller, whose opinion is his rule of faith, has to say on the subject :—

"In the English dictionary, the student of the science of language can detect, by his own tests, Celtic, Norman, Greek, and Latin ingredients, but not a single drop of foreign blood has entered into the organic system of English speech."

Of course, the emphatic statement here is mere high-falutin if understood literally, and I have elsewhere shown that by grammar, here called the organic system, he meant not the full body of principles present in the machinery of a language, but only so much (or so little) of it as can be separated and called ancient. The point, however, is not there ; what is relevant here is that in the view of Max Müller, Latin ingredients, if present in the organic system of English speech, would be foreign blood. Mr. Kantawala tacitly concedes the existence of this foreign blood in the English organic system, but does not agree with Max Müller that its presence vitiates the system. This will not do ; he cannot both worship his hero and throw him overboard at one and the same time. If he abjures Max Müller's idealism, as good enough for purposes of classification and rhetorical flourish, but unsuitable and visionary in a matter of fact view of grammar, then he must make his recantation openly and frankly and accept the inevitable truth that grammar can be mixed and is so found mixed. He has already done so by implication ; but an express declaration ought to come with better grace. Will he rise to a sense of his duty, I wonder ?

So far I have directed my attention to the enemy's offensive ; and if I have succeeded in spiking all his guns, and shown him moreover that his most powerful piece of ordnance, the great axiom of Max Müller, is a very death-trap for himself, my work with him is done. But I may not be contented with a mere negative result. The strength of my position independently has yet to be shown. This I propose to do on a future occasion.

**Mr. Kantawala in Reply.**

I am obliged to the Editor of the *Ceylon Antiquary* for letting me see the article of Mudaliyar Gunawardhana before sending it to the press ; and I am much more obliged to the learned Mudaliyar for so laboriously analysing my arguments and presenting them again to the public. It was Mathew Arnold or Swinburne (I don't remember which of the two) who, while writing about the genus "*Critic*," said : "Don't take him on trust." My advice to the readers of the above article is just the same. For the rest, some Germans still boast that they have won the Great War inasmuch as the Allies, they say, never entered on an inch of German soil. But the world at large thinks differently. And if the learned Mudaliyar is of the opinion that he has "succeeded in spiking all my guns" and in "breaking my offensive," it is the reading public in general who will decide whether it is so *de facto* or not.

I do not propose to recapitulate or touch upon all the arguments and comments offered by Mudaliyar Gunawardhana. I only wish to urge that they do not convince me. I start with no preconceived opinions or bias ; and I have an inclination to learn. The more I read the Mudaliyar's arguments the more I feel that Sinhalese is out and out Aryan. The very shallowness of his data, (though he has not yet supplied much), the very slenderness of the similarities which he singles out between Sinhalese and the Dravidian languages, are signposts pointing to the opposite direction. I do not claim to have any great proficiency in Sinhalese, and I do not pose as a philological scholar ; but I do claim a slight acquaintance with the Indian Aryan vernaculars, including Sanskrit ; and, having known them, I started a simultaneous study of Sinhalese and Tamil ; it was during the course of this study that the fact that Sinhalese was also a cousin language dawned upon me.

My position is therefore different from that of the learned Mudaliyar's. My birthrights are "generic" ; my acquisitions "specific." Comparison with me ought to be therefore more facile and is certainly more catching. To take a single instance, while speaking Sinhalese at home or abroad, I have, very often, merely to transliterate whole Indian sentences—idioms, proverbs and the rest—word for word, syntax by syntax, into Sinhalese : but *I cannot do so in Tamil*. Idioms which I never suspected would have travelled so far, grammatical constructions which I should not have even dreamt of finding some 1500 miles away, are still so patently, so obviously, so profusely, current in Sinhalese that,

whether the Mudaliyar wills it or no, I am still perforced to regard Sinhalese as an Aryan offshoot.

He says : " In strictness, the Sinhalese script is immediately from the Tamil." I recommend to the readers acquainted with Hindi to read a small book on epigraphy called *The Indian Lipi-Mālā* by Mr. Oza, Curator at Ajmere, where he brings out the comparisons nicely. I have a book belonging to the library of the late Mr. Ayrton, where on one leaf he has tried in pencil to "evolve" the Sinhalese alphabet from the primitive one used in the stone engravings (*Shilā-lekh*) during the time of Asoka. How far Tamil script has had to do with the script of these engravings, or whether the latter had evolved again from a Dravidian script (or *vice versa*) is a matter partly for the imagination of the epicurean and partly for the study of the antiquarian. But to adduce that the Sinhalese script is immediately from the Tamil is a very bold assertion—unlikely to convince and very likely to mislead.

Readers who will go through the criticism proffered by Mudaliyar Gunawardhana will no doubt see that wherever in my former articles I had said "Indian," I meant "Indo-European" or "Aryan" as contrasted with "Dravidian." The comments on arguments Nos. 6 to 14 are therefore futile.

"The Kingdom of Kalinga, not far removed from the frontiers of South-Western Bengal—Chutia Nagpur (is this 'Chhotá Nágpur,' I wonder?) is at the present day a Dravidian country." Is this argument to be taken seriously? Should no allowance be made for the lapse of some twenty centuries of Indian History? Does the Mudaliyar really and seriously suggest that the first and foremost settlers of Ceylon were Dravidians, let alone their marriages? If so, I confess I am beaten. I shall have to lay down my pen as there could possibly be no visible means of ingress for any Aryan syntax flexion or vocabulary in a wholly Dravidian race!

One word more. The learned Mudaliyar regards word-formation as a part of grammar, and the Sinhalese grammar as Dravidian. Was I not wise in dealing with the morphological aspect "rather laboriously"? If the morphological formation of Sinhalese words is on an Aryan basis, how much of Sinhalese grammar is non-Dravidian?

I shall be very happy to see the "independent strength" of the Mudaliyar's position. As I said before, I wish to learn and to be taught. But I certainly do not wish to be imposed upon by false theorisings or nebulous data; nor to be "bullied" by anything tantamounting to '*argumentum ad baculum*.'

## LIEUTENANT-COLONEL JAMES CAMPBELL OF THE "EXCURSIONS."

By J. P. LEWIS, C.M.G., C.C.S. (Retired)

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THE first Englishman to write a book concerned with sport in the Island of Ceylon was Lieutenant-Colonel James Campbell of the 45th Foot.

His book, *Excursions, Adventures, and Field Sports in Ceylon*, published in 1843, in two volumes, merits this description. It possesses the further distinction of being the first publication to give coloured engravings of specimens of the kind of paintings with which the walls of Buddhist temples are usually adorned. These are very faithfully reproduced in the original colours, and they give people who have never had an opportunity of visiting a *vihāre* a very good idea of its interior decorations.

Colonel Campbell therefore, though his book did not secure for him a place in the *Dictionary of National Biography*, deserves credit for the part that he took in helping to give English people some knowledge of the island which had recently become a British possession.

This paper embodies attempts to preserve some record of him from the oblivion that engulfs the name and memory of most people.

Unfortunately very little is known about him, and no other facts can now be ascertained than those that can be gleaned from his book, Army Lists, and other official and military publications, and the local *Government Gazette*. He may have descendants and relatives living, but their names and addresses are unknown. A "Query" asking for information which appeared in *Notes and Queries* for January, 1921, has elicited no reply.

Lieutenant-Colonel Campbell had already seen the whole of his active service in the Army before he came out to Ceylon. The following account of him is taken from the *Royal Military Calendar*, Vol. V., for 1820 :—

He purchased an Ensigny in the 45th Regiment on 2nd October, 1801, and a Lieutenancy on 12th November, 1803, and

was appointed Adjutant; Captain on 29th December, 1808; Brevet Major, 3rd March, 1814; and Lieutenant-Colonel, 21st January, 1819.

In 1806 he served with his regiment in the expedition under Major-General R. Crauford to the Cape of Good Hope, and from thence went with it to South America; and was in the attack upon Buenos Ayres, where he was taken prisoner with the grenadier company. On the evacuation of Buenos Ayres, he returned to Ireland, having been seventy-five weeks embarked with the regiment. He sailed with the army in 1808 for Portugal, and was present at the battles of Roleia, Vimiera and Talavera, and in the retreat of the army into Portugal, after which he proceeded to join the 2nd Battalion in England. Having become effective in the 1st Battalion, he returned to Portugal in 1810, and joined the army on its retreat to the lines in front of Lisbon. He was present with his regiment in the 3rd Division under Picton at the affair of Pabugal and others during Massena's retreat from Portugal; also at the battle of Fuentes D'Onor, first siege of Badajos (where he acted as engineer), and at the affair of El Boden on the 26th September, 1811; at the siege and storming of Ciudad Rodrigo; second siege and storming of Badajos (where he was appointed Brigade Major to Sir J. Kempt's brigade in the 3rd Division). He was present with the brigade at the battle of Salamanca; at the surrender of the Retiro at Madrid; and in the retreat from thence into Portugal. He marched with the same brigade under Sir T. Brisbane into Spain, and was present at the battles of Vittoria; investment of Pampehuna; battles of the Pyrenees, Nive, Nivelle, and the neighbourhood of Bayonne, affairs of Vic, Bigorre, Tarbes, etc., battles of Orthes (where he obtained the rank of Major in the Army) and Toulouse. On the breaking up of the army in 1814 upon the Garonne, he embarked with the troops for North America, and was attached as Brigade Major to Major-General Sir T. Brisbane's brigade, and served with it in the attack upon Plattsburg.

In July, 1815, he returned to France with the troops from America, and was appointed Brigade Major to a brigade in the 7th Division, and on the formation of the Army of Occupation in France, to the 1st Brigade in the 3rd Division. On the reduction of that Army in 1817, the Brigade being broken up, he joined the 45th Regiment in Ireland.

It was from Ireland, after this perpetual campaigning in which he seems to have hardly missed a battle of the Peninsular War,

that he sailed for Ceylon, where one would think that he must have been glad to find that there was now no more of it. It was on 26th February, 1819, that he embarked, with the Head Quarters of the 45th., on a ship that he describes as "a large free-trader of 700 tons' burden." He does not tell us her name, but I have discovered, by a reference to the "Shipping News" section of the *Ceylon Calendar*, that it was the *Layton*.

He begins his narrative on the 1st of March, and states that he had then been "four days at sea," and I have therefore put the date of his embarkation as 26th February.

The *Layton* arrived off Galle on 6th July, but "owing to the great force of the current," she had to go on to Trincomalee, where she arrived on the 9th. Lieutenant-Colonel Campbell, however, was determined to disembark at Galle, and he succeeded in doing this on the 8th, with his detachment and the letters. The detachment only remained a fortnight at Galle, and then went on to Colombo.

The following is the itinerary of the journey:—

July 23. Left Galle and proceeded to "Hiccode,"<sup>1</sup> 12 miles.

There Colonel Campbell met James Agnew Farrell of the Civil Service, who was then Collector of Tangalla.

„ 24. To Amblangodde,<sup>2</sup> 8 miles.

„ 25. To Bentotte,<sup>3</sup> 15 miles.

„ 26. To Caltura,<sup>4</sup> 12 miles. "Mr. A." was then Collector. This was Mr. J. Atkinson of the Civil Service, who had begun his career as Assistant of Mr. George Atkinson, the "Civil Engineer"—corresponding to Director of Public Works—and was probably his son or nephew.

„ 27. To Pantura,<sup>5</sup> 10 miles.

„ 28. To Colombo, 15 miles.

Colonel Campbell remained about eighteen months at Colombo, and apparently had an enjoyable time there, for "there were some very agreeable families residing upon the shores of the lake, and whom I could when so inclined easily and pleasantly visit by means of a light skiff." (Vol. I., p. 67). He went back to Galle at the end of the year, succeeding Lieutenant-Colonel Donald Macdonald

1. Hikkaduwa.

2. Ambalangoda.

3. Bentota.

4. Kalutara.

5. Panadura.

of the 19th Foot as Commandant, but was soon appointed in the same capacity to the Seven Korales, with headquarters at Kurungala. Here for the next eighteen months or two years he remained, and was as active as a sportsman as he had been as a soldier. There was a great deal of fever in the District, and it seems to have been of a more virulent type than is met with now, for he writes :—

“Formerly it was thought by many to be almost certain death to pass a single night upon the splendidly wooded banks of the Maha Oya, especially about 15 miles lower down than Allow<sup>6</sup> where the old road or jungle path crosses it, so prevalent was jungle fever said to be there,” and states that “some years ago a company of infantry, upon its march to Colombo from a post in the interior, halted for the night on the bank of this river at the place to which the old road leads, but almost every one of them who slept there was immediately taken ill, and with the exception of a few who partially recovered, but had to be sent to England, the rest fell a sacrifice to the fearful effects of jungle fever.”

He tells us too that “that beautiful and much-admired station, Allow, became so sickly that it is no longer safe for any one to remain there for even a single night,” and talks of “crossing the Maha Oya and passing through that well known to be unhealthy village called Giriouli.”<sup>7</sup>

But he did not, like Lieutenant Martin Murphy of the 73rd and Lieutenant Alexander McBean of the 83rd, shortly before his arrival, or Lieutenant Charles Abell of the 83rd who had been his companion on one of his “Excursions,” succumb to the dreaded fever ; in fact the Colonel seems to have been as fortunate in escaping disease and pestilence in Ceylon as he was in escaping wounds and death in his campaigns. He enjoyed both sport and scenery, and had a capacity for the former and an eye for the latter. He describes some of the places in his district and the features of the country.

The neighbourhood of the Kospeta Oya recalls the Pyrenees. It is “a furious torrent during the wet seasons.” A good Rest-house had been built there. “This post is situated on a rising ground encompassed by lofty, wooded, mountains which often reminded me of many parts of the Pyrenees.” (Vol. II, 152). There were two stations just outside the Seven Korales that were both beautiful and healthy. “Negombo is situated on the sea-

6. Alawwa.

7. Giriulla.

coast on a most picturesque point, and is considered one of the healthiest places in the Island," with "many Dutch families" residing there "on that account, as well as because the necessaries of life are very plentiful and cheap." Madawalatenna, now known as Galegedara, is "a most strikingly situated and healthy mountain station upon the road to the Kandyan capital."

This may be true of the site of the fort at Galagedara, but the fort is now a ruin, and the village and Rest-house, at a lower elevation, can be very hot, and would hardly now-a-days be reckoned a "mountain" or even a hill, station. When I saw the site of the fort last in 1910, it was all planted up with rubber, and there was no view whatever from the summit. Even the area of the fort was all rubber trees. The fort was situated on the top of a very high hill, sloping uniformly down to the high road to the north.

Lieutenant-Colonel Campbell gives some interesting information about the culture of grapes. Jaffna, then as now, was the place where this was most successful. "In my time they could only be brought to perfection at Jaffna, where even now they make wine little inferior to the best Madeira." It seems that Mr. J. W. Bennett of the Civil Service introduced into the Island "seven sorts from Teneriffe and Mauritius." But no wine that I know of is now made at Jaffna.

In his narratives of sporting excursions he mentions the existence of mad jackals, also of that strange beast, the "Cobra Coy."<sup>8</sup>

On 5th October, 1822, he married at Colombo, "Charlotte Alicia, only daughter of the late John Howes of County Wicklow." As a supplementary honeymoon perhaps he and Mrs Campbell went on a trip to Bombay. They left Colombo on the 11th December for that port or "the Malabar Coast," by the French ship the *Zenobia*, whose Captain, J. Pick, in spite of his name he describes as a "Frenchman." The other passengers were, as our author in his cautious fashion tells us, "Mr W., Captain G., Mr F., Staff Officer at Galle, Mrs. F. with their five children."

Here the "Shipping List" again helps us but a little only. "Mr. W." was Mr. Paymaster Webb (M. Webbe ?) and "Captain G" was Captain Gregory, who were both bound for England, after Bombay. The Staff Officer of Galle, from 1821 to 1825, we learn (but not from the "Shipping List") was Lieutenant Richard

8. *Kabaragaya*.

Fisher Fellowes of the 2nd Ceylon Regiment, a relative of the Rev. Robert Fellowes, the author of the *History of Ceylon*, whose *nom-de-plume* was "Philalethes," and we are told in the D.N.B. that it was from Lieutenant Fellowes that "Philalethes" derived his information about Ceylon. It is interesting to find him here a fellow voyager of another Ceylon writer; also that, on the authority of this writer, "Mrs F." was "a very lady-like person." Lieutenant Fellowes, on leaving Galle, went to Kurunegala as Staff Officer, and died there on 9th April, 1826, probably another victim to the climate.

There seem to have been other passengers, also unrecorded in the "Shipping List." For "Mr. and Mrs. S" had been waiting for some time at Galle for a Bombay ship, and no doubt sailed, as our more up-to-date Shipping Lists would say, "by this opportunity." Who they were I do not know.

After returning from this trip, Colonel and Mrs Campbell did not remain much longer in the Island. They sailed, on 27th August, 1823, in the ship *Princess Charlotte* for Mauritius and London. Other passengers were 2nd. Lieutenant Meaden of the 1st Ceylon Regiment, the Rev. J. S. Pering, who was resigning the Chaplaincy of Kandy, to which he had been appointed only a year before in succession to the first Chaplain, the Rev. George Bisset, the brother-in-law of Sir Robert Browning, and had left the Island with that Governor; and Major Thomas Bayly of the 2nd Ceylon Regiment, who had been Commandant and Agent of Government in Three Korales while Campbell was in Seven Korales, and was an old friend of his. ("Major B., the Commandant, not only paid me every attention, but gave me much information about the surrounding country." Vol. 1, p.60.) But he was a fellow voyager of Campbell's only as far as Mauritius.

Nor did Campbell remain much longer in the army. His more active career was practically closed when he left Ceylon. He became a Major in the 50th Foot (West Kent Regiment) on 21st April, 1825, but he retired by the sale of his commission in the following year, and thenceforward his name is not to be found in the Army Lists. He was in the prime of life, and cannot have been much more than forty-three or four. He must then have set about writing his book, which was not published until 1843. There is no record of the date of his death to be found either in the *Annual Register* or *The Gentleman's Magazine*.

Nor have I been able to find out anything about his parentage, or the date or place of his birth. It seems likely, from internal evidence, that he was Irish; he quotes a well-known Irish gibe about "Mullingars" as if to the manner born. His wife too was Irish. He seems to have been, what may be described as a *rara avis* among laymen of the "Protestant" Church of Ireland, a High Churchman, for in his book he talks of "pure, apostolical Christianity, as now taught and practised in that ancient Church which was founded in Britain a few years before that of Rome;" also of "pure Christianity as inculcated by the Church of England." (Vol I. 258; Vol. II, 289.)

There is no doubt that there is a portrait of him in the volume of "Silhouettes, Chiefly of Officers of the 45th Regiment, with Members of their Families, Taken from 1818 to 1826 while Quartered in Ceylon," which was put together, but not published, by Assistant Surgeon J. Paterson of that regiment, and is now in the Library of the Royal United Services Institution at Whitehall. For the Surgeon unwittingly went one better than the Colonel in the interests of anonymity, and whereas the latter of set purpose gave us only the initials of the names of persons, the former from forgetfulness or neglect omitted to write under each portrait the name of the person it depicted—an annoying lapse which has deprived his interesting gallery of portraits of half their interest.

This loss is irretrievable, but the Colonel's suppression of names can be remedied to some extent, as has already been shown. "Lieutenant A. of the 83rd Regiment" whom he found "both an intelligent and an agreeable companion," (and whose wife was, like the wife of "Mr. F." of Galle, "a very lady-like person,") was Lieutenant Abell (Vol. II, 148); "Mr. E.," Assistant Commissary at Kurunegala, was Lieutenant John Elmslie, of the 83rd; "Captain K." was Captain W. King of the Royal Staff Corps, the founder of Fort King in Four Korales; "Captain R." may have been Captain Ritchie of the 73rd who died on the voyage home in May, 1820, probably from the effects of his campaigning in Uva; "Mr. T. of the R.E." at Kurunegala was Lieutenant F. R. Thompson; "Colonel T. commanding at Kandy," was Colonel Henry Dunbar Tolley, C.B., of the 16th Regiment. "Dr. F., a friend of mine," may have been Dr. Fermier, a "Medical Sub-Assistant." But it is impossible now to say who was "Mr. C. the corpulent and red-faced subal-

tern of the 45th," unless it was Lieutenant Cosby, but he too, no doubt in perpetual *incognito*, adorns Surgeon Paterson's little gallery. Nor can we suggest an original for "the lovely Mrs. H." who put living beetles of a green or golden hue round her ball dress, but perhaps the "Mr. H." whom the Colonel met at Galle when on his way to Bombay, was her husband. Mr. W.H. Hooper of the Civil Service, whose wife was a daughter of Mr. W.C. Gibson, formerly Master Attendant at Galle and Colombo, and now a merchant prince at Galle, was at this time Provincial Judge of Colombo, but he and his wife may have been staying with her father at Galle. Colonel Campbell refers to the Gibsons' "delightfully situated and agreeable mansion" there. (Vol. II, 324.) Other "H.'s" of the time are still to seek.

The 45th Regiment was "the Nottinghamshire Regiment" in Campbell's day. It is now the "1st Battalion of the Foresters," the title "Sherwood Foresters" having apparently thus been altered at the beginning of 1921. It also has the title "Nottingham and Derby." The appropriate green facings are conspicuous in Surgeon Paterson's pictures.



## CHIEF JUSTICE SIR A. H. GIFFARD OF CEYLON AND THE "HABEAS CORPUS ACT."

By D. P. E. HETTIARATCHI.

IN the article on Sir Ambrose Hardinge Giffard, Kt., LL.D., Chief Justice of Ceylon, 1820-1827, appearing in the *Ceylon Antiquary* (Vol. VIII, Part I), Mr. J. P. Lewis, C.M.G., C.C.S., (retired) draws attention to a speech made by Lord Halsbury<sup>1</sup> at a "legal function" referring to a difference his uncle (Sir A. H. Giffard) had on one occasion with the Governor as to the application of the *Habeas Corpus Act* to Ceylon. Lord Halsbury would appear to have referred to the excitement produced at the Supreme Court of this Island during the administration of Sir James Campbell, K.C.B., owing to a regulation passed against a writ of *Habeas Corpus* for the production of a person named John Daniel Rossier, a deserter from the Regiment of the East India Company's Artillery,<sup>2</sup> Calcutta.

As authentic accounts on the British Period are silent on this subject, the writer has been at some pains to collect all the facts of the case, which may be here noticed.

Early in the month of January, 1824, Major General Sir James Campbell, the Lieutenant-Governor of Ceylon, received from Lord

1. Lord Chancellor of England for 17 years. He sent out in March, 1900, an oil painting of Sir Hardinge Giffard to be hung in the Supreme Court—J. Ferguson's *Early British Rule in Ceylon*.

2. "Not a rascally Frenchman attempting to fly from his creditors," as stated in Ferguson's *British Administration in Ceylon, 1796-1878*.

Amherst, the Governor-General of India, the following official communication<sup>3</sup> :—

“ No. 147,  
Military Department,  
Fort William,  
11th December, 1823.

Sir,

\*Descriptive Roll of a man of the Regiment of Artillery (John Rossier), who has absented himself without leave, supposed to have entered as a Surgeon on board the private ship *Madras*.

I am directed by the Right Hon'ble the Governor General in Council to transmit to you the enclosed descriptive Roll as noted in the margin,\* with the request of His Lordship in Council, that His Excellency the Governor in Council will be so good as to detain and send to Bengal the person in question, on the arrival of the private ship *Madras* at any port in the Island of Ceylon.

I am, Sir, etc.,  
(Sgd.) Wm. Casemont,  
Secy. to Govt. Military Dept.”

The Secretary to Government  
at Ceylon.

In consequence of this letter, the Major-General, acting in his double capacity of Governor of the Island<sup>4</sup> and the Chief Commander of the Forces, directed the Sitting Magistrate of the port of Colombo to arrest the person therein mentioned. The Magistrate, Mr. Francois James Templer, C.C.S., thereupon went on board the *Madras* which was in the port of Colombo on January 5th (1824), the day before she sailed for Europe, arrested John Rossier “without any warrant or authority being produced to authorize the arrest,” and brought him on shore “in the most mild and accommodating manner.” Rossier, who was then in ill-health, for the restoration of which he was taking a sea voyage by advice, was delivered over to “military custody” until an opportunity offered of sending him to Calcutta.

Though the Governor treated this as a purely military matter, rumours soon spread among the English residents that he had violated the liberty of a British subject, and in private company much indignation prevailed respecting the arrest which was de-

3. Supplement to the *Ceylon Government Gazette* for 1834, No. 18.

4. On the departure of Sir Edward Paget, Sir James Campbell assumed the Government of Ceylon as its Lieutenant Governor—*Ceylon Government Gazette*, 6th November, 1822.

scribed as an "act of cruelty and oppression." Sir Hardinge Giffard, the Chief Justice, was much displeased with the conduct of the Governor, who acted on his own authority, without a reference to the Supreme Court. He felt his high dignity was slighted, and undoubtedly treated the matter as another military wrangling with the Judicial authorities<sup>5</sup>. Labouring under such apprehensions, Sir Hardinge Giffard advised Rossier's sympathisers to seek a legal remedy. This advice was soon adopted. On Friday, the 9th of January, (1824), Rossier applied to the Supreme Court of Judicature in Colombo for a writ of *Habeas Corpus*, which was issued in the usual course, commanding the Magistrate who had arrested him to bring him before the Hon'ble the Chief Justice and to explain the cause of his detention.

At the Judge's Chambers in the Fort,<sup>6</sup> later on the same day, appeared the Sitting Magistrate who returned that he had not the person in his custody, and to all the questions of the Court he declined giving any information of the custody in which the "Surgeon" really was, further than that he was, he believed, in "military custody." Jacobus Ebert, the Fort Constable, in whose house the prisoner was alleged to be, was then examined upon oath, and it was not until after many questions that the fact was extorted from him, that the prisoner was really in the custody of the Fort Adjutant. The Court being about to direct the writ to the Fort Adjutant, His Majesty's Advocate Fiscal, the Hon'ble Henry Matthews,<sup>7</sup> appeared to oppose the direction of the writ. He contended that Clause 82 of the Charter of 1801<sup>8</sup> gave the Court no power to issue writs of *Habeas Corpus* concerning a person in military custody. The Court over-ruled the objection, the Chief Justice stating that he recollected a case—that of Ensign Douglas,<sup>9</sup>—

5. *Ceylon Antiquary* Vol. vi, Pt. I.

6. "As the cause of detention which might be suggested in the return, would probably occasion some discussion, the return was directed to be made at the Judge's Chambers in the Fort, where all the parties were at hand."

7. Brilliant humourist, and author of *The Diary of an Invalid*. He was appointed Advocate Fiscal, Ceylon, in 1821, and in 1827 Puisne Justice. He died of atrophy in 1830. His son, Henry (born in Colombo in 1826), rose to be M.P. for Birmingham East and Secretary for the Home Department from 1886-1892, and in 1895 was raised to the peerage as Lord Llandaff—Ferguson's *Early British Rule in Ceylon*.

8. *Ceylon Ordinances* Vol I. p. 45. In his judgment Sir H. Giffard referred to Mr. Matthew's argument of the case in the following terms:—"This he did by arguing very ably, but I am glad to believe, very unwillingly upon the words of the clause."

9. The case of Ensign Douglas was decided on May 17th, 1804. General Wemyss, then Lieutenant Governor and Commander of the Forces, arrested Douglas at Jaffna and marched him under a military guard to Colombo, where he was detained in custody of the Fort Adjutant Wilson. Douglas sued out a Writ of *Habeas Corpus*, and was, on the return not stating sufficient legal ground for his detention, discharged.

in 1804, discharged from military custody by Sir Edmund Corrington who framed the Charter, and by Mr. E. H. Lushington, one of the most cautious and conscientious of Judges; and as in turning over the Charter he saw that the powers of a Court of Equity had been given to the Supreme Court, and as he knew that the Lord Chancellor of England had at Common Law a right of issuing writs of *Habeas Corpus*, he concluded that this Court thence derived its authority to grant a writ in such a case as the present. Further, on looking into the Records, the Chief Justice found "a stream of precedents"<sup>10</sup> to sustain the opinion that the Court had a right to issue the writ to military persons. The Court then decided upon issuing the writ to Lieutenant Thomas Deacon, Fort Adjutant of Colombo, to produce forthwith the body of John Rossier before the Hon'ble the Chief Justice.

Thereupon the Advocate Fiscal desired time to communicate with Government and to prepare a Return, and the Court, upon that gentleman's undertaking on behalf of Government that nothing should be done in the interval to change the state of the case, allowed him, with the consent of Mr. John Frederick Giffening, Proctor of the said Rossier, until Monday, the 12th of January, for the purpose.

In the interval the Advocate Fiscal gave his opinion to the Governor that the authority vested in him by the Mutiny Act to detain in custody any person whose detention was necessary for His Majesty's service, only applied to the deserters *in the King's service*, and that there was no authority in the Colony to arrest or detain a deserter from the *Company's Service*.<sup>11</sup> The Governor, deeming it a fit emergency for the exercise of the legislative functions entrusted to the head of the Government by His Majesty's instruc-

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10. The following Writs of *Habeas Corpus* were directed to Fort Adjutants to bring up persons in military custody :-

1812,	Octr. 27	In the case of	John Jones,	19th.	Regiment.
1814,	June 22	do	J. Douglas,	73rd.	"
1815,	" 2	do	Addeen,	1st. Ceylon	"
1816,	March 28	do	Coepe Seedien,		
			Payen, and Amat,	Malay	"
1817,	June 5	do	Absalom,	1st. Ceylon	"
1823,	Novr. 3	do	Palligilohettige		
			Samuel Appu,	Armed Lascorcen Corps.	

11. Earl Bathurst, then Secretary of State for the Colonies, in a despatch to Sir Edward Barnes, observed that, "by giving as his (Matthew's) opinion that there existed no authority to apprehend deserters from the army of the East India Company, he created a difficulty which did not in law exist, and made himself, in a considerable degree, responsible for the conduct of the Governor, in consequence of this erroneous opinion of the Advocate Fiscal"—*Asiatic Journal* for 1825.

tions,<sup>12</sup> resolved to vindicate his authority by means of an *ex post facto* law. He therefore issued, on Saturday, the 10th of January, (1824), a Regulation which declared and enacted that "it was, is, and shall be lawful to any officer, Civil or Military, or other person in whose custody any person may be confined by the authority or order of the Governor, or Lieutenant Governor, to certify a copy of such order in return to *any process* issuing out of any Court calling on such officer to produce such person before it, which copy shall be a *sufficient return to such process without producing the body of such person*, and no further proceedings shall be had by any Court on such process touching such person."<sup>13</sup>

This regulation—No. 1 of 1824—did not pass without a protest from the Chief Justice and Member of Council.<sup>14</sup>

On the Monday succeeding this extraordinary enactment the case came on before Sir H. Giffard, who was, of course, controlled in his authority by the law passed in the intermediate time, and it was held that the said return was under and by force of the said regulation valid.

It is much to be regretted that the eloquent and feeling judgment pronounced on this occasion has not received the publicity it deserves.<sup>15</sup> The importance of this judgment in showing Sir Hardinge Giffard's uprightness and independence as a Judge,<sup>16</sup> added to the probability of the old record being soon lost, is the excuse for inserting here the following passage from it :—

The Chief Justice, after touching on the history of the case, went on to say that "the undertaking on the part of the Advocate Fiscal still pending, in the interval between Friday and Monday, it has pleased the Lieutenant Governor to enact the Regulation now before us."

"I cannot," he added, "bring myself to believe that His Majesty's Advocate Fiscal was in any wise a party to this total change of

12. Charter of 1801 authorized the Governor in Council to make regulations, either new, or declaratory of former laws, when the same may be either necessary or unavoidable, or evidently beneficial or desirable.

13. "Regulation for removing all doubts respecting the rights of the Governor of this Island to arrest or detain in custody any person or persons within the same."—See Supplement to *Ceylon Gazette* for 1824, No. 1181 of 10th January.

14. "Mr. Matthews was blamed much for the supposed breach of faith on his part, as he was unable to defend himself at the time, but it was well-known afterwards that he had done all in his power to prevent the Regulation, but was over-ruled by the Governor who was supreme at the time and could, with the aid of one or two of the highest Civilians, pass any law he pleased"—Ferguson's *British Administration*.

15. The judgment does not appear in the *Law Reports* for 1820-1833 by Mr. (now Sir) P. Ramanathan, or in the *Legal Miscellany*, edited by Edwin Beven and A. Mills.

16. The Collective Court (Sir Edward Creasy, C. J., Temple and Stewart J.J.) sitting in appeal on the 21st June, 1866, said that "for few judicial opinions did it entertain so high a respect as for Sir H. Giffard's"—*Colombo D.C. Case No. 38239*.

the situation of the case. I know too well his high and, I will venture to say, warm feelings where honour is concerned, to suppose it for a moment. If there has been a breach of the engagement, it was not a breach committed by him.

"To this Regulation it is our duty to submit; it emanates from a competent legislative authority, and whatever may be our feelings upon the subject, we have no choice but to act under it as long as it is permitted to remain in force.

"By this Regulation the objection to the power of the Court to issue a writ of *Habeas Corpus* is abandoned; on the contrary as far as it goes, it admits and acknowledges that power, and affirms the decision of the Court.

"But it deprives the Court of all right of enquiring into the cause of any person being so detained whom the Governor, the Secretary, or the Deputy Secretary by his authority may have ordered to be imprisoned; it excludes the Court from even a sight of the person so imprisoned, and its operation extends to every human being in this Island, or even on board a ship in its roads and harbours.

"It would ill become a Judge to make observations upon the spirit of any act of the Legislature. I may feel that I am myself as well as the poorest subject in this Island liable to its operation, I may feel this regulation places Ceylon in the situation of being the only part of His Majesty's dominions in which anything like such an enactment prevails, but I must acknowledge the power of the Governor to make such or any other regulation whatever.

"Yet human power may find a limitation when it seeks to operate upon the mind, and when this Regulation undertakes to declare *that* to have been the Law of this Island, which the Chief Justice representing the Supreme Court, which His Majesty's Advocate Fiscal, his own Law Officer, which the whole stream of precedents, and which the uniform usage of the Supreme Court, declare *not* to have been the Law, it is no irreverence even of his high authority to suppose that it may fail of convincing the understanding.

"It is not that such a Regulation impends over me as well as every other subject in the Island; it is not because in the possible case of a bad Governor, a tremendous use might be made of its power, that I abstain from making any observations. I trust that if personal danger only were to be encountered I should not fail in my duty, but it is because I bow to the authority of my Sovereign thus, as I trust, temporarily exercised by his delegate, that I say this return is supported by the Regulation, that this regulation is the Law of Ceylon, that we have no right to enquire why this British subject is deprived of his liberty, and that the Court is reduced to the heart-breaking necessity of saying that His Majesty's Writ of *Habeas Corpus* is of no effect."<sup>17</sup>

*The Bengal Hurkaru and Chronicles*, commenting on these remarks on a later occasion, said: "A King's Judge could not perhaps use stronger language in speaking of the acts of the King's

representative; but it would be difficult to exceed the just measure of reprobation which such a proceeding demanded."<sup>18</sup>

It is here necessary to advert to the arrangements made for providing John Rossier with accommodation suitable for his state of health. Whilst Rossier was in custody he was treated with every degree of kindness. Instead of being confined as an ordinary deserter, in a military guard-room, he was, from the time of his landing, accommodated, under the surveillance of the staff officer, at the house of a respectable Burgher—the Constable of the Fort of Colombo,—and by special orders was provided with a separate apartment and proper diet. Moreover, no sooner was his bad state of health reported to Sir James Campbell (the day after his arrival on shore) than orders were communicated to the head of the Medical Department for his reception into the garrison hospital. From some misconception, however, on this subject, he was not sent there, but from motives of humanity, he was daily visited by Dr. Chas. Farrell, M.D., Deputy Inspector-General, who had become acquainted with the circumstances of his case and who administered to his wants in every respect.

The next step was the assembling of a Medical Board, which gave it as their opinion that a sea voyage of long duration would afford the best chance for the re-establishment of the invalid's health, in preference to sending him back to the climate of Bengal, where his disease had originated. Whereupon the General gave immediate orders to the Engineer Department for proper and separate accommodation to be prepared in the ship *Alexander*, which was accordingly done.

At this time Lieutenant-General Sir Edward Barnes arrived from England to assume the Government and command of the Army.<sup>19</sup> He, at the request of Sir James Campbell, gave orders for the assembling of a second Medical Board to report its opinion on the state of health of John Rossier, whether he was in a fit state to be sent to England, and further, whether the accommodation fitted up on board the *Alexander* was suited to the present state of health of Rossier.

The Board reported its opinion that no suitable accommodation had been or could be allotted in the then state of the ship, and that his proceeding on the voyage to England, under these circumstances,

18. *Bengal Hurkaru*, February, 8, 1834.

19. Sir Edward Barnes came to the Island with supreme civil and military authority on 18th January.—*Ceylon Gazette*, No. 1183 of 18th January, 1824.

would aggravate the disease and consequently endanger, if not abridge, the life of the sufferer.

Proper accommodation was therefore ordered to be prepared in the garrison hospital, whither he was removed, and at the same time the option of remaining in hospital or of occupying suitable accommodation in the Fort at the expense of Government was given to the invalid, whose reply was in the following words, addressed to Dr. Farrell :—

“ Sir,—I have the honor to acknowledge the receipt of your letter dated the 25th inst. (Jany. 1824) in reply to which I beg leave to state that I am quite satisfied with the accommodation that I have in the garrison hospital.

(Sgd.) J. D. Rossier.”

The poor man, however, died in the Garrison hospital on the 12th of February, 1824, of consumption.<sup>20</sup>

It now remains to see the light in which Sir James Campbell's action in this matter was viewed by the Tory Government of His Majesty George IV. Mr. Joseph Hume, the indefatigable member of Parliament for Aberdeen, moved in the House of Commons for copies of the official documents, in May, 1825. These documents were produced in the July following. The *Asiatic Journal*, in commenting upon these proceedings, says: “In the course of this transaction, owing, it seems, in a great measure, to the serious mistake committed by the Advocate Fiscal, it is impossible not to regret the conspicuous part which the Chief Justice was led, perhaps unavoidably, by circumstances to act. Three documents from this personage appear among the papers:—his Protest as a Member of Council, his speech in Court on discharging the mandate or writ, and his letter to Lord Bathurst. Each of these documents was deliberately penned; but neither is altogether free from what the world is apt to characterize, in a person of his dignified position, as intemperance.”<sup>21</sup>

Be that as it may, His Majesty George IV did not approve of the piece of legislation, and the *Asiatic Journal* adds that “the measures adopted by Sir James Campbell, though disapproved by His Majesty, who has annulled the regulation referred to as savouring too much of a military spirit, are far from inexcusable, when the circumstances of his situation are considered. Wrongly

20. For these particulars the writer is indebted to a letter of Lieut-Col. G.W. Walker in whose hands Sir James Campbell left the official papers referring to this case. In his opinion the only fault imputable to Sir James was the application of a general and sweeping law to a special case. “Had the law been,” he says, “limited to the case of deserters, and of accused or condemned prisoners, no enactment could have been more salutary.”—*Supplement to Ceylon Gazette*, 5th March, 1834.

21. *Asiatic Journal and Monthly Register for British India and its Dependencies*, 1825.

advised by his official counsellor, and certified—whether accurately or not is another question—of extra-judicial and irregular conduct on the part of the Chief Justice, whose opinion thereby became more suspicious, to him, on the one side; and on the other, urged by a sense of duty to His Majesty's instructions, according to his own interpretation of them, and conscious of the mischief which must result to the colony, if the representations of the Advocate Fiscal were correct, it is by no means to be wondered at that he should have committed an error."<sup>22</sup>

However, owing perhaps to the disordered state of the country, in which political disturbances were reported from time to time, the Ordinance, No. 1 of 1824, was not disallowed by the King till six years later. In the year 1830 the King, William IV,<sup>23</sup> repealed the Regulation by the Order of Council dated November 1st.<sup>24</sup> It conferred on the Governor of Ceylon a right, without the interference of Law Courts, to detain for 11 months, or otherwise as was provided, those whom the Governor and two members of Council should under their warrant commit for "high treason, suspicion of high treason, or treasonable practices." And at the same time it declared that the Supreme Court of Ceylon, or any Judge thereof, had the right to issue a *Habeas Corpus* as fully and effectually as by the law of England such a writ could be issued by any of His Majesty's Supreme Courts of Record at Westminster.

Thus was the odious regulation revoked and the *Habeas Corpus* restored to Ceylon.<sup>25</sup>

In justice to the memory of Sir James Campbell, an officer highly distinguished in the annals of the British Army in the Peninsula, it may be mentioned here that, though in these proceedings he "cared little for political privileges and civil rights and deeming his object justifiable went straight-forward to it by means of the power with which he was invested, throwing down all obstacles of law and constitutional liberty to reach it," he was, during his short administration of Ceylon, well known for his humanity and benevolence.

22. *Ibid*, 1825.

23. King George IV died on 26th June, 1830.

24. Government advertisement dated 10th June, 1831.—See *Ceylon Government Gazette* No. 1640 of 11th June, 1831. This order continued to be in force until 31st Decr. 1834, and expired when the Charter of 1833 was introduced.

25. In this reversal of Sir James Campbell's proceedings it seems appropriate to quote an extract from an elaborate address of Sir H. Giffard on the Administration of Justice in Ceylon. "A Judge," says he, "who seeks his own case, would court rather than regret a revision of his proceedings. The best and wisest feel most gratified at having their sentences, appealed from. The load which is unavoidably felt by a man who is conscious that he is not infallible, is thus lightened; and his determination, if sanctioned by the ultimate tribunals, must give him satisfaction, which he would not otherwise enjoy, or if reversed, must relieve him, from all further responsibility."—*Ceylon Gazette*, 8th February, 1823.

## HOATSON'S SINHALESE PRACTICE OF MEDICINE AND MATERIA MEDICA.

WITH INTRODUCTION AND NOTES BY T. PETCH.

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**A**MONG a number of documents, formerly in the possession of the late William Ferguson, which were presented to the Royal Botanic Gardens several years ago, there occurs the original manuscript of a paper by J. Hoatson, Assistant Surgeon, 1st Ceylon Regiment, entitled *The Singalese Practice of Medicine and Materia Medica*. The manuscript is dated "Alipoot, 10th August 1822." It contains lists of the plants, etc., employed medicinally by the Sinhalese, and an extensive series of prescriptions for various diseases. The manuscript is complete except for the first and last pages, which have, in some way yet uncertain, been supplied by its late possessor.

Apparently, few particulars are available concerning Hoatson. According to Lewis (*List of Inscriptions on Tombstones and Monuments in Ceylon*), he joined the 3rd Ceylon regiment on January 28, 1816, and was gazetted Assistant Surgeon in the 73rd from May 29, 1817. Alipoot, where he was stationed in 1822, is fifteen miles east of Badulla (J.L. Vanderstraaten, "A brief Sketch of the Medical History of Ceylon," *C.B.R.A.S. Journal*, IX, pp. 306-355), and is now known as Alipota (White, *Manual of the Province of Uva*, pp. 11, 96). He was stationed at Kotabowa, in Wellassa, in 1819 (see Davy, quoted in White's *Manual*, p. 13). He died on November 7th, 1823, at the age of 31 years, and was buried in the old cemetery, Badulla. Lewis records that he wrote a paper on the "Sinhalese Practice of Medicine and Materia Medica," which was not published.

Hoatson's paper was presented to the Ceylon Literary and Agricultural Society by Charles Farrell on Sept. 22nd, 1822, and read (?) before the Society on October 15th of the same year. Farrell's covering letter may be quoted.

"Mr. Hoatson, Assistant Surgeon, 1st Ceylon Regiment, having with great industry and diligence collected and condensed

into one memoir all the information to be derived from the writings on medical subjects to be met with among the natives of this Island as well as that obtained by conversation with learned natives, I have now the honor to present to the Society the result of his labours and researches.

"I trust I may be allowed, as a member of the medical profession, to observe on the present Memoir that altho' it adds little or nothing to our present stock of knowledge on the subjects of which it treats, it serves to show the vast, and without such ground of comparison, almost inconceivable height, to which improvement may be carried in the practice of medicine and the Materia Medica by the proper application of the powers of the human mind."

At the Annual Meeting of the Society held on January 16th, 1823, Sir Hardinge Giffard delivered an address recounting the progress of the Society from its foundation in 1820, in which he referred to Hoatson's paper in the following terms:—

"In Mr. Hoatson's very full account of the Singhalese practice of Medicine and their Materia Medica, if we do not find anything to rival the improved state of medical knowledge in Europe, we can contemplate with some advantage the extent to which perseverance in original error, unenlightened by the operations of the understanding, will carry the human mind: their system seems to combine all the old absurdities of European ignorance upon this important topic, with an abundance of truly Indian origin." (*Govt. Gazette*, Jan. 25th, 1823).

On April 28th, 1824, it was decided to publish several of the papers which had been read before the Society, among them this by Hoatson, but I cannot find that the publication was ever effected. The paper is certainly too long for inclusion *in toto* in the *Government Gazette*, then the only newspaper of the Island, and there is no reference to it in the *Gazette* for 1824—1825. Ainslie, in his *Materia Indica* (1826), Vol. II, p. 527, wrote: "Nor is less praise due to Mr. Hoatson (*sic*) of Ceylon, for his researches, respecting both the Materia Medica, and the practice of medicine of the Cyngalese, as contained in a paper lately laid before the Literary Society of Ceylon"; but there is no evidence in his book that he was able to avail himself of Hoatson's information.

Yet it would appear from the materials at hand, that the paper was published in some form, at least in part. As already stated,

the first and last pages of the original manuscript are wanting. But Ferguson had a copy made, and in this copy the missing pages are supplied, with a note where the original begins and ends. Whence Ferguson obtained the copies of these missing pages is not explained, but the fact that he was able to do so points to a previous publication. The copy of the whole manuscript and the additional copies of the two missing pages which have been annexed to the original are not in Ferguson's handwriting, but they are on the same paper as that used by him for other notes on the subject of native medicines. There is the alternative solution that the two pages in question were so dilapidated that after their contents had been deciphered they were discarded. But whether published previously or not, Hoatson's paper is of considerable interest, and, if only from a historical standpoint, deserves to be more widely known. In publishing it here, it will of course be understood that we do not necessarily endorse Hoatson's expressions of opinion on the subject.

Hoatson supplied the scientific names of the plants referred to, as far as he was able. Where possible, further notes on these have been added. Hoatson wrote his paper in 1822, two years before the publication of Moon's *Catalogue*, and he does not appear to have consulted Moon. Indeed, he records vernacular names of plants which are not cited by Moon; and as the latter collected vernacular names from all possible sources, it may be presumed from that that Hoatson worked independently. Hermann, who collected Ceylon plants in 1672—77, recorded many Sinhalese names. Latin names, according to the binominal system, were bestowed on Hermann's plants by Linnaeus in *Species Plantarum*, 1753. Later, Ceylon plants were included, under scientific names, in the works on Indian botany by Roxburgh. Some of these publications may have been available to Hoatson. In a large number of cases, however, he was unable to identify the species indicated by the vernacular name, because they had not been described up to that time.

For the elucidation of the names of plants and drugs given by Hoatson, contemporary information is scanty. We have, of course, the lists of Sinhalese names compiled by Hermann and Thunberg. Ainslie, in his *Materia Indica*, the first edition of which, under the title of *Materia Medica of Hindoostan*, was published in 1813, obtained many Sinhalese names from Edward Tolfrey,

of the Ceylon Civil Service, who died at Kandy, Aug. 9th, 1821, when Judicial Commissioner for the Kandyan Provinces. But in the second edition, *Materia Indica*, many of the Sinhalese names cited are quoted from Moon, and Ainslie's evidence consequently ceases to be independent.

To the uninitiated it might appear that Moon's *Catalogue*, with its wealth of Sinhalese names, would afford all the information required, with the certainty that the names were in use at the time when Hoatson compiled his memoir. To some extent, this is true as regards the first part of the *Catalogue*, though Moon frequently misidentifies his plants, and the new names he personally bestowed on them are generally *nomina nuda*, as he never published descriptions except of one plant. But the second part, Moon's *Sinhalese Botany*, which consists of page after page of Sinhalese names, is the most unsatisfactory part of what was styled by Tennent "a somewhat unsatisfactory performance." Moon gathered names from every possible source, from books or from any person he happened to meet, and these he arranged in "genera" according to some root word in the combinations enumerated. But he made very little attempt to associate his names with any plants, and his "genera" consequently are words only. As a philological curiosity, his *Sinhalese Botany* may be interesting, but it is not botany. In the sixteenth century such work would have passed muster, but it is incomprehensible that any one should have published it in the nineteenth. The extraordinary character of the Botany in question will be evident when it is realised that an English botanist, proceeding on the same principle, would make a genus "rose," including the species wild-rose, dog-rose, rock-rose, primrose, guelder-rose, tuberosa, rosemary, etc.

For the interpretation of Hoatson's names, therefore, we are dependent chiefly on the later lists of Thwaites and Trimen, with some assistance from Ferguson's MSS. Ferguson evidently inquired into the subject of native medicine much more deeply than his published writings would appear to indicate, and it is to be regretted that his wide knowledge was never reduced to book form. He apparently obtained through different buyers all the bazaar drugs he could in Colombo, Jaffna, etc., and determined the source of each, recording at the same time, in a different list for each locality, the name under which it was supplied to the purchaser. Only a few of these lists now remain. They are cited under Ferguson's name in the notes in the following pages.

Naturally, Hoatson's spelling of Sinhalese names is not always in accordance with modern practice. We have also to take into account the possibility of errors due to his method of obtaining the names. He tells us that he wrote the names down as they were read out to him, with the assistance of an interpreter, and subsequently compiled the lists from the prescriptions. The co-operation of three individuals multiplies the chances of error in transliteration.

As Hoatson compiled his lists from the recipes, the names in them do not necessarily represent so many distinct drugs. They may be merely variant spellings of the same name, as for example, "*Inderu*," "*Endaru*," and (perhaps) "*Eleru*."

In general, however, the names cited by Hoatson are in use at the present day. Whether they in all cases represent the same plant is an insoluble problem, except in those instances in which Moon's evidence, or Hermann's can be relied on. For the benefit of other than Ceylon readers, it may be noted that the interchange of *w* and *v*, and of *h* and *s*, is frequent in transliterations of Sinhalese names. Hoatson habitually omits the *y* which is now inserted between two distinct vowels, e.g. "*Diamitta*" for "*Diyamitta*," and this in some cases makes identification of his names uncertain; *ae*, for example, may be the modern *e*, as in "*wael*," or it may represent two distinct syllables, as in "*maele*" for "*mayila*." "*Sevie*," again, is three syllables, "*Siviya*."

The recipes have been left as Hoatson wrote them. To determine the probable identity of the substances given, it will be necessary, therefore, to refer to the annotated list of drugs. This is no doubt an inconvenient arrangement, but it was felt that any correction of Hoatson's names would confer too great an appearance of accuracy.

The determination of plants from their local names is, in any country, an unsatisfactory proceeding. As is well known, local names of the same plant differ with the locality, and, conversely, a given name may be employed in different districts to denote widely different plants. In the case of medicinal plants, it is usually possible to obtain a sure determination by an examination of the drug supplied by the market. In the East, however, it is by no means certain that an examination of bazaar samples will lead to identification, for in medicine, as in other paths, the East has ways of its own. In the first place, one meets with the

usual trade adulteration which is shared by all countries alike. Added to this is a peculiar practice of substitution, due in part to the fact that the fresh plant is so often employed in making up a prescription. It is evident that if a prescription, originally invented in India, prescribes the use, in its fresh state, of a plant which does not grow in Ceylon, the prescription must be discarded or some other plant substituted. It would appear that the latter course is adopted, and the foreign name applied to the local plant, though the latter may be destitute of any medicinal qualities. There is also another type of substitution, in which a common local drug is substituted for a foreign or rare drug, and the names of the two are treated as synonyms.

"*Kelinda*" affords an example of fraudulent substitution. *Kelinda* is *Holarrhena antidysenterica*, a well-known Indian medicinal plant. But the "*Kelinda-eta*" of the bazaars are the seeds of *Wrightia zeylanica*, "*Val-idda*," which have no medicinal value, and the bark of *Holarrhena mitis*, "*Kiriwalla*," is sold as "*Kelinda*."

Another type of substitution may be illustrated by the drug known as "*Vagapul*." "*Vagapul*" consists of the dried calyces of *Careya arborea*. In Bombay, these are sold as medicinal under the name "*Vakumbha*." In the Ceylon bazaars, it is possible to purchase them under the name "*Vagapul*," but the article usually supplied under that name in the boutiques is Long Pepper, "*Tipili*," and the purchaser is assured that "*Vagapul*" and "*Tipili*" are the same. Hence Clough gives "*Vagapul*" and "*Tipili*" as synonymous, as also does Hoatson in his list of drugs, though the two are quite different, whether considered medicinally or from appearance merely.

In this connection, it may be noted that the Sinhalese *Materia Medica* must be judged by what it is, not by what it ought to be. If non-medicinal substitutes are employed in Ceylon, the fact that the original prescription, as used in India or elsewhere, contains valuable drugs, is irrelevant.

The following list of Sinhalese prefixes, quoted from Trimen, may be of assistance in enabling readers to grasp the significance of the alternative renderings of Sinhalese names which it has been necessary to give in some instances.

<i>Bin</i> ..	Ground	<i>Gedi</i> ..	Fruit	<i>Maha</i> ..	Large
<i>Bu</i> ..	Woolly	<i>Geṭa</i> ..	Knot	<i>Raṭa</i> ..	Foreign
<i>Ela</i> ..	Pale, White	<i>Goḍa</i> ..	Land	<i>Ratu</i> or <i>Rat</i>	Red

<i>Et</i> ..	Great	<i>Hin</i> ..	Small	<i>Sudu</i> ..	White
<i>Gal</i> ..	Rock	<i>Kalu</i> ..	Black	<i>Val</i> ..	Wild
<i>Gam</i> , or <i>Gan</i>	Village, Native	<i>Kapu</i> ..	Thorny	<i>Vel</i> ..	Climber
<i>Gas</i> ..	Trees				

The following books and papers have been consulted in preparing the notes :—

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## SINGALESE PRACTICE OF MEDICINE AND MATERIA MEDICA.

[BY J. HOATSON.]

It is a belief entertained by the Singalese that every plant and tree has a medicinal virtue provided it was properly ascertained. Hence it is that there are so many plants and trees met with in Ceylon which have their medicinal uses ascribed to them, but whether suppositious or real, they would require to be ascertained by actual administration according to the forms prescribed by the Singalese, and by observation of the effects produced; for superstition seems to have rendered a Singalese incapable of judging of or even of seeing natural effects. Whether from a species of low cunning or from a wish to deceive, he is certain to ascribe effects, if he is sensible of them at all, to any other cause rather than to the natural one. Medicine with the Singalese in this part of the country is most commonly a secondary resource for the cure of a disease. It is generally resorted to after the invocation of devils, which they

blame for all sorts of evils, have failed. The evil spirit is even blamed when medicine fails to produce the desired or wished-for effect. Previous to the administration of even a single dose of medicine a short address or prayer is always made by the Wederales to some supposed spirit whose evil designs might counteract the beneficial effects of the medicine.

The plants used by the Singalese as medicine in the interior of the country are in the greater proportion gathered from the jungle at the instant they are required for use. However, there are articles which form ingredients in their prescriptions for pills, etc., which they purchase in the bazaars, particularly "*Ginde-gan*" (Sulphur), "*Hirial*" (Yellow arsenic), "*Rahadia*" or "*Rassedia*" (purified mercury), "*Sadilingan*" (native cinnabar), etc. There are some kinds of wood used by them in medicine, which they also buy in the bazaar, as "*Rat Handung*" (red sandal wood), "*Sudu Handung*" (white sandal wood), and some others put down in the list of imported articles. Aromatics of different kinds constitute prominent ingredients in almost every one of their prescriptions, and for the greatest number they are indebted to other countries, and of course these articles are imported, such as cloves, mace, nutmegs, coriander seeds etc. A species of nutmeg is found as a native of this Island agreeing in every particular with the imported one, but in the strength of its flavour.

Before giving a list of the different plants and other articles used by the Singalese as medicine, it will be necessary to give an explanation of the different terms as applied by them to distinct parts or products of the plant, shewing whether the root, leaves, bark, gum, or seed, etc., is the part made use of in medicine.

1st. "*Etta*," put after the native name, means the seed and shows that it is made use of as medicine—for instance, "*Aba-Etta*" or seeds of "*Aba*" (*Sinapis nigra*).

2nd. "*Mada*," put after the name of the plant or tree signifies that the kernel of the nut is alone used<sup>1</sup> as, for example, "*Kumburu-etta-mada*," or the kernel of the nut (*etta* signifying the seed as before stated) of "*Kumburu*."

3rd. "*Gedi*" or "*Ghedia*," signifies any fruit resembling in form or size an apple.

4th. "*Potu*," put after the native name, means the bark of the tree, as for instance, "*Kurundu-potu*" or the bark of "*Kurundu*," (Cinnamon bark).

1. [The original MS. begins here.—Ed.]

5th. "*Colla*" or "*Kolla*," put after the native name, signifies, that the entire leaf is the part intended for use; for example, "*Wara-kolla*" or leaves of "*Wara*" (*Asclepias gygantica*, Lin.).

6th. "*Mool*," put after the native name, signifies that the root of the plant is used; for instance, "*Beli mool*" or the root of "*Beli*" (*Crataeva Marmelos*, Lin.).

7th. "*Dalu*," put after the name, means that the young and tender leaf immediately after exclusion is the part to be used, as for instance, "*Kossamba dalu*" or tender leaves of "*Kossamba*" (*Melia sempervirens*, Lin.).

8th. "*Isma*," put after the native name, signifies that the expressed juice is used, as for instance "*Nika-dalu-isma*" or the expressed juice of the young leaves of "*Nika*" (*Vitex foliis quinatis*, Lin.).

9th. "*Netti*," put after the native name, signifies the foot-stalks of the leaves are used, as for example, "*Adhatoda-netti*" or the foot stalks of the leaves of "*Adhatoda*," (*Justicia adhatoda*, Lin.).

10th. "*Curu*" or "*Kuru*," put after the native name of the plant, signifies that the nerve of the leaf is the part used, as for example "*Kossamba-kuru*," or the nerves of the leaves of "*Kossamba*," (*Melia sempervirens* Lin.).

11th. "*Gaha*" or "*Ghaha*," put after the native name, signifies a tree, as for example "*Bo-Ghaha*," or the tree of "*Bo*" or contraction for Boudah, (*Ficus religiosa* Lin.).

12th. "*Kiri*," put after the native name, signifies that the milk-like juice of the tree or plant is used—as for instance "*Badula-gaha-kiri*," or the milk-like juice of the "*Badula*" tree.

13th. "*Latu*," put after the native name, signifies that the gum of the tree is used—as for example "*Diwul-latu*," or the gum of the tree "*Diwul*," used on this Island as Gum Arabic.

14th. "*Vel*" or "*Wael*," put after the native name, means that the plant is a creeper, or has a voluble stem—as for instance, "*Iomba-vel*" or the voluble "*Iombe*" (*Gaertnera racemosa* Lin.).

15th. "*Mal*," put after the native name of the plant or tree, signifies that the flower is the part instanced for use—as for example, "*Rat-mal*" or the Red Flower, (*Ixora coccinea* Lin.).

16th. "*Rha*" or "*Ra*," put after the native name, signifies that the juice called Toddy by Europeans is used, as for instance, "*Kitul-ra*" or Jaggery tree toddy (*Caryota* Lin.).

17th. "*Watura*," put after the native name, signifies any water-like juice, or even water itself.

18th. "*Alla*," put after the native name, signifies any tuberose root, as for instance, "*Alu-Khel-Alla*" or the tuberose root of "*Alu-Khel*" (the ash-coloured plantain).

19th. "*Cudu*" or "*Kudu*," put after the native name, signifies any kind of dust or powder, as for example, "*Gadulu-Kudu*," or dust of "*Gadulu*" (Brick dust.)

20th. "*Tel*," put after the native name, signifies any sort of oil, as for instance, "*Tala-tel*," or oil of "*Tala*" (*Sesamum orientale* Lin.)

21st. "*Lunu*," put after the native name, signifies a salt of any kind, as for instance,<sup>2</sup> "*Zawekare-lunu*," or Sal Ammoniac. [*Yakawara-lunu*," saltpetre.—T.P.]

22nd. "*Loonoo*," put after the native name, means an onion of any kind, or any root resembling an onion, as for example, "*Sudu loonoo*" or white onions (Garlic), or "*Ratte loonoo*" or red onions (Shallots).

**List of plants and substances used as medicine by the Singalese, containing their native names, the Linnaean genera and species.**

*Singalese or native name.*

*Linnaean Genus and species.*

**1. *Aba-etta***

<sup>3</sup>*Sinapis nigra*.

[*Aba*," the common mustard of Ceylon, is *Brassica juncea* Hk. f. and Th. Hoatson stated that it was grown in the Henna (i.e. Chena) fields. Trimen gave "*Aba*" as *Brassica juncea*, and stated that it was grown for the oil from its seeds. Ferguson purchased "Mustard seed" in the bazaars under the name "*Aba*," but did not record the species.]

**2. *Abing***

The crude opium of commerce.

[Purchased by Ferguson under the name "*Abin*."]

**3. *Adhatoda***

*Justicia adhatoda*.

[*Justicia Adhatoda* L. is *Adhatoda Vasica* Nees. The name "*Adhatoda*," in various forms, has been recorded for that plant by Hermann, Moon, Thwaites, etc. Hermann recorded that the bark was used to procure abortion.]

**4. *Akraputta***

[*Anthemis Pyrethrum* L., Pellitory of Spain. Ferguson purchased "*Akrapatta*" in the bazaar, and identified it as this plant.

2. From the copy : a piece has been torn out of the original here.

3. These names are written by Hoatson, as "Genus *Sinapis* sp. *nigra*," etc. The notes enclosed in square brackets have been added in explanation of Hoatson's names.

Ainslie stated that the root was to be found in most of the Indian bazaars and gave the Sinhalese name as "*Akkaraputtu*." It is included, as "*Accarapatta*," in the Customs List of 1824.]

5. **Alu-kehel-alla-isma**

*Musa*

[ "*Alu-kehel* " is the ash plantain. Moon included it as "*Alu-kesel*," the powdered banana. The name was recorded by Hermann as "*Alu-watukaena*."] ]

6. **Anasi**

*Bromelia ananas*

[ "*Annasi* " (Clough : Willis : Moon),—Pine apple. The modern name is *Ananas sativus* Schult. ]

7. **Aralu**

*Terminalia chebula*

[ This name was recorded for *Terminalia chebula* Retz. by Moon, Trimen, etc. Ferguson purchased the seeds under this name.] ]

8. **Assamodagam**

*Apium petroselinum*

[ Several plants, including species wild in Ceylon, bear the name "*Assamodagam*," with various prefixes. Moon listed seven kinds of "*Asamodagam*," including two varieties of parsley and three of celery. Ferguson, in Pieris's list of oils, (*Jour. Asiatic Soc.*), translated "*Assemodagam*" as parsley, and Clough (p. 60) gives the same meaning. Hoatson stated that it was grown near houses, and in that case it might be parsley (*Carum Petroselinum*). But Ferguson purchased, in the Colombo bazaars, Bishop's weed seed, *Carum copticum* Benth., under this name; and Ainslie, I, p. 38, gave "*Assamodum*" as the Sinhalese name of that seed. Attygalle, on the other hand, translates "*Assamodagam*" as Caraway (p. 12). Both *Carum copticum* and Caraway would be imported articles.] ]

9. **Atana-kolla**

*Datura stramonium*

[ "*Attana* " is *Datura fastuosa* L. *Datura Stramonium* is now found occasionally as a roadside weed about villages in the mountain zone.] ]

10. **Attika-gaha-potu**

[ "*Attika* " is *Ficus glomerata* Roxb.; Moon recorded it as "*Gan-attika*."] ]

11. **Attitude-yan-alla**

[ Moon identified "*Ati-udayan*" as *Arum minutum* Willd., i.e., *Lagenandra lancifolia* Thw. That identification was accepted by Thwaites and Trimen, though the latter noted that the name was given to more than one species. Ferguson purchased in

the bazaars roots which he took to be those of *Lagenandra lancifolia*. Ainslie (II, p. 7) recorded "*Adievedyum*" without any botanical name. It is included under the name of "*Adewoodean* (a medicinal root)" in the Customs List of Import Duties of 1824, but Hoatson did not include it in his list of imported drugs. Recently Mr. H. L. van Buuren has found that this name is applied in the Kandy District to a species of *Cryptocoryne*, while in the Galle District it is applied to *Cryptocoryne Thwaitesii* Schott. It is probable therefore that the name is given to both *Cryptocoryne* and *Lagenandra*. The same confusion occurs in India, cf. *Pharmacographia India*, Vol. III, p. 548].

#### 12. *Badula-gaha-kiri*

["*Badulla*" is a general name for *Semecarpus*. *Semecarpus coriaceus* Thw. is the "*Badulla*" of the hills, *S. Gardneri* Thw., of the moist low-country, and *S. obscura*, of the dry low-country (Trimen). Ferguson purchased the seeds of *Semecarpus* sp., as "*Badulla-etta*."] ]

#### 13. *Baebila-mool*

["*Bevila*" is a generic name for *Sida* spp. Employed without a prefix, it should be *Sida humilis* Cav. But Trimen stated that the roots and leaves of all the common species of *Sida* were used in Sinhalese medicine. Moon gave "*Baebila*" as a variant of "*Baewila*."] ]

#### 14. *Baema-kiri-isma*

[*Phrynium capitatum* Willd.; the Sinhalese name is given as "*Et-bemi-kiriya*" by Moon and Trimen.] ]

#### 15. *Balal-lunu*

[Clough (p. 418) translates "*Balal-lunu*" as Saltpetre, but the substance purchased under this name in the Kandy bazaar in 1862, and again in 1916, is a mixture made by fusing rock salt with the fruits of *Phyllanthus Emblica*. The method of preparation is given by Fleming, *Asiatic Researches*, XI, 153-196.] ]

#### 16. *Beli-mool*

*Crataeva marmelos*

[*Crataeva Marmelos* is *Aegle Marmelos* Cor., the well-known "*Beli*" or "*Bael*" fruit. Its medicinal uses were recorded by Grimm.] ]

#### 17. *Bing-kohomba*

["*Binkohomba*" is *Munronia pumila* Wight; the name is recorded for the Ceylon plant by Moon, Ferguson, Trimen, etc. Trimen stated that it afforded an excellent bitter tonic and was

used in the same way as Chiretta, with which it is often confounded in Ceylon. True Chiretta does not grow in Ceylon.]

18. **Bin-tamburu-kolla** *Convolvulus pes-caprae*

[*Convolvulus pes-caprae* L., is *Ipomaea biloba* Forsk. Hermann recorded this species as "*Bin-tamburu*," but Trimen gives it as "*Mudu-bin-tamburu*," and cites *Ipomaea repens* L., as "*Bin-tamburu*." According to Trimen, the roots and leaves of *Ipomaea biloba* are used in medicine.]

19. **Bo-gaha-kolla and kiri** *Ficus religiosa*

["*Bo*" is *Ficus religiosa* L. Hermann recorded it as "*Boghas*."]

20. **Boulat-mool-isma** *Piper betel*

["*Boulat*," or "*Bulat-vela*," is *Piper Belle* L.]

21. **Bulu** *Terminalia belerica*

["*Bulu*," *Terminalia belerica* L.]

22. **Buruta-gaha-potu** *Swietenia chloroxylon*

[*Swietenia Chloroxylon* Roxb., is *Chloroxylon Swietenia* DC., Satinwood. "*Buruta*" is the accepted name of this species.]

23. **Giembula -kolla** *Tamarindus indicus*

[The Sinhalese name is now spelt "*Siyambala*." The plant is *Tamarindus indica* L.]

24. **Daluc-pala** *Euphorbia antiquorum*

["*Daluk*" is *Euphorbia antiquorum* L.]

25. **Daluwe mool** *Canna indica*

[Both Moon and Trimen cite "*But-sarana*" for *Canna indica* L., and Hermann gave the same name with the spelling "*Puksarana*." I have not found "*Daluwe*" as a plant name, except in Clough, p. 235, where "*Daluwa-mul*" is said to be the root of the long pepper plant. But one is inclined to be sceptical about these numerous names for long and other peppers, especially as long pepper is known to be substituted for other drugs.]

26. **Debera-etta or Masang**

[*Zizyphus Jujuba* Lam. "*Debera*" is the Sinhalese, and "*Masan*" the Portuguese name (Clough, p. 109)]

27. **Dehi-ambul** Lime juice

["*Dehi*" is the Lime. But whether this refers to the common Lime, *Citrus medica* var. *acida*, or to *Citrus Hystrix* DC., known as "*Lima-dehi*" or "*Kudalu-dehi*," is uncertain. According to Trimen, the latter is commonly grown in gardens.]

**28. Detalle-mool**

The roots of the Talipot and Palmyra palms taken in equal quantities has the name of "*Detalle-mool*."

[Name not met with elsewhere.]

**29. Deve-dare**

*Fir-wood shavings*

[Hoatson stated that this was imported in the form of thick pieces of timber. Ferguson, in Pieris's list, (*Jour. Asiatic Soc.*), translated "*Deva-daare*" as *Pinus deodar*; and in his list of bazaar purchases he recorded it as Pine wood. The *Dictionary of the Economic Products of India* cites "*Deva-daru*" (Sans.; Beng.), as *Cedrus Libani* var. *Deodara*, which is evidently the plant intended.]

**30. Deve-duru**

*Anethum panmorium*

[*Anethum panmorium*, or *Foeniculum panmorium* DC., is *Foeniculum vulgare* Gærtn., Fennel; its name is given as "*Dewa dooroo*" by Waring [p. 100], and Ferguson identified the seeds which he bought under the name "*Dewa dooroo*" as this species. Clough (p. 258) explains "*Dewa-duru*," somewhat indefinitely, as a large kind of Cummin. Seeds purchased under this name in the Kandy bazaar in 1916 were Caraway: while Fennel was supplied under the name "*Maha-duru*."] ]

**31. Divi-kaduru-potu-isma**

*Cerbera manghas*

[The *Cerbera Manghas* of Linnaeus is, chiefly, *Tabernaemontana dichotoma* Roxb. The Sinhalese name, "*Divi-kaduru*," was recorded by Moon and Trimen. The latter recorded that the wood, bark, and seeds were all used as external applications.]

**32. Diwul-latu**

A gum resembling Gum Arabic

[ "*Diwul* " is *Feronia elephantum* Corr. The Sinhalese name was recorded, in various spellings, e.g. "*Diwul*," "*Giwul*," by Grimm, Hermann, Ainslie, etc.]

**33. Diyamitia-kolla**

[ "*Diya-mitta* " is the name given for *Cissampelos Pareira* L., by Moon, Ferguson, and Trimen. Ferguson purchased the root under that name.]

**34. Dodang-embul**

*Citrus medica*

[The names applied to Citrus fruits are employed somewhat loosely in Ceylon. "*Dodan*" is Orange, and "*Peni-dodan*," Sweet Orange. *Citrus medica* is "*Nataran*," according to Clough

and Trimen, and "*Sidaran*," according to Moon. Moon recorded "*Dodan-aembul*" as Sour orange, but he stated that it was found in woods round Kandy. The latter statement is incorrect, and adds to the confusion, since he may have been referring to "*Dodan-kaha*" or "*Dodan-venni*," two wild species of *Memecylon*.]

### 35. **Dungmaele-mool**

[*Trichosanthes cucumerina* L. The correct spelling is "*Dum-mella*," given by Moon and Trimen. In the prescriptions Hoatson has "*Dung-aela mool*."]

### 36. **Dung-tel**

*Buffalo ghee*

[ "*Dun-tel*,"—Buffalo ghee (Clough, p. 250)]

### 37. **Ehelle-potu**

*Cassia fistula*

[ "*Ehela*" is *Cassia Fistula* L. The name was recorded by Hermann. Ainslie cited it, with the spelling "*Ahila*," and Moon as "*Ahaela*." Ferguson purchased the bark as "*Ehela-potu*." Trimen recorded that the astringent bark was used as medicine.]

### 38. **Eleru-tel**

[Name not found elsewhere, and nothing obtainable under it in the bazaar. An error for "*Endaru-tel*"?]

### 39. **Elinga-tel**

*Cow's ghee*

[Clough (p. 85) translates "*Elangi-tel*" as cow's ghee.]

### 40. **El-kataroolu-mool**

[*Clitoria ternatea* L. The name is usually written "*Katarodu-wel*," but Moon gave "*Rodu*" or "*Rolu*." It was recorded as "*Katarodu*" and "*Katarodu-wel*" by Hermann, Moon, Trimen, etc., "*Ela-katarodu*" and "*Nil-katarodu*" are the white and blue varieties respectively.]

### 41. **El-kossamba-mool**

*Melia sempervirens*

[This is "*Kohomba*," *Azadirachta indica* A. Juss., but the prefix El (white or pale) is not usually applied].

### 42. **Ella-kiri**

*Cow's milk.*

[Given as "*Ela-kiri*" by Clough (p. 85). Ainslie has it as "*Ella kerrie*" (I, 219)]

### 43. **Ella-wara**

*Asclepias floribus albis*

[ "*Wara*" is *Calotropis gigantea* Br. Clough (p. 742) gives "*Elawara*" as a white variety of that plant. Moon listed "*El-wara*," without identification.]

### 44. **Elu-kiri**

*Goat's milk*

[ "*Elu*" is goat (Clough). Ainslie wrote the Sinhalese term for goat's milk as "*Jloo-kerrie*" (I, p. 221)]

45. **Elumarindu**

[Hoatson stated that this was imported in small wooden boxes. The name has not been found elsewhere, and nothing can be obtained under it in the Kandy bazaar. It has been suggested that this a Tamil name for "white medicine," i.e., white arsenic.]

46. **Elu moutra**

Goat's urine

47. **Era-budu-potu***Erythrina indica*

[See No. 48.]

48. **Era-mudu-dalu***Erythrina indica*

[The Sinhalese name of *Erythrina indica* is usually given as "Erabadu." I have, however, been given "Era-mudu" for it in the Colombo district. "Eremudu" occurs in Pieris's list, and is given as *Erythrina indica* by Ferguson.]

49. **Etdemate-mool**

["*Etdemata*" is *Gmelina arborea* Roxb. Trimen recorded that the bark and the fruit are used in medicine for bilious fevers.]

50. **Aethonda-kolla**

[*Heliotropium indicum* L., Ethondu. The juice is used as an external application to local inflammations (Trimen)]

51. **Gadulu-kudu**

Powdered bricks

["*Gadola*,"—a brick (Clough, p. 150)].

52. **Galmadae**

[Clough (p. 157) gives "*Galmada*" as tale or gum benzoin. Ferguson, in Pieris's list, gave "*Galmade*" as talc. The substance obtained under this name in the Kandy bazaar in 1916 is crystalline Calcium Sulphate, Selenite ? (det. A. Bruce)].

53. **Galnahara**

[Clough (p. 157) gives "*Galnahara*" as gum olibanum. The substance obtained under this name in the Kandy bazaar in 1916 is a magnesium silicate, on the way to asbestos formation (det. A. Bruce)].

54. **Gam-miris-kolla and mool.** *Piper nigrum*

["*Gammiris-wel*" is the usual name for *Piper nigrum* L.]

55. **Ganja-kolla***Cannabis (bung)*

["*Ganja*" is the usual term for the leaves of *Cannabis sativa* L.]

56. **Ghaetha-Kahambilia-kolla-isma** *Tragia chamaelea*

[*Tragia Chamaelea* L., is given as "*Rat-pitawakka*" by Trimen. "*Gaeta-kahambiliya*" is given by Moon for *Girardinia heterophylla* Dene., for which Trimen recorded "*Gas-kahambiliya*." Hermann, Moon, and Trimen give "*Wael-kahambiliya*" for *Tragia involucrata*

L., which appears to be the *Tragia* most generally used. Hoatson's identification is uncertain.]

57. **Ghaetha-nitul-gaha-kiri**

["*Geta-netul*" is *Streblus asper* Lour. Moon's version is "*Gaeta-nitul*."] ]

58. **Ghaetha-tomba-kolla-isma** *Phlomis zeylanica calicibus octodentatis*

["*Geta-tumba*" may be either *Leucas biflora* Br., or *L. zeylanica* Br. *Phlomis zeylanica* L. is *Leucas zeylanica* Br.; it is used in medicine.]

59. **Godamanel-alla-isma**

[*Crinum latifolium* L., given as '*Goda-manel*' by Moon and Thwaites.]

60. **Gydegan**

*Sulphur lotum*

[Hoatson has the spelling "*Gindegan*" elsewhere. Ainslie (I, p. 411) gives "*Gendagum*" (Tamil), "*Gandaka*" (Sinh.) for Sulphur, and states that a bright shining yellow sulphur is sold in the bazaars of India under the Tamil name of "*Nellikai ghendagum*." Clough cites "*Ghandaka*," "*Ghandasman*," "*Kendagan*," and "*Gandhika*" for Sulphur].

61. **Haebo-kolla and potu**

[See "*Karal-haebo*," No. 97. "*Sebo-gasa*,"—*Achyranthes aspera* L. (Clough, p. 714). "*Sebo*"—*Achyranthes aspera* (Attygalle)]

62. **Hal-dungmala-latu**

[Probably "*Hal dummala*,"—resin of the "*Hal*" tree,—*Vateria acuminata* Hayne, (Clough, p. 823). "*Dum-maella*" is a common name for *Cucurbitaceae* in Moon, but he does not give the prefix Hal.]

63. **Hapu-potu**

[*Michelia Champaca* L. The Sinhalese name is more usually given as "*Sapu*." Clough (p. 734) has "*Hapu*" = "*Sapu*."] ]

64. **Hiang Dimbula**

Chimney soot

[*Siyam-dumbulu*,—Soot (Clough, p. 684).]

65. **Hinete-hal-pitte**

Rice flower [i.e., flour,—T.P.]

["*Piti*,"—meal, flour, rice-flour (Clough, p. 351). "*Hinati*,"—a species of fine paddy (Clough, p. 738). "*Heenati-ael*,"—seventy days' hill paddy (Moon)].

66. **Hinguru-pieli-alla**

[*Kaempferia Galanga* L., given as "*Hinguru-piyali*" by Hermann, Moon, and Thwaites. "*Hingum-pujali*," in Trimen, is a printer's error.]

67. **Hirial**

Yellow Arsenic

["*Hiriyal*,"—yellow orpiment (Clough)].

68. **Hondel-alla***Cissus vitigena*

["*Hondala*" is *Modecca palmata* Linn.; root used in medicine (Trimen). Moon gives the name "*ala-hondala*." *Cissus vitigena* L. is *Vitis Linnæi* Wall., "*Wal-niviti*."]

69. **Ibicabal**

Land tortoise shell

["*Ibba*,"—Land tortoise (Clough, p. 70). "*Kabala*,"—the shell of a tortoise (Clough, p. 105)].

70. **Ikiri-mool**

[Clough cites "*Ikiri*" as *Barleria Prionitis*, colloquially "*Katukarandu*," of which Trimen states that the whole plant, and especially the root, is much used as a diuretic and tonic medicine. "*Katu-ikiri*" is given by Moon and Trimen for *Hygrophila spinosa* And., which has the same use. Hoatson's name is indeterminable.]

71. **Imbul-netti***Gossypium arboreum*

["*Imbul*" is *Eriodendron anfractuosum* L. In the recipes Hoatson gives "*Imbul-netti*" as *Gossypium floribus purpureis*, probably *Bombax malabaricum*, usually known as "*Katu-imbul*." *Gossypium arboreum* L. is not grown in Ceylon.]

72.A **Indenu-etta**

["*Endaru*" is *Ricinus communis*. "*Indenu*" is probably an error for this.]

72.B **Inderu-tel, kolla, and etta** *Ricinus communis*

["*Endaru*" is the spelling given by Moon, Trimen, and Clough.]

73. **Indura-alla.**

["*Induru*" is *Susum anthelminticum* Bl.]

74. **Ingeni-etta**

["*Inginì*" is *Strychnos potatorum* L.f. Ferguson purchased the seeds as "*Inginì Etta*."]

75. **Inghuru-mool***Amomum Zingiber*

["*Inghuru*"=ginger (Ferguson). "*Inguru*"=*Zingiber officinale*, cultivated (Moon)]

76. **Ing-sal***Cardamum minus*

["*Ensal*" is *Elettaria Cardamomum* Maton var. *major* Sm.]

77. **Iomba-wael-kolla** and **mool** *Gaertnera racemosa*

[Moon lists "*Yohomba wael*," but does not give a Latin name. Clough gives "*Yohombu-wela*," colloquially "*Yon-tumba*," as *Borago zeylanica* or *Jasminum auriculatum*. Moon gives "*Yon-tumba*" for *Borago zeylanica* (= *Trichodesma zeylanicum* Br.). Both Trimen and Moon agree in citing "*Puwak-gediya-wael*" for *Gaertnera racemosa* (= *Hiptage Madablota* Gaertn.). Hoatson's identification would appear to be incorrect.]

78. **Iramussu-mool**

[ "*Iramusu*" is *Hemidesmus indicus* Br. Trimen recorded that the root is used as a tonic medicine.]

79. **Iruveria-mool**

[*Plectranthus zeylanicus* Benth., is the "*Iriweriya*" of the Sinhalese, and is grown in native gardens as a remedy for bowel complaints (Trimen).]

80. **Itta-wael-isma**

*Hedera terebinthacea* (staminibus octo)

[ "*Itta-wel*" is *Heptapleurum stellatum* Vahl (*Hedera terebinthacea* Vahl).]

81. **Jayapala**

*Croton tiglium*.

[ "*Jayapala*" is *Croton Tiglium* L.]

82. **Kadi-bat**

Rice steeped in water for three days.

[ "*Kadi*,"—boiled rice water in a state of spontaneous fermentation, used in the preparation of medicine (Clough, p. 115). "*Bat*" is a common term for cooked rice, e.g. "*Kiri bat*," "*Kaha bat*."] ]

83. **Kaste-kaele-potu**

[ "*Keta-kala*" is *Bridelia retusa* Spreng.]

84. **Kaha**

*Curcuma longa*

[ "*Kaha*" is Turmeric, *Curcuma domestica* Val. "*Harankaha*" is *Curcuma Zedoaria* Rose., generally cultivated and used as a stomachic (Trimen)]

85. **Kahate-kolla**

[ "*Kahata*" is *Careya arborea* Roxb. Trimen recorded that the bark is very astringent and is much used in medicine. Moon gave "*Kahata gaha*," with the English name, "*Astringent tree*," but no Latin name. Hoatson in his recipes cites "*Kahate-kolla*,—*Astringent leaves*."] ]

86. **Kaipu**

Gum Catechu

["*Kaypu*" is the product of *Acacia Catechu*. Hoatson stated that it was a Catechu prepared from Areca.]

87. **Kalanduru-alla***Andropogon Schoenanthus*

["*Kalanduru*" is *Cyperus rotundus* L.; the tubers are astringent and diuretic (Trimen)]

88. **Kalonia-gaha-potu**

["*Kelaniya*" is *Alpinia Allughas* Rose. Trimen recorded that the rootstock is used in medicine. Moon gives "*Kaelaniya*" for *Canna indica*.]

89. **Kalu duru**

Imported

["*Kalu duru*" purchased by Ferguson, was the black seed of *Nigella sativa*. Ainslie (I, p. 128) gives "*Kaloo-dooroo*" as the Sinhalese name of the same seed. Clough calls it Black Cammin.]

90. **Kalu-habarilla-kolla-isma***Arum macrorrhizon*

["*Kalu-habarilla* is given by Moon for *Arum macrorrhizon*, now known as *Alocasia macrorrhiza* Schott., "*Habarala*."] ]

91. **Kalu-vi***Oryza nigra*

["*Kalu-wee*,"—black rice, is given as a variety of *O. sativa* by Moon. I have not been able to obtain any information about this variety. There is no species, *Oryza nigra*. "*Kalu-hinate-wee*" is cited by W. C. Ondaatjee in *Observations on the Vegetable Products of Ceylon*, and there is a variety under this name in the Peradeniya Museum.]

92. **Kandul-lessa-kolla-isma**

["*Kandulessa*" is *Drosera indica* L.]

93. **Kapuru***Gaultheria* (uncertain)

[Thwaites gives "*Kappooroo*,"—*Gaultheria fragrantissima* Wall. Trimen gives "*Wal-Kapuru*" for this, and states that the leaves of *Limnophila conferta* Benth., have a very strong camphoraceous odour and taste, and hence the plant is sometimes called "*Kapuru*" by the Sinhalese. Ferguson obtained both camphor and *Gaultheria fragrantissima*, as "*Kapuru*," in the bazaars, and W. H. Wright bought ordinary camphor in the Kandy bazaar in 1862 under this name. Ainslie (I, p. 48) gives "*Capooroo*" as the Sinhalese name for camphor, and adds (p. 51) that the Sinhalese sometimes prepare a kind of camphor from the roots of cinnamon. Moon agrees with Trimen in giving "*Wal-Kapuru*" for *Gaultheria fragrantissima*. "*Kapuru*" is the Sinhalese for Camphor; but if a plant is indicated, it is the montane *Gaultheria fragrantissima* ;

Hoatson's informants were within easy reach of this plant on Namunukula. Camphor is included in the Ceylon Customs List of 1824.]

94. **Kapettye-mool-and potu** *Croton lacciferum*

["*Keppitiya*" is *Croton aromaticus* var. *lacciferus* Trimen.]

95. **Kapu-Kaenissa-dalu**

["*Kapu-kinissa*,"-*Hibiscus Abelmoschus* L. and *H. angulosus* Mast. according to Trimen. For *Hibiscus Abelmoschus*, Moon gives "*Kapu Kinissa*," and Ainslie, (II., 72), "*Kapu Kinaissa*."]

96. **Kapu Kolla** *Gossypium herbaceum*

[Moon cites "*Kapu*,"-cotton, with six species; of which "*Sinhala Kapu*" is *Gossypium indicum*, "*Rata Kapu*," *G. barbadense*, and "*Cheena Kapu*," *G. religiosum*. The last species is *Cochlospermum Gossypium* DC.]

97. **Karal-haebo-gaha-kolla and mool**

["*Karal-sebo*" is given by Clough (p. 108) for *Achyranthes aspera* L. Trimen gives "*Gas-karal-heba*," and Moon, "*Gas-karal-haebo*," for the same species. "*Bin-karal-haebo*," according to Moon and Trimen, is *Cyathula prostrata* Bl.; and "*Wael-karal-haebo*," "*Wael-karal-heba*," are given by them respectively for *Pupalia atropurpurea* Moq. Both *Achyranthes aspera* and *Cyathula prostrata* are used in Sinhalese medicine, and Hoatson's name is indeterminable.]

98. "**Karambu**" *Caryophyllus aromaticus*

[Imported in boxes (Hoatson). Ferguson gives "*Kraha*" and "*Karaboo*" as the names employed for cloves in the bazaars. Moon cites "*Karabu-gaha*" as the clove tree, *Caryophyllus aromaticus*. Clough gives, for cloves, "*Karabu*" (p. 570), and "*Kamaru*" (p. 775). The modern scientific name is *Eugenia caryophyllata* Thunb.]

99. **Karanda-isma** *Dalbergia arborea*

[*Dalbergia arborea* Willd. is *Pongamia glabra* Vent., for which the usual name is "*Magul-karanda*." Clough (p. 108) cites "*Karanda*" alone for the same plant.]

100. **Karavilla-kolla-isma.**

["*Karavila*" is *Momordica Charantia* L.]

101. **Kaudu-bogaha-potu** *Ficus religiosa*,

["*Kaudu-bo*" is *Ficus Arnottiana* Miq.]

102. **Kelinda-etta**

["*Kellinda sal*," purchased by Ferguson, was the seed of *Wrightia zeylanica* Br. Trimen, in *Flora of Ceylon*, states that the

bark of *Holarrhena mitis* Br. is sold in Ceylon under the name "Kalinda." For the confusion between *Wrightia zeylanica* and *Holarrhena antidysenterica*, see *Dictionary of Economic Products of India*; the latter is medicinal, the former inert, but used as an adulterant of the latter.

*H. antidysenterica* is not wild in Ceylon, and *Wrightia zeylanica* is probably substituted for it. Hoatson gives "*Kelinda etta*" as an imported drug, but it does not appear under that name in the Table of the Duties of Customs on Goods in the *Ceylon Almanac* of 1824. Attygalle cites "*Kelinde*" as *Holarrhena antidysenterica*, in which case it must be an imported article.]

### 103. Khadumberia-gaha-potu

["*Kadumberiya*" is *Diospyros Gardneri* Thw.]

### 104. Khaduria-gedi-wael-watheru

["*Kaduru ketiya wel*" is *Combretum ovalifolium* Roxb. I have not met with the combination cited by Hoatson. Moon gives "*Gediya waela*" as fruit creeper, but does not list the prefix, "*Kaduria*."] ]

### 105. Khatu-carosan

Imported

[Clough, p. 770, gives "*Katukarosana*" as *Ipomaea tridentata* Roth., a species common in Ceylon, and not recorded as medicinal. "*Pita-Karosana*" is the bazaar name for *Coptis Teeta* Wall.. Ferguson gives "*Katukaroseni*" as a bazaar version of "*Katukarohine*," (see No. 106.) I have not been able to obtain "*Khatu-carosan*" in the bazaar.]

### 106. Khatukarohine

Imported

[Imported in bags, a root (Hoatson). "*Katukarosene*" was purchased by Ferguson and identified by him as the root of *Helleborus niger*. "*Katurohini*" (Sans.), "*Kadagaroganie*" (Tamil) was cited by Ainslie (I.p. 164), doubtfully, as *Helleborus niger* L. In a discussion of this name in *Dictionary of Economic Products of India* (1900) under *Helleborus*, it is stated that *Helleborus niger* is not found wild in India, and is not found in the bazaars, *Picrorhiza Kurrooa* being substituted for it; and in *Commercial Products of India* (1908), the latter is taken as the source of "*Katukarohini*." "*Cudohoragany* (Black hellebore root)" appears in the *Ceylon Customs List of 1824*.]

### 107. Khatu-rulu-mool

[*Clitoria ternatea*: (see No. 40).]

108. **Khatu-wael-battu**

[“*Katu-wel-batu*” is *Solanum xanthocarpum* var. *b. Jacquini* Thw. Trimen stated that the root is a valued Sinhalese medicine in fever, coughs, and indigestion.]

109. **Khohumba-tel**

[Margosa oil. See “*El-kossamba*,” No. 41.]

110. **Khokum-potu**

[“*Kokum*” is *Kokoona zeylanica* Thw. “*Kokum potu*,” purchased by Ferguson, was identified by him as the yellow bark of *Kokoona zeylanica* Thw.]

111. **Kotadimbula-gaha, potu, klri and dalu**

[“*Kota dimbula*” is *Ficus hispida* L.f.]

112. **Khotamalee**

*Coriandrum sativum*

[“*Kottamallee*” and “*Kotamalie*” are given by Ferguson for Coriander seed. Moon gave “*Kotamalli*” or “*Kotamburu*.” Ainslie (I, p. 91) recorded “*Cottamillie*” (Tamil), “*Cotumbaroo*” (Sinh.) for Coriander seed.]

113. **Khotang-alla**

[Imported in bags : root cut into slices and dried (Hoatson). Ferguson purchased “*Kottang*” or “*Kottan*” in the bazaars, and identified it correctly as *Auklandia costus*. This is *Costus* root, but it is not obtained from a species of *Costus*, as given in Clough (“*Kottan*” = *Costus speciosus*, p. 133), but from *Saussurea Lappa* C.B.C. (= *Auklandia costus* Falc.) “The root is dug up in September and October, chopped up into pieces two to six inches long, and exported without further preparation,” *Dictionary of Economic Products of India*.]

114. **Kikirinde-kolla-isma**

[“*Kikirindi*” is *Eclipta alba* Hassk. Trimen recorded that it is employed as an alterative medicine by the Sinhalese. Moon gave *Eclipta alba* as “*Sudu kirindi*.”]

115. **Kinda wael**

*Menispermum cordifolium*

[See No. 116.]

116. **Kinda-wael mool**

*Menispermum cordifolium*

[*Menispermum cordifolium*, now *Tinospora cordifolia* Miers, is “*Rasakinda*.” *T. crispa* Miers is “*Tittakinda*,” and, *fide* Trimen, is considered a valuable tonic medicine and febrifuge. Thwaites (Enum; p. 12) states that an infusion of the young stems of *T. cordifolia* is used in medicine : he calls it “*Rasa-kinda*,” but does not distinguish *T. crispa*. Hoatson’s species is probably *T. Crispa*.]

117. **Kinihiria-kolla**

["*Kinihiriya*" is *Cochlospermum Gossypium* DC.]

118A. **Kiri-kandi**

["*Kiri-henda*" is *Celosia argentea* L.]

118B. **Kitul-rha**

*Palmae caryota*

["*Kitul*" toddy, from *Caryota urens* L.]

119. **Kolang-kolla**

*Ocimum basilicum*

[Trimen in *Hort. Zeylanicus* gives "*Kollan-kola*" = *Pogostemon Heyneanus* Benth., but in the *Flora* he cites "*Gan-kollan-kola*" for this, as does Moon. *Ocimum basilicum* L. is "*Suvandu tala*."] ]

120. **Komarika-Isma**

*Aloes perfoliata*

[Moon gave "*Komarika*" as *Aloe vulgaris*, and stated that it was cultivated in Ceylon. But the common Aloe in Ceylon is *Aloe vera* L. var *littoralis* Koen. A note by Ferguson in his copy of Ainslie, states, "The fresh leaves are thus used (*i.e.* in ophthalmia); and hence the plants are commonly grown by Moors at Galle and elsewhere." Ainslie (I, pp. 9, 10) states "There is another sort of aloes, common in the Indian bazaars: . . . It is brought from Yemen in Arabia. . . and is, in all probability, obtained from the *Aloe perfoliata* L." This may be the source of Hoatson's name.]

121. **Korasanl**

Imported

[Imported in bags, a small seed (Hoatson). "*Korosanie*" seed,—Henbane (Ferguson). "*Korassanie*" (Sinh.),—Henbane seed, *Hyoscyamus niger* (Ainslie, I, 167). *Dictionary of Economic Products of India* gives various combinations and spellings of "*Korasanl*" for Henbane, *Hyoscyamus niger* L.]

122 **Kossamba-mool, dalu, neti and kuru** *Melia sempervirens*

["*Kosamba*" = "*Kohomba*" (Clough, p. 137). "*Kohomba*" is *Azadirachta indica*; see "*El-kossomba*," No. 41.]

123. **Kukurumang-gedi-potu-, and mada**

["*Kukuruman*" is *Randia dumetorum* Lam.]

124. **Kumburu-etta-mada.**

["*Kumburu wel*" is *Caesalpinia Bonduc* Roxb. Ferguson purchased the seeds as "*Kumburu-etta*."] ]

125. **Kunu-maele-dalu**

*Bauhinia floribus albis*

[Moon cites "*Kunu maella*," but no Latin name. Trimén gives "*Kunumella*" as *Diospyros ovalifolia* Roxb. *Bauhinia racemosa* Lam. is "*Mayila*."] ]

## 126. Kura-kolla and mool

[Moon cites four species of "Kooru," two of which are the same, while the other two were not identified by him. According to Trimen and Moon, "Gal-kura" is *Melochia corchorifolia* L., but no medicinal use is recorded for this in Ceylon and India. Probably "Kara," *Canthium parviflorum* Lam., is meant; the leaves and roots of this are used medicinally. But "Kura" (Hind.) is *Holarrhena antidysenterica* Wall.]

## 127. Kurundu-potu

*Laurus cinnamomum*

["Kurundu" is *Cinnamomum zeylanicum* Bl. (*Laurus Cinnamomum* L.)]

(To be continued)



## Notes & Queries.

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### NORTHERN PROVINCE NOTES.

By J. P. LEWIS, C.M.G., C.C.S. (Retired).

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#### Mikamam and Vedi Arasan.

THERE is a tradition about these two kings at Mullaivivu :—  
 “Kannakai Amman, daughter of the Pándiya Rasa, was put when a child, owing to the sayings of the soothsayers, in a box and sent down the river Kankai. Two chetties, Manakar and Masattar, of Pándiya-tésam rescued her. The first adopted her and she married Kovalan, son of the second.

Mikamam, *Senadhipada* or general of the Pandiyans, was sent to Ilankai (Ceylon) to bring the *maha rattnam* which was in Nayinattivu for her anklets (*selampu*). Mikamam came over in a ship, and fought and captured Vedi Arasan, king of the Mukkavar, who had forts at Uvatturai (Kayts), Kangesanturai and Kirimalai. The people who cultivated Vedi Arasan's *chenas* were called Mukkuvar. They went to Trincomalee and Batticaloa.

Kannakai is worshipped at Vattapalai as Káli Tévi.

There are two ruined forts on Delft Island, one of which is assigned by tradition to Mikamam and the other to Vedi Arasan, but the former is unmistakably Portuguese.

The story of a fight between “Manakar” (not Mikamam), King of the Karaiyar people, and Vedi Arasan, King of the Mukkuvar, is found in the Puttalam District, but according to it Manakan or Manikkar (I am not certain which is correct) was defeated in this fight. Mr. H. W. Codrington asks: “Can Mikamam be connected in any way with the Kovviyar (?) stronghold Negombo (Migamuwa)? The Sinhalese is the same as the Tamil word or *vice versa*.”

## PARÁKRAMA BÁHU THE GREAT AND HIS CAMPAIGNS.<sup>1</sup>

By D. JAYABATNA.

THE *Mahāvansa* is full of references to places not yet identified. The Pali names having, during the course of many centuries, undergone change in form and meaning, identification is a matter of some difficulty; but by carefully sifting the tradition and folklore of various villages, and by following up the evolutionary changes in the names of places, it is possible to fix their identity with some certainty. As a native of the Southern Province, the writer has been interested in the names of villages of this Province, and the following is an investigation into place-names of the campaigns of Parákrama Báhu the Great, particularly those in S. W. Ruhuna.

As a military genius Parákrama Báhu the Great had few equals. Skilled in sound strategy, having an extensive knowledge of the country, and with campaigns well planned, he embarked upon a war with one objective, viz, to bring the whole Island under one rule.

Parákrama Báhu's "valiant men who were nigh unto the River Sakkharalaya crossed the bridge there, entered the Grove Sakkunda, and straightway fought a battle and put an end to the lives of many men, and brake the spirit of the enemy."<sup>2</sup>

**Akuralganga** (*River Sakkharalaya*) mentioned in the *Mahāvansa* (Ch. 71. v. 61) is now entirely lost. **Akurala** (lit. "locality of pebbles, stones"), a maritime village 56 miles from Colombo on the Galle Road, was so named on account of the vast quantity of coral (lime) stones found at the place. The river must have received its name from the village where it entered the sea. The riverine shells, etc., found in the coral diggings, and the composition of the soil in some parts of Akurala and its neighbourhood, testify to the former existence of a river.

A paper with details on this lost river and its forgotten fords is in preparation.

[This note was received early last year. The delay in publishing it is regretted.—  
ED. C.A. & L.R.]

2. "*Mahāvansa*": Chap. LXXII, vv 61 and 62.

**Sakkunda Grove**,<sup>3</sup>—where an ancient military academy, guard-house or barracks<sup>4</sup> stood,—is now called *Hikkaduwa*. (*Odoka* of Ptolemy).<sup>5</sup> The military posts or fords on the above river were many, some of which the writer has been able to identify.

The places or fords are given below with their modern names :

- (a) **Sarogama** (*saro* "tank," *gama* "village"); **Willigama** (? *Wilgama*)
- (b) **Maharukkha** (*Maha*="big," *Rukha*="tree"; **Maharuppe** (*Maha*="vast," *ruppe*="meadow"))
- (c) **Heddillakada** (*Sin* : *Hedilikada*) ; **Saddurugoda** (*Sadduru*, *Suduru*, *Kshudra*, *goda* "land.")
- (d) **Assamandala** (*Assa* "Horse," *Mandala* "Stable"); **Usmudulawa**.
- (e) **Yakkha Sukhara** (*Sin* : *Yak Ura*) ; **Urawatta** (saline or hog garden)
- (f) **Vehara Vejja Sāla** (*Vehera vedahala*) ; **Weheragoda** (*Wehera*="temple," *Goda*="village")
- (g) **Chulla Naga** (*Sin* : *Sulu né* ) **Haranágala**
- (h) **Punā** ; **Ponaduwa** (*Pona* "Stony," *dūwa* "Islet.")
- (i) **Nilagiri** (*Nila*="blue," *giri*="rock") ; **Nilapanātuduwa** (*Nila* "blue," *panā* "rock," *tuduwa* "point").
- (j) **Nālikerawatthu** ; **Polwatta** (*Pol*="Coconut," *Watta*="estate")

Other places like *Kammaragāma*, *Mahapanālagāma*, *Bódhiwatta*, *Mahānāgakula*, and *Mahāgama* are no doubt the modern *Kamburugamuwa*, *Mahapalāna*, *Hathódhiwatta*, *Naimana*, and *Māgama* in *Matara* and *Hambantota* Districts.

It will be of great help to students of Sinhalese History if the able editors of the proposed *Ceylon Historical Gazetteer* will devote a chapter to the identification of ancient towns, places, etc., in the historical annals of the Island.

3. *Hikkaduwa* was named *Sakkunda* owing to its abundance of chanks (even at the present day waves bring to the shore a vast quantity of chanks, shells, etc., at this place.) The *Kokila Sandesa* (v. 76) speaks of damsels at *Totagamuwa* using chanks as toys.

4. The *Kokila Sandesa* (v. 75) mentions that some soldiers were on guard here with long swords; thus *Hikkaduwa* may have been a place of strategic importance.

5. *Ptolemy's Ancient India* by Mac Crindle, p. 258.

## KAPPAKANDARA AND DIGHAVAPI.

By THE LATE MR. E. R. AYRTON.

(Archaeological Commissioner of Ceylon.)

THE *Wanderúpa Vihára* is situated about a mile due south of Ambalantota, on the east side of Wellawe-ganga, in the Southern Province.

Its old name is the *Kappakandara Vihára*. It is said to have been founded by Mahánáma, but there was apparently a monastery here, since the *Rasaváhini* mentions a Theraputtábhaya who had a struggle with Gothaimbara, one of Dutugemunu's heroes, and forced him to worship him. Hence the modern name *Wanda* = "worship," *rúpa* = "garden" (?)

The claim of the *Wanderúpa Vihára* to be the *Kappakandara Vihára* opens up the whole question of the position of *Díghavápi*.

*Mahávansa*, xxiii. 64 : One of Dutugemunu's heroes, Bharana, came from the village of Kappakandara.

*Rasaváhini*, II. 88<sup>11</sup>. 94.<sup>12</sup> : Kappakandara Vihára is mentioned.

*Mahávansa* xxiv : After Tissa had buried his father at Tissa-maháráma, he returned to *Díghavápi*. Dutugemunu from Malaya asked Tissa to return the insignia. Tissa refused. Dutugemunu at once went to Guttahála, put outposts there, and then went and was crowned in Mágama. He then attacked Tissa, and there was a great fight at Cúlanganiya-piṭṭhi in which Tissa was victorious. Dutugemunu flees and, after crossing the Javamála ford of the river Kappakandara, he eats and gives food to a monk from Piyangudípa. He then goes on to Mahágama.

Geiger considers that the *Kappakandara-nádi* is the Kumbukkan Oya, and places the Javamála ford near the village Kumbukkan. He considers that Dutugemunu fortified Buttala against Tissa at *Díghavápi*, since he places the tank with Parker.

Parker (*Ancient Ceylon*, p. 396) places it at Kandiya-kattu—now forest, but once capable of irrigating 10,000 to 20,000 acres of rice fields—30 miles S.S.W. from Batticaloa.

Geiger's identification of the *Kappakandara* = Kumbukkan River, cannot be accepted, since in *Mahávansa* xxxiv. 90. we read

that Mahanága (66—78 A.D.) founded the Samudda Vihára on the bank of the *Kubukanda River*, and this is obviously the Kum-bukkan River. The Kirinde River is certainly the *Karinda-nádi* (cf *Mah.* xxxii. 14).

Of big rivers there only remain the Kattragam or Menik-ganga and the Wellawe Ganga.

On the evidence of the old name of the Wanderúpa Vihára, I would suggest *Wellawe*=*Kappakandara-nádi*. We find one mile to west of Diyagastota on this river a tank called *Dik-veva* (which suggests *Dighavápi*), and the *Javamála* ford would thus be *Diyagastota*.

In this case the guarding of Buttala by Dutugemunu would be to keep the Tamils in check whilst he fought his brother.

## SOME SINHALESE SAYINGS:

### Their Origin in Story.

By JOHN M. SENAVERATNA, F.R.H.S.

**F**EW people nowadays know anything of the origin of some of our most popular sayings and proverbs, and for this reason the following may prove of general interest and also provide amusing reading:—

### “Eight Brinjals, but Nine Taxes.”

The phrase has reference to that most abused of all Government servants, the Village Headman.

The story goes that a certain man took eight brinjals for sale to a village where there were nine Headmen. He returned home empty-handed and in utter disappointment. Questioned by his wife the poor man replied: “I had to give eight of the Headmen a brinjal apiece, and to the ninth my basket, in order to obtain permission to enter the village.”

Which explains why the Sinhalese also say that “*It is good to be a Headman even in Hell.*”

### “Like the Blind man’s description of the Elephant.”

There were four blind men in a village not far from Kandy. They had often heard of the elephant and one day, wishing to find

out for themselves, by feeling, what exactly the elephant was like, had the village Headman's animal led up to them.

No. 1, who touched the leg, said the elephant was like a rice-pounder ;

No. 2, who touched the trunk, said the elephant was like the stem of a *Papaw* tree.

No. 3, who touched the ear, said the elephant was like a Bamboo tray, while

No. 4, who touched the tail, said the elephant was like a dried coconut flower (*bu-valla*).

At any rate this is better than the famous description—was it not in a Dictionary—of a lobster as “a scarlet fish that walks backwards.” The definition was all right except for these trifling circumstances—that the lobster is not a fish, neither is it scarlet, nor does it walk backwards.

Talking of blind men, one is reminded of

#### “ The Description of Curd given to a Blind man.”

“ Would you like some curd to eat ?” asked a certain person of a man who was born blind.

“ What is curd like ?” queried the blind man.

“ It is white ” replied the other.

“ What is white like ?” questioned the blind man again.

“ It is like a conch-shell ” was the reply.

“ What is a conch-shell like ?”

“ It is like the kernel of a coconut.”

“ What is a coconut like ?”

“ It is like a crane.”

“ What is a crane like ?” was the next question.

The other bent his hand into the shape of a crane and asked the blind man to feel it.

The blind man felt the hand and said :

“ Oh, after all, curd is exactly like the hand.”

From the blind to the deaf is an easy transition, and the

#### “ Story of the Four Deaf Persons ”

is the source of one at least of the most caustic of Sinhalese proverbs.

The story runs that in a certain family of Kotte, near Colombo, the father and the mother were both deaf, as well as their son and daughter-in-law..

On one occasion, when the wife went with the old man's breakfast into the paddy field, the old man asked where their son was.

"It is no fault of mine. It is the daughter-in-law that delayed cooking" replied the old woman, who presumed the old man had complained of the delay.

On returning home she told her daughter-in-law, who then happened to be spinning, that the old man had blamed her for being late.

The daughter-in-law, thinking that her mother-in-law found fault with her spinning, said :

"I spin as best as I can."

When, however, the daughter-in-law told her own husband, who was then warming himself near the fire-place, that her spinning had been found fault with, he swore by all the gods that he had not roasted a single potato.

It is like the story of the person who, on being asked where he was going, said he had coconuts in his bag.

Another pungent proverb has reference to the story of

### **The man who took "*Pan-sil*."**

First of all, *Pan-sil*, in Buddhism, means the five precepts which forbid lying, stealing, drinking, killing and adultery.

A certain woman, on her return from the Temple after taking *Pan-sil*, asked her husband why he too did not take *Pan-sil*.

"I do not know how to do it," said the husband.

"What you have to do," said the wife, "when you go to the Temple, is to repeat after the priest whatever he tells you."

The husband accordingly went to the Temple.

The priest, on seeing the man, asked him :

"Hallo, man, where are you going?"

"Hallo, man, where are you going?" repeated the simpleton.

"Are you mad?" said the priest.

"Are you mad?" rejoined the man.

The priest, who had now become very angry, ordered his attendants : "Give that fellow a sound thrashing."

"Give that fellow a sound thrashing," repeated the man.

But the priest's attendants belaboured the man and gave him the soundest thrashing he had had in all his life.

On returning home he told his wife :

"Upon my word, dear, I am surprised you look so healthy after taking *Pan-sil* so often, whereas I have caught fever by taking it only once."

If the above is an illustration of unconscious ill-treatment of a husband by his wife, the

### "Story of the Brim round the Neck"

is an example of conscious, wilful ill-treatment which has given rise to another very popular Sinhalese proverb.

A certain man, being unable to endure the ill-treatment he was daily subjected to by his wife, went to a distant part of the country in search of a friend of his, with the object of relating to him his troubles.

When the two friends were talking together, the wife of the latter came in in a rage and struck his head with a chatty, the brim of which fell round the husband's neck.

The unfortunate man, turning to his visitor-friend, asked him if he had seen similar things in his part of the country.

"Assaults are common enough in our parts, too, but it is only today that I saw the brim fall round the neck."

### "Frying the Honour."

"*Like one stirring up the honour in an old pan*" is a saying which had its origin in this wise :

The parents, who had given their daughter in marriage to a poor man on account of his high birth, paid a visit to the daughter some time after the marriage.

The daughter had nothing in the house to offer her parents to eat ; so, in a fit of rage, she went and placed an old pan over a fire in the kitchen and made show as if she were stirring up the contents.

"What are you doing, dear ?" asked the old pair.

"I am trying to fry the honour you got for me," was her reply.

### "Like the Wisdom of Maha-denamutta"

is another popular saying which originated in the following manner :—

A certain man, whose calf had put its head into a pot, consulted Maha-denamutta (who was proverbial for his "wisdom") as to

what means should be adopted in order to take the calf's head out without any injury either to it or to the pot.

The Sage mounted his elephant and rode in the direction of the man's house. In order thus to enter the garden, he had to get a wall broken down and a house, too, to gain the inner compound where the calf was.

Then he ordered the calf's neck to be cut asunder and, after breaking the pot, he took the head out and gave it to the owner, saying : " How on earth will you get on when I am dead and gone ! "

### " Like the gift of the horse to Kaluhamy "

has its origin in a very amusing story which runs as follows :—

Once upon a time, in a certain village, there lived a *Gamarāla* and his wife, whose only child was a daughter named Kaluhamy. It happened that this daughter, when about 16 or 17 years old, died suddenly, to the great sorrow of her parents.

Soon after her death a lean beggar came to the house at a time when the *Gamarāla* was away. The still sorrowing mother of Kaluhamy, pitying the wretched condition of the beggar, asked him how he had become so lean.

" I have just returned from the other world " replied the beggar, meaning by that of course that he had only recently recovered from a dangerous illness.

The foolish mother, taking the beggar's reply literally, asked him whether he had seen Kaluhamy there (i.e. in that world).

The beggar, seeing that the woman was a simpleton, sought to take advantage of the fact and, in reply to her question, said :

" It is I who married her in the other world. "

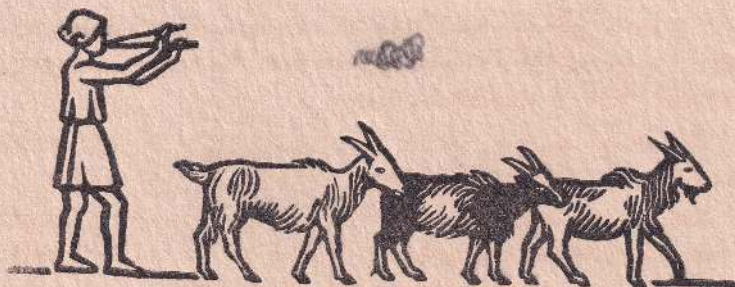
Kaluhamy's mother, on hearing this, affectionately embraced the beggar as her son-in-law, and gave him all the jewels and silks and other clothing that were in the house, to be taken to the other world for the use of Kaluhamy and her husband.

Shortly after the beggar had gone away, the *Gamarāla* returned home. The wife then related to him what had happened during his absence. The *Gamarāla* was highly incensed at what he heard. After severely rebuking the wife for her folly, he mounted his horse and rode off in the same direction in which the beggar had gone, his object being to capture the rogue.

The beggar, on seeing the *Gamarāla* at a distance, hastily clambered up a tree. The *Gamarāla*, too, came up to the tree and, tying his horse at the foot, began climbing up. The beggar, however, getting down by a branch, untied the horse and rode off on it as fast as possible.

The unfortunate *Gamarāla*, who was still on the tree, finding that nothing could be done and making a virtue of necessity, shouted out to the beggar :

“Son-in-law, tell Kaluhamy that the jewels and clothes are from the mother, but that the horse is from me.”



# Literary Register.

## IN CEYLON A CENTURY AGO

The Proceedings of the Ceylon Literary and Agricultural Society.

WITH NOTES BY T. PETCH.

(Continued from Vol. VIII., Page 182)

1822.

**A**T the annual general Meeting held at Colombo on Tuesday, the 15th January, 1822.

*Present.*—

His Excellency the Lieut.-Governor, President

The Hon'ble the Chief Justice

The Hon'ble the Puisne Justice

The Hon'ble J. W. Carrington Esqr.

The Hon'ble and Ven'ble the Archdeacon

Dr. Farrell

} Vice Presidents.

John Deane Esqre.

Lieut. Col. Wright

Wm. Granville Esqr.

Lieut. Col. Walker

Lieut. Gascoyne

Professor Rosk<sup>24</sup>

The Revd. J. M. S. Glenie

The Revd. H. de Saram

The Revd. B. Clough

Geo. Turnour, Esqre., Sec.

The President in the Chair.

The Secretary reads the Proceedings of the last General Meeting.

The Chief Justice states to the Meeting that in consequence of Mr. Turnour's removal from Colombo it has become necessary to appoint another Secretary to this Society; and proposes Lieut. Gascoyne for that office, which is unanimously agreed to.

On the Motion of Sir Hardinge Giffard it is resolved that the thanks of this Society be presented to George Turnour Esqre., for

24. His name appears to have been Rask.

his very zealous and able discharge of the duties of Secretary to this Society.

### Import of Seeds.

The Secretary lays before the Meeting a letter from Messrs. Arbuthnot & Co., wherein those Gentlemen readily consent to procure Garden Seeds from Bangalore and Hyderabad, as suggested by the Sub-Committee of Agriculture; and offer their Services to the Society in any other way they can be of use to it.

Ordered that a notification be inserted in the *Ceylon Gazette* in regard to these seeds, as was done respecting the English and Cape Seeds, and that the Letter of Messrs. Arbuthnot & Co. be answered in forwarding the applications that may be received to Madras.

[Advs. of the English and Cape Seeds appeared in the *Gazette* of Nov. 17th 1821, and of the Bangalore and Hyderabad seeds in the *Gazette* in January, 1822.]

### Rock Fish.

A letter from J. W. Bennett, Esqre., is read, transmitting a sketch of a species of Rock Fish.

Ordered that the thanks of the Society be given to Mr. Bennett for his communication, and that it be referred to the Sub-Committee of Natural History for the investigation of the Genus and Species.

### Import of Seeds.

The Secretary reports that the first Commission for Cape and English seeds was sent home by the Princess Charlotte, and he is requested to send duplicates of the Applications by the next Ship.

A Statement of the Funds of the Society is laid before the Meeting by the Treasurer.

The Society proceeds to ballot for the election of the General Committee of the current Year, and the following Gentlemen having the majority of votes are declared Members thereof.

John Deane, Esqre.	Major Delatre
Lieut. Col. Walker	The Revd. B. Fox
Wm. Granville Esqre.	Alex. Moon Esqre.
Geo. Lusignan Esqre.	The Revd. B. Clough
The Revd. A. Armour	The Revd. H. De Saram
H. A. Marshall Esqre.	The Revd. J. Glenie
Captain Schneider	J. G. Forbes, Esqre.

John Walbeoff Esqre.

Resolved that a Meeting of the General Committee be held on Monday next, in order that the Gentlemen composing it may divide themselves into the Three Sub-Committees of Natural History and Agriculture, Geology, Mineralogy, and Geography, and Civil History, Languages and Antiquities.

### Change of Title.

On the Motion of the Hon'ble the Chief Justice, It is resolved that the Society be in future styled the Ceylon Literary and Agricultural Society.<sup>25</sup>

Adjourned to Friday the 15th February next at 11 A.M.

Proceedings of the General Committee held on Monday the 21st January, at the Vice Admiralty Chambers.

*Present.*—

H. A. Marshall Esqre.	Rev'd. B. Clough
W. Granville Esqre.	Rev'd. W. B. Fox
Rev'd. J. Glenie	Capt. Schneider
Rev'd. A. Armour	Lieut. Gascoyne, Secretary.

The Committee proceeds to divide itself into Sub-Committees as follows,—

#### *Sub-Committee of Natural History and Agriculture.*

J. H. D. Saram	Lieut. Colonel Walker
Alex. Moon	John Deane

James Glenie

#### *Sub-Committee of Geology, Mineralogy and Geography.*

G. Schneider	H. A. Marshall
W. B. Fox	Major Delatre

J. G. Forbes

#### *Sub-Committee of Civil History, Languages, and Antiquities.*

Geo. Lusignan	B. Clough
W. Granville	A. Armour

John Walbeoff

At a General Meeting of the Ceylon Literary and Agricultural Society held on Friday, the 15th February, 1822.

25. The notice of the meeting in the *Gazette* states, "It was resolved that as the improvement of agriculture was one of the principal objects had in view in the formation of the Society, it should in future be called the Ceylon Literary and Agricultural Society."

*Present.*—

Major Genl. Sir Edward Barnes, K.C.B., President	
The Hon'ble the Chief Justice	
The Hon'ble and Ven'ble the Archdeacon	} Vice Presidents
Dr. Farrell	

Revd. J. M. S. Glenie

Revd. A. Armour

Revd. B. Clough

J. H. Reckerman Esq.

Lieut. Gascoyne, Secretary

The Secretary reads the Proceedings of the last General Meeting.

### **Indo-Roman Orthography.**

A paper from Professor Bask on a new system of Indo-Roman Orthography is laid before the Society.

Ordered that the thanks of the Society be communicated to the Professor for his very obliging communication, and that the Paper be referred to the Sub-Committee of Civil History, Languages, and Antiquities for their Report.

[See *Ceylon Literary Register*, II (1887), pp. 111, 112 ; 119, 120 ; 125-128]

### **Import of Seeds.**

The Secretary having reported that a supply of Bangalore seeds have been forwarded to Colombo in the Brig Lion by Messrs Arbuthnot & Co., and may be shortly expected,

Ordered that the Secretary do receive the seeds on arrival and distribute them as far as the supply will admit according to the applications, and that he do communicate the thanks of the Society to Messrs. Arbuthnot & Co., in acknowledging the Receipt of it.

### **Instructions for Collectors.**

A copy of Professor Jannison's Instructions<sup>26</sup> for collecting and preparing Objects of Natural History, etc., is laid before the Society.

Ordered that Two hundred Copies be printed, and that the Paper be then referred to the Sub-Committee of Civil History, Languages, and Antiquities with the request of the Society that they would undertake its Translation into Cingalese.

26. ? Jamieson, a well-known geologist.

Sir Edward Barnes proposes as an object most beneficial to the Interests of the Society that His Excellency the Governor be invited to become the Patron of the Institution, which Resolution is unanimously adopted, and Sir Edward Barnes is requested to convey the wishes of the Society to His Excellency.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Friday the 15th day of March, 1822.

*Present.*—

His Excellency the Governor.	Patron
Hon'ble Major Gen. Sir Edward Barnes.	President
Hon'ble Sir Hardinge Giffard	} Vice Presidents
Hon'ble & Ven'ble The Archdeacon	
Dr Farrell	J. Wallbeoff Esqre.
J Deane Esqre.	J. H. Reckerman Esqre.
Revd. A. Armour	Revd. B. Clough
A. Moon Esqre.	Lieut. Gascoyne Secy.

His Excellency the Governor having been pleased to accede to the wishes of the Society in becoming the Patron of the Institution, takes the Chair, at the same time returning his thanks for the Society's Invitation, and expressing his desire to promote and encourage its views and welfare.

Sir Hardinge Giffard moves that the following resolution, expressive of the gratitude of the Society to its late Patron, Lieut. Governor Sir Edward Barnes be passed, and entered on the Proceedings. The Motion is seconded by the Hon'ble and Venerable The Archdeacon and unanimously adopted.

Resolved, that the zeal and energy with which many works of public improvement in this Island have been promoted and executed by the late Lieutenant Governor, the Hon'ble Sir Edward Barnes, have entitled him to the lasting gratitude of the inhabitants of Ceylon.

That his constant attention to the formation and encouragement of this Society and the objects for which it has been instituted, demands our warmest acknowledgements, and that he be requested to accept our thanks for the patronage and protection we have experienced from him during his Government.

Sir Edward Barnes returns thanks.

The Proceedings of the last General Meeting are read.

**Water Melon.**

The Hon'ble and Ven'ble the Archdeacon presents a Water Melon of uncommon Magnitude, grown near Colombo; its weight and dimensions are as follows.

A Water Melon (*Cucurbita Citrullus*), sent to Doctor Twisleton by Mr. Ferdinand, a medical person in the pettah, in order to be presented to the Literary Society of Colombo.

Length	Inches	17 $\frac{1}{2}$
Circumference	{ breadth	28
	{ length	44
Weight		27 lbs. and $\frac{1}{2}$

It grew in sandy soil near the river at Pasbatal.

**Corals.**

Sir Hardinge Giffard presents a fine specimen of Branch Coral brought up by the nets of the Fisherman opposite his Residence at Tanki Salgado, also two smaller specimens of the same Nature, found near Amblangodde.

Ordered that the copies of Professor Jannison's Instructions for preserving specimens of Natural History be sent round to all the Members of the Society.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday, the 16th April, 1822.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Ven'ble the Archdeacon

Dr. Farrell

John Deane Esqr.

William Granville Esqr.

John Witchurch Bennett, Esqr.

Lieut. T. B. Gascoyne Secretary.

The Proceedings of the last General Meeting are read.

**Birds and Insects.**

A Letter from A. Armstrong, Esqr., Surgeon 1st Ceylon Regt., transmitted with a Collection of prepared Birds and Insects is read and the Specimens exhibited.

The Secretary is requested to express the thanks of the Society to Mr. Armstrong for his Donation and to enter the List of the Benefaction on the Records of this Society.

**Cheetah.**

The skin of a Young Male Cheetah presented by T. R. Backhouse Esqr. is exhibited.

The Secretary is also directed in this instance to communicate the thanks of the Society to Mr. Backhouse and to record his Donation.

**Import of Seeds.**

A Letter from the House of Messrs Arbuthnot & Co., Madras, transmitted with a packet of Cape Knole Kule Seeds is read, for which the Secretary is instructed to return the Society's thanks to Messrs. Arbuthnot & Co. and to request that they will continue this mode of supplying Seeds as occasion may offer. The Secretary is further instructed to remit a Bill for the Amount of this, as well as the former supply obtained through Messrs. Arbuthnot & Co. from Bangalore.

**Indo-Roman Orthography.**

The Sub-Committee of Civil History, Languages and Antiquities is requested to meet on Saturday next at 12 o'clock to take into consideration the Paper presented by Professor Rosk on Indo-Roman Orthography, and Dr. Farrell is requested to preside at the Meeting.

**Conchology—Iron Furnaces.**

Dr. Farrell presents to the Society a Paper on Conchology by Staff Surgeon Collier, and a paper of Observations on the Materials for constructing Iron Furnaces by R. Russel, Esqr., Hospital Assistant. Ordered that the first of these papers be referred to the Sub-Committee of Natural History and the second to the Sub-Committee of Mineralogy.

**Carrot Seed.**

A Packet of Carrot seed transmitted by Lieut. Malcolm, 1st Ceylon Regt., is presented, and a letter transmitted from that Gentleman read. Ordered that the Secretary do present the thanks of the Society to Lieut. Malcolm and state at the same time that whenever the Society receives seeds from England or elsewhere it will be happy to furnish Lieut. Malcolm with a portion to assist him in continuing his experiments.

The Hon'ble the Chief Justice proposes that Henry Matthews Esquire, Advocate Fiscal, be admitted a Member of this Society, and the Motion being seconded by the Hon'ble and Ven'ble the Archdeacon, It is ordered that this Gentleman be ballotted for at the next General Meeting.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Thursday the 16th May, 1822.

*Present.*—

The Hon'ble The Chief Justice

The Hon'ble and Ven'ble Dr. Twisleton

Dr. Farrell

Revd. B. Clough

J. H. Reckerman Esqr.

Revd. J. H. De Saram

William Granville Esqr.

John Deane Esquire

Professor Rask

George Turnour Esquire

Lieut. Gascoyne, Secretary.

The Proceedings of the last General Meeting are read.

The Society proceeds to ballot for the admission of Henry Matthews, Esquire, Advocate Fiscal, as a Member.

### **Indo-Roman Orthography.**

The following report of the Sub-Committee of Civil History, Languages and Antiquities on Professor Rask's Paper on Indo-Roman Orthography is read and ordered to be entered on the Proceedings of the Society.

“Literary Society.

“At a Meeting of the Sub-Committee of Civil History, Antiquities and Languages,

*Present*—

C. Farrell Esqr., M.D. Vice President.

Members.—

W. Granville Esqr. Acting Secretary.

“Report upon Professor Rask's System of Indo-Roman Orthography”<sup>27</sup> as directed to be made at the last General Meeting.

“It appears to us that Professor Rask's plan for the more easy acquirement of the knowledge of the language of India is

27. Professor Rask's paper was printed in the *Ceylon Literary Register*, II (1887), pp. 111, 112; 119, 120; 125-128, with an introductory note by D. W. F., who quotes from the *Encyclopædia Britannica* that it had been “printed in the Transactions of the Literary and Agricultural Society of Ceylon.” But there does not appear to have been any such Publication.

as a theory highly ingenious and possesses considerable apparent utility both in its formation and design.

"But as the introduction and use of the Roman Character in India forms its principal feature, and conceiving as we do that the Eastern Alphabets are as easily attained by us, as the Roman Character and pronunciation can possibly be by the Asiatic, we confess that we do not concur with the learned Professor in thinking that his system of Indo-Roman Orthography would tend so materially as he supposes to facilitate the beneficent object he has in view.

"To the assimilation of Characters and dialects of different Nations there are many obstacles, moral, physical and political, which are not contemplated in this Paper.

"To a certain extent, however, we think the plan before us might be successfully practised, namely, amongst the more scientific natives of the East and in those Seminaries of Oriental Learning which are carried on under the control of the British Government and the immediate superintendence of European Instructors.

(Signed) Charles Farrell,

„ William Granville."

### Conchology.

The following Report of the Sub-Committee of Natural History and Agriculture on the Paper of Staff Surgeon Collier, entitled Remarks on Conchology is read and ordered to be entered in the Proceedings of the Society.

"At a Meeting of the Sub-Committee of Natural History and Agriculture held on Wednesday the 9th May, 1822.

"*Present.*—

The Hon'ble Sir Hardinge Giffard, Vice President,

Members— John Deane Esqre. Lieut. Gascoyne, Secretary.

"The Committee proceeds to take into consideration a paper by C. Collier, Esqr., Staff Surgeon, entitled Remarks on Conchology, Part 1st and 2nd.

"The Plan formed by Mr. Collier appears to the Committee highly ingenious, and capable of being easily committed to memory, but the Committee has no present means of judging if the System of Classification can be carried into effect with advantage. The Committee however considers that Mr. Collier is entitled to the best thanks of the Society for his valuable communication.

"The Committee takes this opportunity of recommending the Society that Mr. Collier may be requested to collect and classify an Assortment of Shells for the Museum of the Institution, and that adequate Funds be placed at his disposal for that purpose as the situation of Mr. Collier at Trincomalie and his scientific acquirements, offer a most advantageous opportunity for this desirable object.

(Signed) Hardinge Giffard

„ J. Deane

„ T. B. Gascoyne."

The Secretary is directed to communicate the thanks of the Society to Mr. Collier for his Paper.

The Society adopts the suggestion of the Sub-Committee that Mr. Collier be requested to collect and classify an Assortment of Shells for the Museum of the Institution, and the Secretary is desired to communicate the wishes of the Institution to Staff Surgeon Collier accordingly. The Society also empowers the Secretary to draw from the Treasurer from time to time such sums not exceeding 600 Rix dollars as may be required for this object, and that he do request Mr. Collier to arrange the Selection according to his own System.

The Directions of Professor Jannison for preserving objects of Natural History having been translated by the Revd. A. Armour into Cingalese, ordered that between 2 and 300 copies be printed.

### **Iron Ores.**

Dr Farrell lays before the Society a Paper of Observations upon Iron Ores and their composition, sent by R. Russell Esqre., Hospital Assistant. Ordered that it be referred to the Sub-Committee of Geology, Mineralogy, and Geography.

### **Carrot Seed from Kotmale.**

A Parcel of Carrot Seeds, sent by Lieut. Malcolm from Kotmale is presented, for which the Secretary is desired to present the thanks of the Society to that Gentleman.

The Ballot being concluded, Henry Matthews Esquire is declared duly elected.

The Secretary is authorised to employ a Peon in this Establishment at a fixed Monthly Salary of Twelve Rix Dollars.

At a General Meeting of the Ceylon Literary and Agricultural Society, held on Saturday the 15th June, 1822.

*Present.*—

The Hon'ble Sir H. Giffard

The Hon'ble and Ven'ble the Archdeacon

Dr. Farrell

Henry Matthews Esqre.

Revd. B. Clough

Revd. Samuel Lambrick

J. H. Reckerman Esqre.

Professor Rask

Lieut. Gascoyne, Secretary.

The Proceedings of the last General Meeting are read.

### **Iron Ores—Iron Furnaces.**

The following Report of the Sub-Committee of Geology, Mineralogy, and Geography on Two Papers on Iron Ores by R. Russell Esqre., is read.

“ Literary Society

“ At a Meeting of the Sub-Committee of Geology, Mineralogy and Geography, held on Tuesday the 21st May 1822.

*Present.*—

Dr. Farrell, Vice President.

Lieut. Gascoyne, Secretary.

“ The Committee proceeds to take into consideration and report upon a Paper entitled “ Observations on Iron Ores and their Composition ” and a Paper entitled “ Observations on the Materials fit for constructing Furnaces, etc. for smelting Iron Ores,” both transmitted by R. Russell, Esqre., Hospital Assistant. The Committee consider that Mr. Russell is entitled to the best thanks of the Society for these his contributions to their Literary Records, and that his observations evince considerable knowledge of Geology, Mineralogy and the mode of working Iron Ores.

(Signed) Charles Farrell

„ T. B. Gascoyne.”

The Secretary is directed to communicate the thanks of the Society to Mr. Russell for his Paper.

### **Conchology.**

Dr. Farrell presents a third Paper on Conchology by C. Collier Esqre., Staff Surgeon, which is ordered to be referred to the Sub-Committee of Natural History and Agriculture. —

Adjourned to Tuesday the 16th July next.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday the 16th July 1822.

*Present.*—

The Hon'ble Sir Hardinge Giffard

William Granville Esqre.

Revd. J. H. De Saram

Henry Matthews Esqre.

Revd. Saml. Lambriek

J. H. Reckerman Esqre.

Revd. Ben. Clough

Professor Rask

Lieut. T. B. Gascoyne

Secretary

The Proceedings of the last General Meeting are read.

A Letter from Staff Surgeon Collier, stating his readiness to assist in elucidation or collection of objects of Natural History is read.

Ordered that the thanks of the Society be communicated to Mr. Collier for his kind acquiescence in its request.

#### **Agriculture and Cattle.**

A Paper entitled "A Demonstration of the Great Injury the Agriculture in this Country is liable to by the Cattle consisting of Oxen, Buffaloes, Goats, Sheep, etc." by J. D. Vanderlaan is laid before the Society.

Ordered that it be referred to the Sub-Committee of Natural History and Agriculture.

Adjourned to Thursday the 15th August next.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Thursday the 15th August 1822.

*Present.*—

The Hon'ble Sir Hardinge Giffard.

Dr. Farrell

The Revd. Jas. Glenie

The Revd. J. H. De Saram

Lieut. T. B. Gascoyne, Secretary.

The Proceedings of the last General Meeting are read.

The Secretary is authorised to purchase an Almair for the purpose of containing the Papers and Books of the Society.

The Secretary proposes Samuel Johnstone, Esqre. to be admitted a Member of this Institution, which proposition being seconded by Sir Hardinge Giffard, It is ordered that this Gentleman be ballotted for at the next General Meeting.

Adjourned to Monday the 16th of September next.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Monday the 16th September 1822.

*Present.*—

Lieut. T. B. Gascoyne, Secretary.

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At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday the 15th October 1822.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Ven'ble Dr. Twisleton

Lieut.-Col. Walker

Rev'd. Benjamin Clough

John Deane Esqre.

J. H. Reckerman Esqre.

Capt'n. Gascoyne, Secretary.

### **Sinhalese Medicine.**

A Paper by Dr. Hoatson on the Singhalese Practice of Medicine, transmitted by Dr. Farrell, is read.

Ordered that the thanks of the Society be communicated to Mr. Hoatson for his Memoir, and that it be referred to the Subcommittee of Natural History and Agriculture.

### **Plantain.**

A Letter from F.J. Templer, Esqre. transmitted to G. Lusignan Esqre., with a remarkable Plantain Shrub with four blossoms, is read.

Resolved that Mr. Templer be thanked for his favour.

The Society proceeds to ballot for the admission of Samuel Johnstone, Esquire, who is declared duly elected.

Adjourned to the 15th November next.

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At a General Meeting of the Ceylon Literary and Agricultural Society, held on Monday the 16th December, 1822.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Ven'ble Dr. Twisleton

Doctor Farrell

The Rev. A. Armour

H. A. Marshall Esqr.

John Deane Esqr.

J. H. Reckerman Esqr.

J. W. Bennett Esqr.

Lieut. Col. Walker

Wm. Granville Esqr.

Capt. Gascoyne

The Proceedings of the last General Meeting held on the 15th October are read.

### Conchology.

The following Report of the Sub-Committee of Natural History and Agriculture on Dr. Collier's Third Paper on Conchology is read and directed to be entered.

"The Committee have attentively considered the third Paper on Conchology by Mr. Collier referred to them by the Society.

"As the System proposed by Mr. Collier becomes more developed, its simplicity and comprehensiveness become more apparent, and the Committee now venture to hazard an opinion that the Plan of Mr. Collier founded as it is on principles so good as the internal organisation and habits of the animals inhabiting Shells, and which he has had such peculiar opportunities of accurately observing, cannot fail of being generally received as a very valuable addition to the Science of Natural History."<sup>28</sup>

### Sinhalese Medicine.

The Report of the Committee of Natural History and Agriculture on a Memoir by Assistant Surgeon Hoatson, on the Singhalese Practice of Medicine is read and ordered to be recorded.

"The Committee having also perused Mr. Hoatson's Memoirs on the Singhalese Practice of Medicine and Materia Medica, are of opinion that it presents a large share of the knowledge on these Branches extant among the Inhabitants of this Island, and that it will form a valuable addition to the Society's Records."

A letter from the Board of Superintendence of the College of Fort St. George dated 4 June, 1822 is read, requesting the Society's acceptance of the Copies of the following Books printed at the College Press.

- No. 3806 *Arabic Syntax*
- 4280 *Vicramarha Tales*
- 2422 *Beschi's Latin Grammar*
- 4261 *Campbell's Teloo goo Dictionary*
- 3935 *Carnataca Grammar*
- 3978 *Campbell's Teloo goo Grammar, 2nd Edition.*

28. Yet Collier withdrew his papers in favour of another scheme, and neither appears to have received any wider currency.

Ordered that the thanks of the Society be communicated to the College Board for this obliging Donation.

#### **Import of Seeds.**

A letter from Lovell Pennell, Esq., at the Cape of Good Hope dated 29th August relative to the supply of seeds for the Society is read.

#### **Transit of Mercury.**

A paper recording Observations made by George Lusignan, Esqr. on the Transit of Mercury over the Sun's Disk on the 5th November last is read.

Resolved that the thanks of the Society be communicated to Mr. Lusignan for his Memoir.

#### **Birds.**

A letter from Hospital Assistant Knox transmitted with a Collection of Stuffed Birds which are also exhibited is read.

Ordered that the thanks of the Society be communicated to Mr. Knox for his Specimens.

A Note from John Walbeoff Esqr., notifying his Intention to withdraw from the Society is read.

John Deane Esquire having been succeeded in the office of Pay Master General by William Granville Esqr., the latter Gentleman is requested to become the Treasurer of this Institution, which he obligingly accedes to.

#### **Import of Seeds.**

Ordered that another supply of Seeds be ordered from the Cape of Good Hope by an early opportunity on the Plan adopted by the General Meeting of the 15th November, 1821, and that the same be printed and published in the *Ceylon Gazette* as was done on the former occasion.

Ordered that the Annual General Meeting do take place at 12 o'clock on Thursday the 16th January 1823, and that a notification to that Effect be entered in the *Ceylon Government Gazette*.

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#### **1823.**

At the Annual General Meeting of the Ceylon Literary and Agricultural Society held on Thursday the 16th January 1823.  
*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble Sir Richard Ottley

The Hon'ble and Ven'ble Dr. Twisleton

Henry Matthews Esqr.

Samuel Johnstone Esqr.

The Revd. J. H. De Saram

The Revd. A. Armour

William Henry Hooper Esqr.

Alexander Moon Esqr.

The Proceedings of the last General Meeting are read.

His Honor the Lieutenant Governor having at the request of Sir Hardinge Giffard notified his willingness to become the Patron and President of the Society, Sir Hardinge Giffard moves that His Honor be elected to that Situation accordingly, which is carried unanimously.

Sir Hardinge Giffard is requested to convey the thanks of the Society to the Lieutenant Governor for his obliging acquiescence in Sir Hardinge Giffard's Invitation.

Sir Hardinge Giffard reads from the Chair an Address containing a general view of the objects and progress of the Society since its formation.

Resolved that the thanks of the Society be presented to Sir Hardinge Giffard for his Address, and that it be published for general information.<sup>29</sup>

Resolved that in future the General Committee of the Society do consist of nine Members, exclusive of the Secretary and Treasurer who are considered Ex-officio Members.

The Society proceeds to ballot for the Election of the General Committee of the Current Year, when the following Gentlemen having the majority of Votes are declared duly elected.

The Reverend Andrew Armour

Samuel Johnstone Esquire.

William Henry Hooper Esquire

Henry Augustus Marshall Esquire

George Lusignan Esquire

Captn. Schneider

Henry Matthews Esquire

Lieut.-Colonel Walker

John Deane Esquire

The Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday, the 17th March 1823.

*Present.*—

The Hon'ble the Chief Justice

The Hon'ble and Ven'ble Dr. Twisleton

Doctor Farrell

29. The address was published in the *Government Gazette*, January 25th, 1823.

Henry Matthews Esqr.

The Revd. A. Armour

The Revd. J. H. De Saram

Captn. Gascoyne

**Import of Seeds.**

A Letter from Messrs. Ronalds & Son, Seedsman, transmitted with a supply of Garden Seeds is read.

Resolved that Messrs. Ronalds & Co., be requested to send out a further Supply of the growth of this Year to be shipped between October and December ; That the Investment be similar to that now received with the exception of the Tools ; that He do send Four Rakes in one parcel, he do extend the supply of Peas to Six Gallons and direct it to Archdeacon Twisleton.

Resolved that this order and a remittance equal to Messrs. Ronald's Bill be transmitted by the Ship Bedford.

**Snake.**

A Letter from P. J. Vanderstraaten Esqr., transmitted with a curious Nest of Eggs of the Deya Polonga is read.

Resolved that the thanks of the Society be communicated to Mr. Vanderstraaten.

**Conchology.**

Dr. Farrell presents Three Papers on Conchology by Staff Surgeon Collier, and requests that they may be substituted for those already presented which Mr. Collier wishes may be withdrawn.

The Revd. J.H. De Saram presents to the Society some stuffed Specimens of Animals, viz., 1 Monkey, 3 Squirrels, 1 Wild Cat.

The Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday the 17th April, 1823.

*Present.*—

The Hon'ble and Ven'ble Dr. Twisleton

Dr. Farrell

Lieut.-Colonel Walker

Chas. Edwd. Layard Esqr.

Captn. T. B. Gascoyne, Secretary.

**Hirundo Esculenta.**

Dr. Farrell presents to the Society Specimens of the Hirundo Esculenta, its Nest and Eggs, also a Paper descriptive of the Bird

and its process of Nidification, the whole sent down from Kandy by Mr. Robert Russell, Hospital Assistant.

Mr. Russell's Paper being read, It is resolved that the thanks of the Institution be presented to Mr. Russell for his very obliging and valuable communication.

The Meeting is adjourned.

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At a General Meeting of the Ceylon Literary and Agricultural Society held at Colombo on Saturday the 17th May 1823.

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Venerable Dr. Twisleton

John Deane Esqr.

W. H. Hooper Esqr.

William Granville Esqr., Treasurer and Acting Secretary.

The Proceedings of the last General Meeting are read.

Transmitted letter of thanks to Mr. Russell for the presents presented to this Society by the Hands of Dr. Farrell.

The Meeting is adjourned.

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At a General Meeting of the Ceylon Literary and Agricultural Society held at Colombo on Saturday the 24th June 1823.

*Present.*—

Dr. Farrell

The Hon'ble and Ven'ble Doctor Twisleton

Lieut.-Colonel Walker

The Reverend J. H. De Saram

George Lusignan Esqre.

The Reverend Andrew Armour

Charles Edward Layard Esqre. Captain Gascoyne, Secretary.

The Proceedings of the last General Meeting are read.

Resolved that the Secretary do transmit a List of the Subscribers to the Treasurer, and do request him to collect the Subscriptions for the Current Year.

The Meeting is adjourned.

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At a General Meeting of the Ceylon Literary and Agricultural Society held on Thursday, the 17th July, 1823.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Ven'ble Dr. Twisleton

Captain Gascoyne, Secretary.

**Bat.**

A specimen of a particular Species of Bat is presented by the Reverend Andrew Armour.

Adjourned till the 16th August next.

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At a General Meeting of the Ceylon Literary and Agricultural Society held on Saturday the 16th August 1823.

*Present.*—

The Honorable Sir Hardinge Giffard

The Honorable and Venerable Dr. Twisleton

Doctor Farrell

Henry Augustus Marshall Esqr. John Henry Reckerman Esqr.

John Deane Esqr.

The Reverend Andw. Armour

William Granville Esqr.

Captain Gascoyne

The Proceedings of the last General Meeting held on the 17th ultimo are read.

The Secretary lays before the Meeting a Letter (regarding the Garden Seeds wrote for to the Cape of Good Hope) from Mr. Pennell addressed to the late Secretary Mr. Turnour.

The Treasurer states to the Society that the Balance in favour of the Society in his Hands this day amounts to Rds. 1885.11.3, and that he has collected the better part of the Subscriptions for the year 1822/23.

Resolved that the Treasurer be permitted to appropriate Thirty Rix-Dollars to the part purchase of an Iron Chest for the better Security of the Funds of this and other Societies.

Mr. Granville begs to return his Thanks to the Society for their acquiescence in his Request regarding the Iron Chest.

The Meeting is adjourned.

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At a General Meeting of the Ceylon Literary and Agricultural Society held on Wednesday the 17th September 1823.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Venerable Doctor Twisleton

Doctor Farrell.

Lient.-Col. Walker

V. W. Vanderstraaten Esqr.

Captn. Gascoyne, Secretary.

**Potatoes.**

Resolved that measures be taken for obtaining a small Grant of Land in the Kandyan Country on which to undertake the experiment of growing Potatoes, and that the Secretary do write to Alexander Moon Esquire and Mr. Russel, Hospital Assistant, to select a Spot, and that he do otherwise adopt such means as may be most effectual to forward this object, previous to the next Monthly Meeting.

The Meeting is adjourned.

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At a General Meeting of the Ceylon Literary and Agricultural Society held on Tuesday the Twenty-first October 1823.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Ven'ble Dr. Twisleton

Doctor Farrell

William Granville Esqre.

Lieut.-Col. Walker

George Lusignan Esqre.

Major Delatre

W. H. Hooper, Esqre.

The Reverend Andrew Armour

Henry Matthews Esqre.

The Reverend J. H. De Saram

J. H. Reckerman Esqre.

Captain. T. B. Gascoyne

The Proceedings of the last General Meeting are read.

**Onions and Potatoes.**

A Letter from Mr. Moon relative to the Cultivation of Onions and Potatoes is read.

Resolved that the Experiment of growing Potatoes be tried in the Neighbourhood of Maturatta, and that the thanks of the Society be communicated to Lieut. Forbes commanding at that Station who has kindly undertaken to form a Plantation, and that the Secretary be authorized to draw upon the Funds for such Sums as may be found necessary for enclosing a Piece of Ground there, and any other Expences connected with this object.

That Mr. Moon be thanked for his communication and the interest he has taken in furthering the wishes of the Society.

That the Secretary be requested to procure Potatoes for Seed by the earliest opportunity whenever they arrive on the Island and that a communication be made to Bombay for the same object as well as Onion Seed.

**Stone Pine.**

Mr. Granville begs to inform the Meeting that in the furtherance of the object it has in view, he has procured from the Cape of Good Hope some fresh Cones of the Fir and Silver Tree, part of which have been disposed of amongst some of the Members of the Society, and the remainder transmitted to a Corresponding Member, Mr. Turnour, at Ratnapoora for planting in the Interior.

Mr. Turnour has been requested to report to this Society the success which may attend their introduction into the Soil of this Island.

Resolved that the thanks of the Society be due to Mr. Granville for his communication.

The Meeting is adjourned.

At a Meeting of the Ceylon Literary and Agricultural Society held on Monday the Seventeenth November 1823.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Ven'ble Dr. Twisleton

The Revd. Andw. Armour

William Granville Esqre.

The Proceedings of the last General Meeting having been read by Mr. Granville, the Meeting is adjourned.

At a General Meeting of the Ceylon Literary and Agricultural Society held on Monday the 15th December 1823.

*Present.*—

The Hon'ble Sir Hardinge Giffard

The Hon'ble and Ven'ble Dr. Twisleton

William Granville Esqr.

The Revd. J. H. De Saram

The Revd. A. Armour

Lieut.-Col. Walker

Captn. Gascoyne

William Granville Esqr. Treasurer, has the honor to lay before the Society a state of its Funds as they stood on the 1st December Instant by which the Society appears to have a Balance Credit of Rdrs. 1686.11.3.

### Stone Pine.

Mr. Granville reads the following Paper reporting the success of Pines of the Stone Fir<sup>30</sup> planted at Colombo and in the District of Saffragam.

“ Mr. Granville has much pleasure in acquainting the Committee that out of Thirty Seeds of the Stone Fir planted by him in the Garden of Sir A. Johnston at Colpetty, Eight have come up. They appear to be extremely strong and healthy, and promise to thrive remarkably well.

“ Mr. Granville is also enabled to inform the Meeting that a considerable number of the Seeds sent to Mr. Turnour at Ratnapoora have appeared above ground, and are doing well. This circumstance holds out a reasonable expectation that in course of time, this Tree will ultimately prove not only an Ornament to Garden and Forest Scenery, but one of considerable public utility in this Island.”

### Potatoes.

The Secretary reads two letters from Mr. Forbes relative to the projected Potato Plantation at Maturatta, and it is resolved that an allowance of 4 Rdrs a Month be granted to an Overseer to be appointed by him.

Resolved that the thanks of the Society be given to Mr. Granville for his obliging communication.

The Annual General Meeting for the election of a New Committee is fixed for Thursday the 15th January, 1824, at 12 o'clock, and the Secretary is requested to advertise it.

*(To be Continued.)*

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30. *Pinus pinea*, a species which has edible seeds: it has not survived.



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