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

No. 46, page 59, paragraph 2:

For "E. A. Gooneratna, Mudaliyár," read "E. R. Gooneratna, Mudaliyár."

In the second line of the Resolution, omit the three words "by Mr. Silva."

No. 47, page 104:

JOURNAL
OF THE
ROYAL ASIATIC SOCIETY,
CEYLON BRANCH.

COUNCIL MEETING.

Colombo Museum, January 21, 1895.

Present:
Mr. P. Freüdenberg, in the Chair.
Mr. W. P. Råpasînha. | Mr. E. S. W. Senâthi Râjâ.
Mr. H. F. Tomalin.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Meeting held on November 20, 1894.

2. Considered the nomination of Office-Bearers for 1895.

Under Rule 16, Mr. Staniforth Green and Dr. Trimen having lost their seats by seniority, and the Hon. A. de A. Seneviratne and Mr. H. H. Cameron by least attendance:—

Resolved,—That Mr. Staniforth Green and Dr. Trimen be nominated for re-election for 1895; that the Hon. A. de A. Seneviratne and Mr. H. H. Cameron be deemed to have retired by reason of least attendance; that Mr. J. P. Lewis, c.c.s., and Mr. A. P. Green be appointed in their places; that the Hon. Mr. Justice Lawrie be invited to become a Vice-President in place of the late Mr. George Wall, and Mr. J. Ferguson be appointed to fill Mr. Lawrie's place on the Council.

Resolved,—That Mr. Stanley Bois be asked to allow himself to be nominated by the Council as Honorary Treasurer for 1895, and that, failing him, Mr. H. P. Baumgartner be asked to undertake the duties of the office.

15—95  B
Resolved,—To nominate the following Office-Bearers for 1895:

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and the Hon. J. A. Swettenham, C.M.G.

Council.

Mr. Staniforth Green.  Mr. P. Freüdenberg.
Dr. H. Trimen.  Mr. F. M. Mackwood.
Mr. W. P. Ranasingha.  Mr. H. F. Tomalin.
Hon. P. Ramanáthan, C.M.G.  Mr. J. P. Lewis.
Dr. W. G. Vandort.  Mr. J. Ferguson.
Mr. E. S. W. Senáthi Rájá.  Mr. A. P. Green.

Honorary Treasurer.—Mr. Stanley Bois or Mr. H. P. Baumgartner.

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

3. Read Annual Report for 1894 as drafted by the Secretaries.

Resolved,—That, subject to certain alterations, the Report be passed.


Resolved,—That the matter be brought up at the General Meeting.

5. Resolved,—(a) That His Excellency the Governor be asked to preside at the Annual Meeting, to be held on such day as the Secretaries may fix, after ascertaining a date convenient for His Excellency to preside; (b) that the business at the Annual Meeting be as follows:

(1) To pass a vote of condolence on the death of Mr. George Wall, F.L.S., F.R.A.S., Vice-President.
(2) To read the Council's Report for 1894.
(3) To elect Office-Bearers for 1895.

6. Considered the advisability of holding a Conversazione on the occasion of the Annual Meeting, to celebrate the 50th anniversary of the founding of the Society (February 7, 1845).

After considerable discussion it was resolved to indefinitely postpone the holding of the Conversazione, to permit of the Council's being able to go more into details as to arrangements; that in the interval the President, Bishop Copleston (now in Europe), be communicated with, and asked whether his Lordship can oblige the Society by delivering an address on the past history of the Institution, and that on receipt of his answer the matter be again brought up before the Council.

7. Laid on the table a letter from Mr. S. Mitter, of Nepal, offering to procure rare and valuable Buddhistic manuscripts for the Society.

Resolved,—That Mr. Mitter be thanked for his kind offer, and be informed that the Ceylon Asiatic Society has not in its possession any Buddhistic manuscripts, but that the Colombo Museum possesses a good collection, and that his letter will be referred to that Institution for consideration.
COUNCIL MEETING.

February 16, 1895.

Present:
The Hon. J. A. Swettenham, C.M.G., Vice-President, in the Chair.
The Hon. P. Rámanáthan, C.M.G. | Mr. P. Freüdenberg.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Discussed list of Office-Bearers for 1895.
2. Resolved to nominate and recommend for election:—

President.—The Right Rev. the Lord Bishop of Colombo.
Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomáraswámy. | Hon. P. Rámanáthan, C.M.G.
Mr. P. Freüdenberg. | Mr. W. P. Ranasimha.
Mr. J. Ferguson. | Mr. E. S. W. Senáthí Rájá.
Mr. A. P. Green. | Mr. H. F. Tomalin, A.R.I.B.A.
Mr. J. P. Lewis. | Dr. H. Trimen.
Mr. F. M. Mackwood. | Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. C. Roles.

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

Colombo Museum, February 16, 1895.

Present:

The Hon. J. A. Swettenham, c.m.g., Vice-President, in the Chair.

Mr. P. Arunáchalam, c.c.s. | Šrí Sumangala Terunnánse.
Mr. P. Fréudenberg. | Dr. W. G. Vandort.
Mr. J. Ferguson. | Mr. H. van Cuylenburg.
Mr. C. M. Fernando. | Mr. T. B. Yatawara.
Hon. P. Rámanáthan, c.m.g. | [Signatures of other members]

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

Visitors: five gentlemen.

Business.

1. Read and confirmed Minutes of Meeting held on December 8, 1894.

2. Mr. Harward said he gladly undertook the sad duty of proposing a vote of condolence on the death of Mr. George Wall, F.L.S., F.R.A.S., Vice-President. In proposing the vote he would read the following Minute passed by the Council:

“By the death of Mr. George Wall this Society has lost one of its oldest and most prominent Members. He joined the Society in 1858, and was a Vice-President from 1873 to the time of his death. He was a regular attendant at Meetings, and to the part which he took in its discussions the Proceedings of this Society owe much of their interest and value. At the same time Mr. Wall was taking a leading part in the political and mercantile life of the Island. It will be sufficient here to point to the fact that he was a Member of the Legislative Council in 1858-59 and 1863-64; Chairman of the Planters’ Association, 1856-57, 1873, 1881, 1883-85; Chairman of the Chamber of Commerce from 1874 to 1879; a prominent Member of the Ceylon League during the years 1864-71; and Editor of the Ceylon Independent from December, 1888, to the time of his death.

“In all these positions he made his influence widely felt, and though there has been much controversy as to the measures which he advocated, his intellectual vigour and the generous and philanthropic character of his motives have won for him the respect of all parties and races in Ceylon.

“Mr. Wall’s mind was as active as it was many-sided: neither politics or business impaired the freshness of his interest in all the literary and scientific questions of the day. He published no works on scientific subjects, but he was a Botanist of some reputation, a Fellow of the-
Linnean Society, and an acknowledged authority on the Flora of Ceylon. He had read much on other branches of science, especially Astronomy, and in 1887 he delivered an address to this Society on Norman Lockyer's Theory of Meteorites.

"His literary work consisted mainly of pamphlets, letters, and contributions to newspapers. His other published works were the following:—"A Treatise on Good and Evil"; "The Natural History of Thought"; and a series of letters on Revenue and Taxation reprinted from the Ceylon Observer in 1867.

"To the Journals of this Society he contributed four Papers on the history of the "Ancient Industries of Ceylon," the first and second of which appear in Journal No. 37 of 1888, the third and fourth in Journal No. 42 of 1891."

Mr. J. Ferguson said it gave him a melancholy pleasure to comply with the request that he should second the Resolution. For the long period of well-nigh fifty years Mr. Wall had been a prominent colonist in Ceylon—first as planter, next as merchant, and latterly as journalist; but always with a keen interest in all social and political questions that he conceived to be for the good of the community. He (Mr. Ferguson) might dwell on his regard for the welfare of the people and of "the land we live in," because in these days of comparative prosperity and easy voyaging to and fro, European colonists are liable to become, unfortunately, more than ever birds of passage. Mr. Wall made Ceylon his home, and he exhibited before its people—before them all—a high example of strenuous continuous industry in following what he believed to be his duty. He might well have taken for his motto the words found in an old play, which run, "Push on—keep moving." So well did he (Mr. Wall) fill his time that even his relaxations were as other men's labours; and he (the speaker) had often thought that Mr. Wall might take to himself the saying attributed to the late Sir George Cornewall Lewis, Chancellor of the Exchequer, that "Life would be endurable save for its pleasures." He need not say that there is no example so useful in a public man to place before an Eastern people as that of unflagging industry, and so Mr. Wall's half century out here afforded an object-lesson of great practical value. In respect of their Society, as they had heard from the Minute, Mr. Wall was a Member for the long period of thirty-six years, and had served on the Council and as Vice-President since 1873. In these capacities he always manifested great interest in the Proceedings, and did much useful work, notably through his contributions to the Journals in a series of Papers on "Early Industries among the Natives." But it is Mr. Wall's personality as a whole that came before them, in thinking of him and of the loss the Society had sustained, and he very heartily seconded and supported the vote of condolence and sympathy proposed.

The Chairman then inquired if any other Member wished to address the Meeting; and as no one rose he put the motion to the Meeting:—

"That the Ceylon Branch of the Royal Asiatic Society wishes to express its sympathy and condolence with the family of the late Mr. George Wall, Vice-President of the Society, and to express its sense of the loss which it has sustained by his death."

The motion was unanimously carried.
ANNUAL REPORT FOR 1894.

The Council of the Ceylon Branch of the Royal Asiatic Society have the honour to lay before this Meeting their Annual Report for 1894.

Meetings.

Four General Meetings of the Society were held during the year. The following Papers were read and discussed, viz.:

(1) "Some Notes on the Species and Varieties of Testudo in the Colombo Museum," by Mr. Amyrauld Haly, Director of the Colombo Museum.

(2) "A Translation of a Sinhalese Inscription of 1745–46 A.D. engraved on an old cannon," by Mr. D. M. de Z. Wickremasinghe.

(3) "Kostantinu Hatana," by Mr. F. W. de Silva, Mudaliyr.

(4) "Which Gaja Bahu visited India?" by Mr. W. P. Ranasingha.

(5) "The Archaeology of the Waqṣi," by Mr. J. P. Lewis, C.C.S.


(7) "A Half-hour with two Ancient Tamil Poets," by the Hon. P. Coomaraswamy.

Members.

During the past year the following Resident Members were elected, viz.:- The Rev. F. H. de Winton, Messrs. H. G. Bois, J. W. Maduwunwala Ratēmahatmayā, J. E. Pohath, and Dr. W. H. de Silva.

At a General Meeting Mr. J. F. W. Gore was elected an Honorary Life Member under Rules 7 and 9, for the valuable service rendered by the preparation of an Index to the Journals and Proceedings of the Society.

The Council regret to have to record the loss by death of the following Members, viz.:- Messrs. J. H. F. Hamilton, C.C.S.; 0 J. M. P. Peries, Mudaliyr; and George Wall, F.L.S., F.R.A.S., Vice-President.

Library.

The collection of books in the Library has been increased by the addition of 210 volumes, pamphlets, and periodicals. The acquisitions are chiefly exchanges received from other Societies.

The Library is indebted to the following donors for additions to its shelves, viz.:- Drs. Paul and Fritz Sarasin; the Government of Madras; Secretary of State in Council for India; Mr. J. E. Sherard; the Government of Ceylon; the Rev. G. A. H. Arndt; the Trustees of the Indian Museum; Mr. W. Pereira; Dr. J. Burgess; the Committee of the Colombo Museum; the State Council of Ulwar; and Mr. J. B. Siebel.

The need of greater accommodation for the books is felt more than ever. The only means by which this can be obtained is by an extension of the Museum building. There is every prospect that this may be effected ere long.

Catalogue.

A classified catalogue of the books in the Library was prepared under instructions from your Council and laid before them.

It was then pointed out by the Secretaries that it would be more advisable, both for the sake of reference and convenience, not to group titles of books under various sub-heads, but to have a Dictionary Catalogue under authors and subjects with cross references. After much discussion it was resolved that a new catalogue be drawn up on the lines of the Museum Catalogue. This is being prepared, and will shortly be submitted to the Council.

Index to Journals.

The Index to the Journals referred to in the Report for 1893 has been completed, and is at present going through the Press. This work will supply a long-felt want, and will add greatly to the value and utility of the Society's Journals. Its clearness and completeness reflect great credit on the author. The work consists of (1) Table of Contents with Pagination and Correction Tables; (2) General Index to the Journals; (3) Scientific Indices, Zoological and Botanical; (4) Index to the Proceedings and Appendices.

The Table of Contents is based on the list of the Society's Journals and Proceedings issued in 1891, and in it are entered the titles of all the essays which have appeared in the Journals, together with the names of their contributors.

In the General Index to the Journals entries are followed by three sets of figures; of these, the capital Roman figures refer to volumes, the bracketed figures denote part numbers, and the succeeding figures indicate the pages. The names of the authors of Papers, as quoted in the Table of Contents, are repeated in alphabetical order in the General Index, where also they are followed by the requisite numerical references. Particulars of the Papers contributed by each author may thus be ascertained by first referring to his name in the General Index, and then turning to the Table of Contents, wherein the titles of the Papers are likewise followed by reference numbers.

In the Scientific Indices the figures following the entries are arranged in the same manner as in the General Index. These indices are alphabetical arrangements of the Zoological and Botanical generic names occurring throughout the Journals.

In the Index to the Proceedings, &c., capital Roman figures refer to volumes as before, bracketed figures denote the dates of the proceedings, and the succeeding (small Roman) figures indicate the pages. Particulars of several essays and lectures not appearing in the Journals, as also the names of their authors, are entered in this Index.

Publications.

The Society has issued during the year the following publications, viz.:

I.—Proceedings for 1889–90.

III.—Journal No. 44, Vol. XIII., 1893, containing, in addition to the Proceedings of Council and General Meetings, the following Papers, viz.:

(a) "Notes on the Nidification of Sturnornis Senez (White-headed Starling) and Cissa Ornata (Ceylon Blue Jay)," by Mr. F. Lewis.

(b) "Notes on Knox's Ceylon in its Literary Aspect," by Mr. H. White, C.C.S.

(c) "Kurunégala Vistaraya ; with Notes on Kurunégala, Ancient and Modern," by Mr. F. H. Modder.


(e) "The Ancient Industries of Ceylon," by the late Mr. G. Wall, F.L.S., F.R.A.S., Vice-President.

(f) "Chilapattikâram," by the Hon. P. Coomâraswâmy, M.L.C.

(g) "Ancient Cities and Temples in the Kurunégala District: Yápahuwa," by Mr. F. H. Modder.

The Journal of last year will be issued shortly. Your Council is glad to be able to report that there are no arrears of publications to be issued.

The Society has to acknowledge its obligation to the Ceylon Government for allowing its publications to be printed at the Government Press, and its thanks are due to the Government Printer and his Assistants for their readiness to help the Society in the printing of their publications and for the care bestowed on the work.

Archaeology.

As last year, the Council is indebted to the Archeological Commissioner for a short résumé of the operations of the Archaeological Survey during 1894.

From May onwards the work at Anurâdhapura was ably carried on by Mr. M. F. Maxfield, acting, as Assistant, under the Commissioner's written instructions, Mr. Bell himself having been recalled temporarily for additional duty elsewhere.

Abhaya-giriya Dâgâba.—To complete once for all the excavation of that quarter of the ancient city which was covered by the Abhayagiriya stûpa and surrounding monasteries, attention at this point was exclusively directed to the dâgâba itself, the entire sweep of circumjacent ruins having been finished by the end of 1893.

Commencing, at the east, the stone-revetted mahaâraâyas, or porticos, at the four entrances to the outer quadrangle, were freed of the earth and trees which covered them, and their bold outlines restored as far as practicable—neglect, vandalism, and destruction wrought by the roots of large trees having left little of the upper courses in situ.

The north mahaâraâya had suffered least, and, as now rebuilt from steps to parapet, presents a strikingly handsome appearance, with its sharp-cut mouldings and graceful vase finials.

Simultaneously the heavier work was steadily carried on of trenching round the base of the dâgâba and laying bare from the accumulation of brick débris, to a width of 10 ft. on either side, the four quartz projections—so-called "chapels"—at the cardinal points. From the

* An advance copy was laid on the table.
east to the west "chapel" the ground line of the dāgaba has been followed throughout (for some distance involving a deep cutting 8 ft. wide through the mass of fallen bricks) and the stone pavement on that side cleaned completely: along one quadrant—the south-east—excavation was carried back to the bell-shaped core of the dāgaba, so as to exhibit the three circular "ambulatory," rising one above the other. Finally, the four "chapels" were partially restored—that on the north in most substantial fashion. A true idea of the actual outline of the Abhayagiriya Dāgaba, of its spacious quadrangle, and of the chaste carvings at its "chapels," can now at length be gained.

Toluvila ruins.—The ruins at Toluvila, near NuwaraΠewa, have more than fulfilled the expectations formed in 1893. The felling of the undergrowth for a quarter of a mile around disclosed more and more buildings, and as excavations advanced southwards from the main quadrangle the extent of this magnificent monastery gradually unfolded itself.

The general plan of these ruins may be described curtly thus:—On the north is a spacious raised quadrangle with four entrance porches and a ramp of cut stone supporting brick elephants in high relief. Thesquare enclosure contains four shrines—a pūlina-ge (image-house), dāgaba, vata-dā-ge (circular relic shrine), and a vihārē. From this quadrangle runs, for some 250 yards or more, a wide street between two low walls of dressed stone, passing over a plain smaller quadrangle and a peculiar star-shaped "half-way house," until it reaches, on the south, another large quadrangle. This encloses a smaller square at a higher level, and that again a central vihārē raised still higher, with pirivenas (residences for monks) lying off its corners and beyond. On either side of this fine street are many other pirivenas, with connected buildings and outhouses laid out with wonderful symmetry. The whole of the trees on the street have been removed, root and branch, and the vista opened out from one main quadrangle to the other through the forest is as picturesque as it is unique. In several respects the Toluvila monastery stands unrivalled among the ruins of Anurādhapura yet cleared and excavated.

Jētavanārāma ruins.—In addition to the work done at Abhayagiriya Dāgaba and Toluvila a commencement was made at the Jētawanārāma ruins. Here two distinct monasteries—each complete in itself and within its own enclosure wall of stone slabs—were excavated in the course of the year, the one a little north of the Kuttam pokunu (“Twin ponds”), and the other immediately adjoining the JētawanaΠarāma Dāgaba, also on the north. Both monasteries are of considerable interest.

Circuit Work.—A circuit in the south-east and south-west Kōralēs of the North-Central Province was cut short by the Archaeological Commissioner’s sudden transfer to Kalutara in April. The most interesting place visited was Eliagomuva-kanda in the Kalāgam Kōralē, a small elongated hill pierced at its south end by several caves with inscriptions in the old cave character.

Miscellaneous.—At Anurādhapura the four lower courses of the fine stone “Buddhist Railing” were set up, the cost being defrayed from a portion of the sum of Rs. 600 voted by this Society for the purpose. The work should be finished this year.
In the Kegalla District the restoration of the elegantly carved basement of the Berendi Kovila at Sitawanka was commenced, with a special Government grant of Rs. 500—the fine stone "lion pillar" of Medagoda Devale secured for the Island Museum—and surveys made of Beligala, and the stupas at Dediwama and Delivela.

Inscriptions.—The reproduction in some reliable and permanent form of the numberless inscriptions of the Island has engaged the attention of the Government. The services of a native, trained under Dr. E. Hultsch, were borrowed from the Madras Government for three months last year. During his stay and since upwards of 200 inscriptions have been copied in duplicate by the ink process, which has superseded every other in India.

It is hoped that the Archæological Survey may ere long be in a position to commence the publication of an Epigraphia Zeylanica, on the lines of the Epigraphia Indica issued under the authority of the Indian Government.

Meanwhile it is believed that the Archæological Commissioner will endeavour to print, in his Progress Reports, the purport (and, where possible, provisional texts and translations) of inscriptions discovered in the course of his work.

Finances.

The following is a statement of the income and expenditure of the Society for 1894:

Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>c</th>
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<tbody>
<tr>
<td>Balance in Bank of Madras</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Entrance Fees and Subscriptions paid</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Government Grant</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Balance in Savings Bank</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,923</td>
<td>72</td>
</tr>
</tbody>
</table>

Expenditure.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>c</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerk's Salary</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sundry charges, Stationery, Printing, Binding, &amp;c.</td>
<td>...</td>
<td>387</td>
</tr>
<tr>
<td>Anuradhapura Excavation Fund</td>
<td>...</td>
<td>300</td>
</tr>
<tr>
<td>Balance in Bank of Madras and cash</td>
<td>...</td>
<td>653</td>
</tr>
<tr>
<td>Balance in Savings Bank</td>
<td>...</td>
<td>342</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,923</td>
<td>72</td>
</tr>
</tbody>
</table>

A. P. Green,
Honorary Treasurer.

Mr. P. Arunachalam, in moving the adoption of the Annual Report just read, said it was a record of good work done, and bore witness to the revival which the Society had undergone in recent years owing, in no little degree, to the zeal of the Vice-President (Mr. Swettenham), whose approaching departure from the Island was so keenly regretted. The finances of the Society appeared to be on a good footing; the number of Members had increased; its publications were up to date. The archæological work in the "buried cities" of Ceylon:
had been continued with vigour and ability by the Government Archæologist, Mr. Bell, whose most interesting Minute had been read. The literary and scientific activity of the Society was shown in the Papers read or published during the year, and in the preparation by Mr. Gore of a most valuable Index, which for the first time made the Journals of the Society available for easy reference and use. Mr. Haly continued his useful contributions on Zoology; Mr. Lewis on Archæology. Mr. Coomáraswámy introduced to the Society’s notice ancient Tamil poems, which, while valuable as classics, have fixed a much-needed landmark in the dreary region of Indian chronology, and his efforts in this direction were ably seconded by Mr. Rânasînga. Among other Papers one deserved special mention,—Mr. C. M. Fernando’s,—on the Music of the Portuguese Mechanics of Ceylon, rather a new departure, which it was hoped would be persevered in by him as by other competent Members, and light thrown on the musical systems of the various races of the Island. The activity recorded in the Report was not unsatisfactory, considering the paucity of men in the Island who combined culture with leisure. Our educated men, who alone were able to help in the objects of the Society, were generally very busy professional men, and had little time or inclination for literary or scientific pursuits. It was a misfortune to themselves and to the community, but was almost inevitable in the present circumstances. It appeared to be partly an effect of modern civilization. Under the influence of this civilization, the more educated a man became the more his wants increased, the more comforts and luxuries he required, and he devoted all his time to making money in order to supply these increased needs of himself and his family. Simplicity of life thus disappeared as well as leisure. It was not a complaint peculiar to the Island; but owing to the smallness of our community and the absence of a class of hereditary wealth, or learning, the effect was rather marked here in the field of literary and scientific work. The combination of culture with simplicity of living was not uncommon both in the East and the West before the fever of modern civilization attacked us. That man would indeed be a benefactor of his race who showed this age how to combine the highest degree of culture with the greatest simplicity of life. Under the circumstances the Society might congratulate itself on the help it had received from its Members. He hoped, however, that in coming years still greater activity would be displayed, that the examples would be more generally followed of our much-deplored Vice-President, Mr. Wall, a record of whose political and literary activity during an eventful mercantile and journalistic career had been read to them that night; of our President, the Bishop of Colombo; and our Vice-President, Mr. Swettenham,—who each found time from busy official and other work to devote to the efficient service of the Society; of Messrs. Coomáraswámy and Rânasînga, whose literary zeal was not impeded by heavy professional work; and not least of the hard-working Secretaries; and that the Society’s Journals would be still further enriched with contributions which would continue to give it an honoured position among the learned Societies of the world.

Mr. Arunâchalam concluded by moving the adoption of the Report.

Mr. C. M. Fernando seconded, and expressed the hope that the activity and usefulness displayed by the Society during 1894 might continue, and be still further developed during the current year.

The Annual Report for 1894 was adopted unanimously.
4. Mr. Arunâchalâm moved the election of the following Office-Bearers for 1895, nominated by the Council, viz.:

President.—The Right Rev. the Lord Bishop of Colombo.
Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomâraswâmy.
Mr. J. Ferguson.
Mr. P. Freüdenberg.
Mr. A. P. Green.
Mr. J. P. Lewis.
Mr. F. M. Mackwood.

Hon. P. Râmanâthan, C.M.G.
Mr. W. P. Ranasingha
Mr. E. S. W. Senâthi Râjâ.
Mr. H. F. Tomalin, A.R.I.B.A.
Dr. H. Trimen.
Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. C. Roles.

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

Mr. H. Van Cuylenburg seconded.—Carried unanimously.

5. The Chairman then thanked the Members present for their attendance, and expressed the great satisfaction it gave him to occupy the chair even temporarily. The work of the Society was entirely up to date, and they had a complete Index—a convenience which had never been attained before. The Report read for the past year was exceedingly satisfactory, and the Society had in a special manner to thank Mr. Gore for the Index, the Lord Bishop of Colombo for his deep interest, and last, but not least, the Honorary Secretaries, who had discharged their duties in an exceedingly painstaking and able way, ensuring any success achieved; and they could not as a Society be too thankful to them.

Farewell to Mr. Swettenham.

Mr. P. Freüdenberg said:—"I have been requested to propose a vote of thanks to the chair. As a rule this is a duty purely pleasant, though somewhat formal; but to-day, I am sorry to say, there is regret mingled with it. Our Vice-President, Mr. Swettenham, will not occupy this chair again for some time to come, whatever we may hope of a more distant future. We, the Ceylon Branch of the Royal Asiatic Society, whilst congratulating Mr. Swettenham on his well-deserved promotion, cannot but regret that this promotion takes him away from this Island and this Society. For the full measure in which we recognize the great services Mr. Swettenham has rendered to us, as a scholarly gentleman who never grudged time and labour, in the same full measure do we realize the loss to us his departure entails. Under these circumstances, the vote of thanks to the chair ought to take the ampler form of our expressing to Mr. Swettenham our best thanks for all he has done for our Society, and our best wishes for his welfare in his future career."

Dr. W. G. Vandort said:—"I beg most cordially to second the vote of thanks just moved by Mr. Freüdenberg to Mr. Swettenham, not only for presiding on this occasion with his usual kindness and ability, but also in view of his approaching departure from the Island, for the
valuable services he has rendered to the Society during the entire period of his connection with it. There is not a Member of the Society, I am sure, but must share with Mr. Freudenberg the regret he has expressed in losing even temporarily the services of so valuable a Member. Let us hope, however, that the separation will be but for a short time, and that when he comes back to us we shall be able to see him occupy the chair, not as Vice-President, but as our Vice-Patron, or it may be even as Patron ex-officio."

The Chairman (Mr. Swettenham) expressed his gratitude to the mover and seconder of the Resolution and to all present. He was aware that he was quite unworthy of the praise given him, but he appreciated their good wishes and the manner in which these had been expressed.

The proceedings then terminated.
COUNCIL MEETING.

Colombo Museum, May 16, 1895.

Present:

The Hon. P. Coomáraswámy, in the Chair.
Mr. W. P. Rañasígha. | Dr. W. G. Vandort.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meetings held on January 21 and February 16, 1895.

2. It was represented to the Council that Mr. Roles had not accepted office as Honorary Treasurer, though appointed at the Annual General Meeting, owing to a misunderstanding on his part regarding his resignation from the Society, and that Mr. A. P. Green had continued to discharge the duties of the post up to date, but was desirous of being relieved of them.

Resolved,—That the Council authorizes the Secretaries to invite Mr. Roles to accept the office in terms of the resolution of the Annual General Meeting of February 16, 1895.

3. Resolved,—That the following Candidates for admission to the Society as Resident and Non-Resident Members be elected, viz.:

   Resident Member.—O. G. Jayawardana, Medical Officer, Nánu-oya: nominated by (1) C. Perera; (2) W. P. Rañasígha.

   Non-Resident Member.—Chiezo Tokuzawa, Sanskrit Scholar, commissioned by the Western Hongwanji College, Japan: nominated by (1) Srí H. Sumangala Terunnánse; (2) A. E. Buultjens.

4. Laid on the table Circular No. 368 containing a Paper on—

   (a) An Archæological Sketch of Gampola, by T. B. Pobath, referred to Mr. Justice Lawrie and Mr. W. P. Rañasígha for their opinions.

   Resolved,—That the suggestions of Mr. Justice Lawrie and Mr. Rañasígha be carried out, and Mr. Pobath be written to in accordance with the minutes of the Circular.

   (b) Gleanings from Ancient Tamil Literature: I.—Puñanáñáru, by the Hon. P. Coomáraswámy (printed).

   (c) Gleanings from Ancient Tamil Literature: II.—King Senkutūtvan of the Chera Dynasty, by the Hon. P. Coomáraswámy (printed).

   Resolved,—That the Papers be referred to Messrs. P. Rámanáthan and E. S. W. Senáthí Rájá for their opinions.
(c) A communication from Mr. Advocate C. Brito offering certain remarks on two Papers read before the Society, viz., “Chilappatikāram” and “Which Gaja Bāhu visited India?”

Resolved,—That the communication be referred to Mr. S. G. Lee and the Hon. A. de A. Seneviratne for their opinions.

(d) Supplement to Capt. Legge’s, “The Birds of Ceylon,” by Mr. A. Haly, Director of the Colombo Museum.

The Honorary Secretary stated that Mr. Haly submitted a portion of the Paper as a specimen, and wished to know, if the Paper were completed, whether the Council would accept it.

Resolved,—That Mr. Haly be thanked for his Paper, and requested to complete it.

(e) The Portuguese Expeditions under Bareto and De Castro to the Court of Kandy (1549–50 A.D.), with an Introductory Note translated from the French of Lafort, by Mr. C. M. Fernando.

Resolved,—That the Paper be referred to Mr. H. C. P. Bell and Dr. W. G. Vandort for their opinions.

5. Laid on the table a letter from Mr. F. Lewis offering to present a Paper on the Useful Plants and Trees of the Province of Sabaragamuwa.

Resolved,—That Mr. Lewis’ letter be referred to Dr. Trimen, and on receipt of his reply that the Council consider the matter.

6. Laid on the table a report by Mr. Wickremasinghe on his mission to Holland, forwarded by the Hon. J. A. Swettenham, c.m.g.

Resolved,—That the Paper be referred to Messrs. H. C. P. Bell and W. P. Ranasingha.

7. Laid on the table the Manuscript Catalogue compiled by Mr. Joseph, Honorary Secretary.

Mr. Harward having reported favourably on the Catalogue, it was resolved that it be printed.

8. Read a letter from Mr. Staniforth Green regretting his inability to accept the office of Vice-President of the Society.

9. Resolved,—That the Secretaries be empowered to arrange date and business for a General Meeting to be held on or about June 29.
GENERAL MEETING.

Colombo Museum, July 13, 1895.

Present:
Mr. P. Rámanáthan, C.M.G., in the Chair.
Mr. J. Alexander. Mr. F. C. Roles.
The Hon. P. Coomáraswámy. Mr. E. S. W. Senáthi Rájá.
Mr. C. M. Fernando. Mr. W. A. de Silva.
Mr. J. G. L. Ohlmus. Dr. W. G. Vandort.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.
Visitors: one lady and ten gentlemen.

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Business.

1. On a motion proposed by Mr. C. M. Fernando and seconded by Mr. G. A. Joseph, Mr. P. Rámanáthan took the Chair.

2. Read and confirmed Minutes of Meeting held on February 16, 1895.

3. The Chairman laid on the table a complete printed Index to the Journals and Proceedings of the Society, Volumes I. to XI., comprising Nos. 1 to 42 (1845–90), compiled by Mr. J. F. W. Gore, and in doing so stated that it was in connection with that work that the compiler had been made a Life Member of the Society.

4. The Author read the following Paper:—
GLEANINGS FROM ANCIENT TAMIL LITERATURE.

By the Hon. P. COOMÁRASWÁMY.

I.—PURANÁṆŪRU.

As a contribution to the history of the ancient Tamils and their literature, I have prepared (I.) a list of the poets whose odes are contained in the Puranánhuru, and (II.) a list of the persons to whom the odes were addressed.

The Puranánhuru is a very interesting collection of four hundred short poems or odes by celebrated Tamil poets of ancient times. This anthology,* tradition says, was made by the Sangam of Madura.

The Sangam was a college or academy of literary men of eminence established by the Pândiya kings. Mr. Casie Chitty observes in the Tamil Plutarch: "these kings had three different Sangams established in their capital at three different periods, for the promotion of literature ......... and they made it a rule that every literary production should be submitted to their senatus academicus before it was allowed to circulate in the country." It is now difficult to say when the Sangam was first established, or to give the exact time it ceased to exist. In the commentary written by Nakkírar (a member of the Sangam in its last days), forming the greater part of the now existing commentary on Iraiyanár's "Akapporu!," an account of the three Sangams is given. Nakkírar was a contemporary† of the Chola king Karikála, who lived prior to the second century of the Christian era.‡ According to the ancient authorities there

* See preface, p. 16, "Viracholíyam," Mr. Tamótarampillai's edition; also p. 16 of his edition of "Kalíttokai."
† Dr. Caldwell's introduction to his "Grammar of the Dravidian Languages," second edition, p. 181.
were three* Sangams, known as the first, middle, and last. Amongst the members of the first Sangam were Agastiya, Muḍināgarāyar of Muranjiyūr, and others. And it is said to have lasted 4,440 years, during the reigns of eighty-nine Pāṇḍiya kings, beginning with Kāysinavāḷutī and ending in the reign of Kadunkon, when the city of Madura—not modern Madura, but another in the southernmost part of India—was submerged in the sea. The number of authors whose works received the *imprimatur* of that Sangam was 4,449, including seven Pāṇḍiya kings. The second Sangam was established by the Pāṇḍiya king Vendoccheḷiyān† at Kapāḍapuram, and ceased to exist when that city, the then capital of the Pāṇḍiya kings, was also submerged in the sea during the reign of Muḍattirumāran, having lasted 3,700 years, under fifty-nine different Pāṇḍiya kings. Amongst its members were Tolkāppiyānār, Karunkoli, Mosi, Kīrantai, and others. The works of 3,700 persons, including five Pāṇḍiya kings, were accepted by this Sangam. The only work of importance of the time of this Sangam which now exists is the "Tolkāpiyam," the celebrated treatise on Tamil grammar. The third and last Sangam was established by the Pāṇḍiya king Muḍattirumāran at Madura (modern Madura), which was called Uṭtara (Northern) Madurai, to distinguish it from Southern Madura, which was destroyed by the sea. Amongst its members were Śirūmedāvi, Sentambhūtanār, Kiḷār of Perumkundrur, Marutan Ilanāganār, Nallanduvanār, Nakkirār, Paraṇar, Kapilār, Källāḍar, Sittalai Sāttanār, and others. The works of 449 poets, including three Pāṇḍiyas, were accepted by this Sangam, which existed for 1,850 years, during the reigns of forty-nine Pāṇḍiyas, and ended either in the time of Ugrapperu Vaḷuti or some time thereafter, that is to say, about the first century of the Christian era.

* Cf. preface, "Vīraḥcholīyam"; also Nakkirār, Nachechinārkkiṇiyār, the Āsiriyappa, in p. 3, footnote, in Chilappatikāram, Uraṇ-pāyiram, and others.
† The name is so given in Mr. Tamōtarampl'lli’s edition of Iraiyanār’s Akapporu; but in the Āsiriyappa above mentioned it is given as Vendērchelēiyān.
I am aware that Dr. Caldwell says that the last days of the third Sangam, if it ever existed, should be placed in the thirteenth century.* But I think that those who have studied the results of Dr. Hultsch's researches in South Indian Archaeology, as well as the ancient Tamil works which have been printed since the second edition of Dr. Caldwell's Grammar of the Dravidian Languages appeared, will see ample reason to doubt the correctness of the dates assigned by Dr. Caldwell to ancient Tamil authors and kings. I give a few instances in illustration of his erroneous conclusions.

Karikāla, the Chola king, contemporary of Nakkīrar, according to Dr. Caldwell lived in the thirteenth century. I have established that Karikāla lived prior to the second century.†

Dr. Caldwell says that Jñāna Sambandha, Appar or Tirunāvukkarasu, and Sundara Mūrtti, the three authors of "Devāram," lived in the time of Sundara Pāṇḍiya, who, he says reigned at the end of the thirteenth century. All these three authors are mentioned in an inscription of the time of the Chola king Rāja-rāja Deva, which states that their images were worshipped in a certain temple (South Indian Inscriptions, vol. II., part II., p. 152), and Rāja-rāja Deva's reign began in 1004 of the Christian era (South Indian Inscriptions, vol. I., p. 169). Mr. P. Sundaram Pillai, M.A. and Professor of Philosophy at the Mahārājā's College at Trivendrum, has shown in his essay "On the Age of Jñāna Sambandha" that Jñāna Sambandha's age must be placed prior to the seventh century. But there is perhaps reason for placing it even earlier,—earlier than the second century. Those who are familiar with Tamil literature have read of one of the miracles performed by Jñāna Sambandha, viz., his raising to life a man of the Vāṇiga caste, who had died of

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snake-bite. This miracle is mentioned in the “Tiruvilayāḍaṭ Purāṇam,” as also by Sekkilár in “Periyapurāṇam,” written in the eleventh century.† It is mentioned in two poems, the “Tiruvantāti” and “Tiruvulā,” on Jñána Sambandha, by Nambi Anḍār Nambi, who lived in the tenth century; † it is also referred to by Jñána Sambandha’s contemporary, Appar, as well as by Sundara Mūrtti, in their “Devārams.” Now this identical miracle is referred to in the Chilappatikāram, a poem of the second century, by Kaṇṭhaki. ‡ It may therefore be that Jñána Sambandha and his contemporary, Appar, lived prior to the second and not in the thirteenth century.

I take this opportunity to state that I think I have been fortunate enough to identify the Pāṇḍīyan king who was reconverted into Hinduism by Jñána Sambandha from Jainism, and about whom Dr. Caldwell’s work contains much erroneous writing—the learned Bishop confounding him with a Sundara Pāṇḍiyan, “Marco Polo’s Sender Bandi,” of the thirteenth century. Mr. Sundaram Pillai has established that the seventh century is the terminus ad quem of the time of Jñána Sambandha, and I have shown above that he may perhaps be placed prior to the second century. How then can the king whom he converted have lived in the thirteenth century? The right name of this king was Ne đu

* Vaṃṣiyuṇa Kīṇaṛam Ḍīṃkakum Aḷaitta Paḍalām.

† See “Age of Jñána Sambandha”; also Arumukha Nāvalar’s edition of the prose “Periyapurāṇam,” p. 9; and “South Indian Inscriptions,” vol. I., pp. 63, 64. For an account of this miracle see “Periyapurāṇam” (Sadāśivappillai’s edition), p. 317, v. 473 et seq.

‡ See Chilappatikāram, Vanjina Mālai. This poem was written by the brother of the Chera king Seṉkuttaṉu in the second century. As to the authorship of this poem, see Chilappatikāram itself, as well as Maṇimekalai, Arumpadavurai Āsiriyar, and Aṭṭiyárkkunallār; Chilappatikāram is cited by Naḥchinārkkinīyār in his commentary on Tolkāppiyam. For the age of Kaṇṭhaki, see remarks on Seṉkuttaṉu (who built a temple for her), in vol. XIII., R. A. S., Ceylon: my Paper on “Chilappatikāram,” pp. 81–84; Mr. Rapasighe’s Paper, “Which Gaja Bāhu visited India?” p. 144 et seq.; and “A Half-hour with two Ancient Tamil Poets,” p. 190 et seq. See also p. 36, Ṣīfra.
Máran, and he is still worshipped as a saint under that name.* Nambi Andár Nambi mentions him: “The Máran, conqueror of Nelveli, who formerly impaled the Jains whom Jnána Sambandha overcame.”† Sundara Múrtti says, “I am the servant of the devotee, the righteous Neđumáran, who conquered Nelveli.”‡

The word Neđumáran is convertible into Neđunchelijiyán, as Máran and Chełiyán have the same signification, viz., Pándiya. Neđunchelijiyán was a contemporary§ of Karikála, and was the subject of poems by Nakcirar and Máŋkudi Marutanár.|| The latter calls him, “O great king, who captured Nel-in-úr.”¶ Nel-in-úr means, úr the country, in of, nel paddy or rice. Nelveli means also the country of Nel,** and Nachchinárkkiniyár says that by Nel-in-úr is meant Sáliyúr.†† And there is only one Pándiya in Tamil literature, who is styled the conqueror of Nelveli, or Nel-in-úr. If my conjecture, that the terms Neđumáran and Neđunchelijyan denote the same Pándiya king, be correct, then Jnána Sambandha must have lived about the time when Jesus was born, when the throne of the Choḷas was occupied by Karikála, a conclusion which is supported by the fact that, judging from the Tamil literature of that period, this was the time when the Jain religion began to lose ground in Southern India.

Let us come back, however, to Puranáŋúru. Amongst several collections or anthologies made by the Sangam is

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† Tiruttopōḍar Tiruvantáti.
‡ Tiruttopōḍattokai.
§ Cf. Tamil “Chilappatikáram”; also note * on page 31, infra.
|| Both poets were members of the last Sangam; the poems referred to are Neđunálvádíj and Maduraikkáñji, respectively.
¶ Maduraikkánji.
** Velí as an affix means úr, or country. (See Winslow’s Tamil-English Dictionary, under the word Gá¥.)
†† Nel = Sanskrit, Sáli = paddy or rice.
one known as Eṭṭuttokai,* or "the Eight Anthologies," whereof Puranāṉūṟu is one. An ancient stanza, quoted both by Mr. Tamōtarampiḷḷai and Mr. Swāminātha Iyer,† gives the names of the "eight anthologies," namely, Nattrinai, Kuruntokai, Aṅkūṟunūṟu, Padiṭṭuppattu, Paripādal, Kalittokai, Akanāṉūṟu, and Puranāṉūṟu. Of these only two have yet been printed: Kalittokai in 1887 and Puranāṉūṟu in 1894.

The Puranāṉūṟu‡ is cited by the great Tamil commentator Nachchinārkkiniyār in several of his commentaries. In the commentary on Tolkāppiyam he cites it very often. Nachchinārkkiniyār, according to the author of the Tamil Phutarch, lived prior to the tenth century. Mr. Tamōtarampiḷḷai, to my thinking, more correctly places him before the eighth century. Parimelajakar, the commentator of the Kural and a contemporary of Nachchinārkkiniyār, also cites the Puranāṉūṟu, and so does Adiyārkkanallār in his commentary on Chilappatikāram. Swāminātha Iyer believes that Adiyārkkanallār lived prior to Nachchinārkkiniyār, but this is open to doubt.

Therefore the tradition that this collection Puranāṉūṟu was made by the Sangam of Madura is well founded.

A series of short Papers under the heading "Gleanings from Ancient Tamil Literature," which I shall from time to time contribute, will, I venture to think, convince the reader that all the poets and princes mentioned in the Puranāṉūṟu flourished before the end of the second century of the Christian era. The proposed Papers will also give an account of whatever is known of the lives of some of these poets and their patrons.

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*Cf. Kalittokai, p. 16, preface, for the names of all the collections.
†Mr. C. W. Tamōtarampiḷḷai, B.A., B.L., Tamil examiner for the University of Madras, and editor of "Tolkāppiyam," "Kalittokai," &c. Mr. Swāminātha Iyer, Tamil Pandit at Kumbhakonam College, editor of "Puranāṉūṟu," "Chintāmaṇi," &c.
‡Cf. Asiriyappa mentioned in p. 18, footnote, which also gives Puranāṉūṟu as one of the collections made by the last Sangam.
It will be observed that amongst the names of the poets shown in the annexed lists are included twelve princes and six poetesses, one of whom was a queen of Madura; and that some of the poets and their patrons have more than one name, thus creating a certain amount of confusion as to identity, but this will disappear by a careful study of the different odes, the circumstances under which they were written, and by a comparison of references in other Tamil works.

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**LIST I.—POETS.**

1. Attanvennāganār, of Kalliṭkāčai, Madura
2. Aḍāineḍun Kālliyār
3. Arivuḍainambi (Pāṇḍiya)°
4. Āṭṭiraṇānār of Kāḷil
5. Āliyār
6. Aiyyāṭichchiruvēṇḍeraiyār
7. Iḍaikkāḍanār
8. Irumpidārttalaiyār
9. Iḷaṅkaṇṭikkausikanār, of Madura
10. Ilankirānār, of Poruntīl
11. Iḷantirayan, the Tonḍaimān
12. Ilamponvaṇṅikanār, of Uṟaiyūr
13. Ilamperuvāḷuti who "died in the sea" ° (Pāṇḍiya)
14. Iḷaveṭṭanār, of the Vaniga caste, of Madura
15. Iḷaveyini, "the daughter of the Kuravar" †
16. Iḷaveyini, "the daughter of the devil" †
17. Ulochchanār
18. Únopotipasunkuḍaiyār
19. Erumaiveḷiyanār
20. Eyittiyānār, of Pullāṭrūr
21. Oḍaikilār, of Tuṟaiyūr
22. Orampokiyyār
23. Orusiriappeyarinār
24. Orūttanār
25. Orēruḷavar
26. Auviyār
27. Katappillai, of Karuvūr
28. Kataliyankaṇṭanār

° Belonging to the royal families of the Chera, Choḷa, or Pāṇḍiya, some of whom only were kings.
† Poetesses.
29 Kandappillai Sáttanár, of Karuvúr
30 Kaññiyán Púñkundran
31 Kaññakkáñl Irumporai (Chera) o
32 Kanakkáyanár, of Madura
33 Kaññamukuntaráyattanár, of the Ólaikkáñlai in Madura
34 Kaññanár, the son of Perunkóljináyan
35 Kaññanár, of Támappal
36 Kaññakanár
37 Kapílar
38 Kayamanár
39 Karunkulálalátanár
40 Kaññttalaláiyár
41 Kallájanár
42 Kaññítin Yáñalaiyár
43 Káváttanár
44 Kákkaipáññiyanár Naccennaiyár
45 Kámakkaññiyár
46 Kávátténdu (female guard) †
47 Kárikkaññanár, of Káverippúmpañánam
48 Kilár, of Kári
49 Kilár of Arisil
50 Kilár, of Álattúr
51 Kilar, of Ávúr
52 Kilár, of Iñalakkundur
53 Kilár, of Perunkundur
54 Kilár, of Kúdálúr
55 Kilár, of Kovúr
56 Kilár, of Mánkuḍí
57 Kilár, of Vañamódam
58 Kilár, of Kurunkóliyúr
59 Kilíjiválavan (Chola) o
60 Kíranár, of Mosí
61 Kíranár, the Kuññtuván
62 Kuññapulávyanár
63 Kuññukatpañíyanán
64 Kuññrúr Kilár’s son
65 Kumaranár, of Vémpattúr
66 Kuruvajuti, the son of Áññar
67 Kuññampatáyanár
68 Kuññakkolíyúr
69 Kotamanár
70 Kopperunchólan (Chola) o

* Belonging to the royal families of the Chera, Chola, or Pándiyas, some of whom only were kings.
† Poetesses.
71 Tamilkkuttanar, of Madura
72 Tayankaṭṭiyar
73 Tayankāṭṭanar, of Eṭṭur
74 Tiruttāmanar
75 Tumbiserkiranar
76 Dāmodaranar, of Vaḍama Vaṭṭakan
77 Dāmodaranar, the medical man of Uṟaiyur
78 Nakkiranar, of Madura
79 Nakkiranar, the son of Kanakkāyanar of Madura
80 Nakkanar, of Viriyur
81 Namullayar, of Aḷḷur
82 Namanganar
83 Namanganar, "the writer on Purattinai"
84 Namanganar, of Viricciyur
85 Nariveruttalaiyur
86 Nallātanar, of Kuḍavāyil
87 Nallurittiran (Chola)°
88 Nalankillai (Chola)°
89 Nalliraiyanar
90 Nappasalaiyur, of Marokkam
91 Nāgariyar, also called Sangavaruṇar
92 Nāganar, of Vellaikkudi
93 Niyaṁankiljār, of Nocci
94 Neṭunkaluttupparannar
95 Neṭunpalliyattanar
96 Neduncheliyan, "victor in the battle of Talaiyaralankānam
(Pāṇḍiya)°
97 Neṭuncheliyan, "the conqueror of the Āryas" (Pāṇḍiya)†
98 Neṭumaiyur
99 Pakkulukkainankaṭṭiyar
100 Paḍaimangamaṇṇiyur
101 Paranar
102 Pāndarankaṇṇanar
103 Pāri’s daughters†
104 Piramanar
105 Pīsrāntaiyur
106 Pūṭappāṇḍiyan “who captured Ollaiyur” (Pāṇḍiya)
107 Pūtanāthanar, of the Perunsatukkam in Karuvūr
108 Pūtanilānāgar, of Madura
109 Puṭkovalanar, of Tangal
110 Pūṅkaṇṭuttirayar
111 Perālavāyar
112 Perunkadjango, “the author of a poem on Pālai” (Chera)°

* Belonging to the royal families of the Chera, Chola, or Pāṇḍiyas,
some of whom only were kings.
† Poetesses.
113 Perumpátanára "the author of a poem on Koḍai"
114 Perundevanára, "the author of Bháratam"
115 Perunkoppendú, wife of Pútappándiyá
116 Periya Sáttanára, of Vaḍamavanaṇṇakkan
117 Perum Sáttanára, of Vaḍavaṇṇa-akkan
118 Perum Sittiranára
119 Perumpadumanára
120 Péreyinmuṟuvalára
121 Pottiyára
122 Ponmuḍiyára
123 Poykaiyára
124 Maḍuvélasána
125 Marutanilanaṇganára, of Maḍura
126 Maḷlanára, the son of Alakkavijnálára, of Maḍura
127 Mákkoṭai (Chera?)
128 Máṭimátirattanára
129 Máṭpittiyára
130 Máḍiḷaḷi Maduraikkumáranára, of Koṇāṭṭu Erëcculur
131 Máṛkkandchéyar
132 Máśáṭtanára, of Áḷuturára
133 Máśáṭtanára, of Okkúr
134 Máśáṭtiyára, of Okkúr
135 Muḍukaṇṇan Sáṭtanára, of Uṟaiyúr
136 Muḍukúṭtanára, of Uṟaiyúr
137 Muḍavanára, of Aiyúr
138 Muḍamosiyára, of Eincceri in Uṟaiyúr
139 Muḍínágárayára, of Muranciyúr
140 Múllankilára, of Avúr
141 Vaḍaneṇṭuntattanára
142 Vaṇparaṇára
143 Vaṅganára
144 Vánmikíyar
145 Viraivéliyanára
146 Vennikkuyattiyar
147 Veḷḷaimálára
148 Veḷḷerukkiyára
149 Sáṭtanára "of the big head"
150 Sáṭtanára "of the ulcered head"
151 Sáṭtanára, of Mosi
152 Sáṭtantaiyára
153 Siṟuvenderaiyára
154 Siṟukaruntumbiyyára, of Mukaiyalúr in Choḷa territory

* Belonging to the royal families of the Chera, Choḷa or Pánḍiyas, some of whom only were kings.
† Poetesses.
List II.—Patrons.

1 Akutai
2 Anji
3 Antuvansāttnan
4 Antuvankirān
5 Antuvan Serāḷirumpoṟai (Chera)
6 Āṟivudainambi (Pāṇḍiya)
7 Āṟuvantai alias Sentan, the chief of Ambar
8 Āṭanāḷisi
9 Āṭanungan
10 Āntai
11 Āy
12 Ilankaṇṭirakko
13 Ilankumāṇan
14 Ilanchetchnnī, “of Neytalankānal fame” (Chola)
15 Ilanchetchnnī, “conqueror of Seruppāḷi” (Chola)
16 Ilanchetchnnī, “of Neytalankānal fame, conqueror of Cherās Pāmulūr” (Chola)
17 Ilantattan
18 Ilavicckko
19 Ilavelimān
20 Irunkovēḷ
21 Iyakkkan
22 Ugrapperuvaḷuti “conqueror of the fortress Kānappēr (Pāṇḍiya)
23 Uruvappahṛer Ilanchetchnnī (Chola, father of Karikāḷa)
24 Ėnādi Tirukkilī
25 Elliniyāṭan, of Vāṭṭāru
26 Ellīṇi, the Āṭiyamān
27 Ėrāikkōn
28 Ėvvi
29 Oḷvāṭ Kopperum Serāḷirumpoṟai (Chera)
30 Ŭyāmān Nalliyakkoṭān
31 Ŭyāmān Nalliyāṭan
32 Ŭyāmān Villiyāṭan
33 Ŭrī
34 Kadīyanedu veṭṭuvan
35 Kaṭunkovāḷiyāṭan (Chola)
36 Kaṇṇaki, wife of Pekan
37 Kapilar
38 Karikāḷa
39 Karumbanūrkiḷān
40 Karunkai olvāṭ Perum Peyarvaḷuti (Pāṇḍiya)
41 Kārī, the Malayamān
42 Kāriyāṭi, the son of the chief of Mallī
43 Killivalavan
44 Kiransattan (Pandiya)
45 Kuttuvankotai (Chera)
46 Kudakkko Seraiirumporai (Chera)
47 Kogkanankilan
48 Kopperuncholan (Chola)
49 Kumaqan
50 Tantumaran
51 Tarumaputtiran
52 Tamam, chief of Tondri
53 Tittan (Chola)
54 Tirumudikkari
55 Tervanmalaiyan
56 Tondaiman
57 Tovamaran, chief of Irantur
58 Nanman
59 Namaram (Pandiya)
60 Namaram (Pandiya)
61 Nambineduncheliyani (Pandiya)
62 Nalankillichetchanni (Chola)
63 Nalankilli (Chola)
64 Nalli
65 Nallurittiran (Chola)
66 Nagan, chief of Nalai
67 Nedunkilli
68 Neduncheliyani (Pandiya)
69 Neduvellatan
70 Panhan, chief of Vallar
71 Panhan, chief of Sirukudi
72 Pelayan
73 Par
74 Piittankothiran
75 Pekan
76 Perunatkilli (Chola)
77 Perunkadunko, "author of a poem on Palai" (Chera)
78 Perunchottudiyan Seralatan (Chera)
79 Perumsattan, son of the chief of Olaiyur
80 Perumsattan, son of the chief of Piavur
81 Perumseralirumpropai (Chera)
82 Peruvalluti (Pandiya)
83 Pukuft Eliini
84 Poraiyattukilan
85 Pórvakkopperunatkilli (Chola)
86 Malayamán’s sons
87 Mallan, of Mukkávalnáttu Amur
88 Marutanar, of Mankudi
II.—King Seṅkuṭṭuvan of the Chera Dynasty.

Of the Chera kings of olden times, Seṅkuṭṭuvan may be ranked among the most famous, not only by reason of his own greatness, but also as the grandson of the great Chola king Karikāla, and, what is interesting to all Tamil scholars, as the brother of one of the most esteemed of Tamil poets.

I shall endeavour to gather together whatever is said of Seṅkuṭṭuvan in Tamil literature.

The Chera kingdom extended on the north to Pāḷani (the well-known sanitarium near Madura), on the east to Tenkāśi, on the south to the sea, and on the west to Kōḷikkūḍu (Calicut), and included within its limits modern Travancore. Its capital was Vaṅji. The inhabitants of this kingdom were in those days both warlike and enterprising, presenting a striking contrast to their degenerate descendants. Their language then was Tamil.

Seṅkuṭṭuvan’s father was Seralātan, who was called Kuḍakko Neḍun Seralātan and Perum Seralātan. He, too
was a prince of great renown and martial spirit. One poet calls him "Neđun Seralātan of the ever-victorious banner, king of the Kuḍavars;" another refers to him as "he who exercised sovereign power over the earth, even from Kumāri (Cape Comorin) to the Himālayas in the north."† He married Soṇai,‡ or Naṭsonai, daughter of Karikāla, and it is said that on one occasion she saved him from being drowned in the sea. §

The fact of his being the son-in-law of the great Chōla did not prevent Seralātan from engaging in battle with Karikāla, and, after his death, with his son and successor. The battle

* Paraṇar in the Padiṭṭuppatu.
† Chilappatikāram, Váltukātai: note the unusual use of "orumoṭi" in this chapter. Ordinarily it means "one word," but here it is used to signify "exercise of sovereign power," i.e., his one word prevailing over the region. Winslow, in his valuable Dictionary, does not give this meaning.
‡ In the interesting chapter Indra Vilāveduttakātai in Chilappatikāram, which contains a short account of Karikāla’s capital and his doings, it is mentioned that he went to North India for purposes of conquest, and when there the King of Vajra Nāḍu (Vajra country) presented him with a canopy of pearls, which was afterwards one of the wonders of Kavērīppūm-paṭṭinam, the then capital of the Chōlas. The commentator says that the river Sona watered this country. This is the river now known as Son, Soane, or Sone. According to Hunter ("Imperial Gazetteer of India") it is said "to be derived from the Sanskrit Soṇa, crimson, a great river of Central India, and (excluding the Jumna) the chief tributary of the Ganges on its right bank. It rises in 22° 41’ N. latitude and 82° 7’ E. longitude, flows in a generally northern direction ...... in 24° 5’ N. latitude and 81° 6’ E. longitude it is diverted to the east, and holds that direction in a tolerably straight course until it ultimately falls into the Ganges about ten miles above Dināpur ...... after a total length of about 465 miles."

It surely is not unlikely that, when his daughter was born, Karikāla gave her the name of this river in compliment to the king of Vajra, it being not unusual for Hindū females to bear the names of well-known rivers. I may here mention that Karikāla’s capital, Kavērīppūm-paṭṭinam, was partially destroyed by the sea during the reign of his successor or his successor, but before the death of SeϷkuṭṭuvan (see, amongst others, Maṇi-mekkalai, 25th Kātai). Cf. also pp. 192 and 193, vol. XIII., Journal, R. A. S., Ceylon.
§ Vanjinamālai, Chilappatikāram.
with Karikāla took place at Venṇil, * where Seralātan was defeated and was obliged to flee to the "North,"† and he seems to have remained there for some time smaring under the defeat. The poet Kaḷāṭtalaiyār‡ addressed an ode to him on this occasion, advising his return to his kingdom:—

The earth no longer hears the sound of the drum; the yaj Ś has forgotten its music; large pans are no longer filled with milk, nor is ghee made any more. The bees do not collect honey and the soil remains untilled. All gaiety has forsaken the broad streets of the cities. Like the sun who sets behind the hills when the moon rises, our king, covered with wounds inflicted by one who is his equal, has gone to the North with his sword. How sad are these days when I think of the past.”

* Battle of Venṇil. In the poem “Porunārattuppaṇḍai” the victory at Venṇil is mentioned. (See Journal, R. A. S., C. B., vol. XIII., p. 200.) The defeat of the Chera king is also alluded to in “Paṭṭinappalai” thus: Kuḍa-var kāmpa, meaning that he made the inhabitants of the Chera kingdom “tremble with fear.” He seems to have also either in the same battle or afterwards defeated the great Pāṇḍiya king Neḷunchēliyan, who afterwards caused Kovālan’s death (see “Chilappatikāram”). I think I may as well say why I have come to this conclusion. In “Paṭṭinappalai” it is stated that Karikāla defeated the Pāṇḍiya who uttered the Venṇinam. The commentator Nachchinārkkkinivār refers to this Vanjinakkānji (equivalent to a form of declaration of war), which is No. 72 in Puranāṇīru, recited by Neḷunchēliyan. Nachchinārkkkinivār lived prior to the eighth century. (See p. 21, supra. In Chilappatikāram, canto IV., Anti malaich-chirappuch-chey kātai, occur these two lines with reference to the Pāṇḍiya of the time:—

Iḷaiyārāyiṇum Pakaiyarasu kaṭiyuṇ
Cherumandēnṭar.

That this refers to the same Neḷunchēliyan who recited the Ode No. 72 in Puranāṇīru is, I think, clear, as the word “Iḷaiyar” in both places has special reference to the king’s early years when he conquered his enemies.

† Vāṭakku, “North,” where, it is not stated; but an eminent Tamil scholar whom I consulted says it may be Tiruppati, which has Vaḍāmalai as one of its names; or it may be the Ganges. Since writing this I find Vadatisaip-peatartal, “going to the North,” is explained (Chilappatikāram, pp. 361. 362) as Kāṇkalādappōtal, “going to the Ganges to bathe in.”

‡ Puranāṇīru, Odes 65, 66.

§ Yaj, a musical instrument which for several hundred years has not been in existence. See remarks of Adiyārkkunallār in Uraichirappup-pāyirum, p. 5, in Chilappatikāram.

¶ Ghee, clarified butter. The statement here will be understood when it is known that no religious ceremony of any importance can take place without ghee, nor is rice eaten without it.
Karikāla’s own poet, Vēṇnik Kuyattiyār,* commemorating the same battle, sang:—

O descendant of that warrior who, sailing his warship on the broad ocean, when becalmed, compelled the god of the winds to fill the sails! O, Karikāla, lord of mighty elephants, victorious in battle! Is he, who, when defeated at Veṇṇil, fled to the North, at all your equal?

Seralātān came back to his kingdom and lived to fight Karikāla’s son and successor, Perunāṭ Killi; † but this time the battle was disastrous, for both the princes met their death in the battle field.

The poet Paraṇar bemoaned this event:—‡

Many an elephant, struck by arrows, has fallen, to fight no more; famous horses with their brave riders lie dead; warriors who came riding in great chariots have all fallen with their shields covering their faces; war-drums have ceased to sound, as no drummer is now alive. Alas! two kings pierced by arrows have lost their lives. Sunk in sorrow are those who people their fair lands.

After the death§ of Seralātān, his widowed queen, Soṇai, was taken to the Ganges by her son Seṇkuṭṭuvan,|| but whether she returned with him to Vaṇji after this pilgrimage or spent her days on the banks of the Ganges, as is not unusual with Hindū widows, it is not possible to say.

Seralātān had two sons, Seṇkuṭṭuvan, who succeeded him on the throne of the Cheras, and Ilankoaḍikal, who renounced the world, resided at Kuṇavāyil—a town east of Vaṇji—and wrote the celebrated poem Chilappatikāram.

Seṇkuṭṭuvan married Veṇmāl, but whose daughter she was I have not been able to ascertain. After he ascended the throne he went, as already stated, with his mother on a pilgrimage to the Ganges, of which journey nothing is known. But he went again several years afterwards to Northern India, this time on a tour of conquest, of which some

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* Puṇanāṇṉu, Odes 65, 66.
† He is called Velpahraḍakkaip, Perunaṭkilli, and Peruviratkiḷli.
‡ Puṇanāṇṉu, Ode 63.
§ Kāḷatālaiyār has also left a poem on Seralātān’s death.
|| Kāṭeikkātai, Chilappatikāram.
particulars may be gathered from Chilappatikāram, as also other works—e.g., Paraṇar in Padiṭṭuppatu, Maṇimekhalai; Nattattanar in Sīrupāṇāṭṭuppaṭai, &c.

According to these, the king was one day informed by some pilgrims who had returned from North India, that the princes there stated that the Tamil kings of the day, unlike their warlike ancestors, had become effeminate. This so provoked him that he declared he would forthwith march to the North and conquer the princes who sneered at him, and compel them to carry on their heads stone from the Himālayas for fashioning the statue of the goddess Pattini to be placed in the temple which, at the request of his queen, he had determined to build. Orders were accordingly issued for the army to get ready, and the inhabitants of the country were informed by beat of drum of the king’s intention. Thereupon the Royal Chaplain or Guru, accompanied by the ministers and commanders of the different sections of the army, waited on the king, who received them seated on his throne borne by sculptured lions. After the usual greetings they inquired what the king’s pleasure was. The king replied: “The message of the Árya princes conveyed to us by the pilgrims shall not pass unchallenged; for otherwise disgrace will fall alike on all Tamil kings. If our sword do not compel these Northern princes to carry on their heads the stone intended for the statue of the goddess, then let it be our fate to suffer the pains and penalties which kings who oppress their subjects must suffer.” All endeavour on the part of the priest and ministers to dissuade the king failed, and then the Court Astrologer, “learned in the science treating of the twelve houses and the position of the planets and stars, and of the tithi, váram, yogam, and karaṇam,” rising, exclaimed with bowed head, “Mighty king, may your power be always great! the auspicious hour has arrived! If you start now on your journey all the great kings of the earth will become your servants.” The king prepared to set out; the earth shook under the tread of the mighty host consisting of numberless
horse, foot, elephants, and chariots; * the welkin rang with the sound of the drum and other martial instruments; and the flags concealed the sky. Having first sent his sword and white umbrella, symbols of royalty, to the temple of Siva, he entered the Audience Hall and feasted the chiefs of his army. Then he proceeded to the temple, and after prayers he received his sword and umbrella and mounted his elephant. Here garlands and other offerings from the temple of Vishṇu at Āḍakamāḍam, which the commentator interprets Tiruvanantapuram—Trivendrum, now the capital of modern Travancore—reached him. Leaving Vaṇji amidst the prayers and blessings of his subjects, he marched to Nīlagiri (modern Nilgiris), where he encamped and rested a while. Here some sages visited him, and asked his favour and protection on behalf of the Brāhmans residing in and near the Himālayas. Here also Konkanars, fierce Kārnāṭas, and others joined him. Sanjaya, with 100 great chariots, 500 elephants, 10,000 horse, and 500 military officers, also joined him. He said to Sanjaya, "Kanaka and Vijaya, sons of Bālakumāra, having lost watch and ward over their tongues, have reviled me in the North, ignorant of the might of Tamil kings; this army therefore is on its march, nursing its wrath. Go ye forward and arrange for the collection of numerous boats to carry the army across the great river Ganges."

After despatching Sanjaya and receiving the tributes sent by several princes, and suitably acknowledging them, he quitted Nīlagiri and proceeded to the river Ganges, which he crossed. And after having been welcomed by the inhabitants, he proceeded further north and met in battle Kanaka and Vijaya and several other princes, whom he defeated after a fight lasting seven hours. He captured Kanaka, Vijaya, and several other princes and made them

* This is the Chaturanga, from which the game of chess is also called. The queen, castle, and bishop of the English game represent the minister, chariot, and elephant respectively in the Hindī game.
prisoners. He compelled the first two to change their royal garments for the religious mendicant garb (sannyāsi), and sent his prime minister, Villavankotai, with a military escort to the Himālayas, from where a statue of the goddess Pattini was made and brought. He caused the two princes to carry it on their heads and returned to his capital with great spoils, after an absence of thirty-two months.* At Vañji, it is needless to state, he was welcomed by his queen and subjects with great rejoicing. Then he sent Kanaka and Vijaya, still dressed as religious mendicants, in charge of his messengers, to be exhibited at the courts of the Pāṇḍiyan and Chola kings, who however expressed their condemnation of the cruel treatment accorded to the unfortunate princes by Seṇkuṭṭuvan.† When he heard this, the fiery king was for immediately declaring war, but was fortunately appeased by the Brāhman Mádhalan, whose spirited address on that occasion, somewhat abridged, runs thus:—

"King of kings, may your power ever increase! You have conquered Viyalúr, you have defeated nine Chola princes,

† Such, and worse ill treatment to conquered princes was not unusual in those times. There is extant a short poem written by the Chera prince Kanaikkal Irumporai, immediately before his suicide, complaining of the treatment he received at the hands of his conqueror, the Chola king Seṇkanaṅ ("the Red-eye"), which is quite pathetic: "Even if a child is still-born, or the birth is a dead mass (embryo), even this is regarded as part of humanity and receives proper treatment. But when, though a prince, my only fault has been misfortune in war, instead of being beheaded, alas! that I should be chained like a dog and treated cruelly, even a drink of water being refused; surely I have enough self-respect and courage left to commit suicide without seeking to appease hunger and thirst at the hands of strangers who pity my state!"

The Seṇkanaṅ here mentioned is Ko-Seṇkanaṅ of Dr. Hulztsch (South Indian Inscriptions, vol. II., p. 153), whose name is mentioned in copperplate grants as ancestor of Vijayálaya, who reigned circa 875 anno Christi (South Indian Journal, vol. I., p. 112). Jñána Sambandha, in his Devāram, mentions him in more than one of his hymns. So does Appar (Tirunāvukkarasu), his contemporary, as also Sundaramūrtti. Jñána Sambandha lived prior to the second century of the Christian era. Cf. pp-19, 20, 21, supra.
the enemies of your cousin,* and you have now conquered Árya princes. Is your warlike spirit not content? May you live as many years as there are grains of sand on the banks of your beloved river Poruṇai. But will one’s life be everlasting? It is well within your own knowledge how soon youth passes away, since your hair is gray and you are getting old and infirm. And yet without desiring to walk in the path of Āram (the law) you are still intent on the path of Maṇam † (darkness). Cease then your anger and perform, with your queen, the Rája Súyayága‡ without delay.”

Thereupon the king released the Árya princes, and desired his minister Villavankotai to treat them as befitted their rank until the forthcoming religious ceremonies were over, and to send them back to their country. He gave directions for the construction of a temple to the goddess Pattini,§ and on its completion was present at its consecration, together with Kanaka and Vijaya, the Árya princes, and Konkar and Málwa and other princes, and Gaja Báhu, “king of sea-girt Ceylon.”

In my Paper on “Chilappatikáram” I stated that the Gaja Báhu referred to was Gaja Báhu I., who reigned in Ceylon between 113–135 of the years of Christ. This has now been

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* Karikála’s grandson. This battle with the Chola princes took place at Neriváyil, after the conquest of Víyalár; see pp. 473, 474, 481, “Chilappatikáram.” The defeat and death of the nine Chola princes is also mentioned in Padiṭṭuppatu V.:

Arach-cheruvít chójar kudikkuriyór
Oṇpatippar Uñjaváyít purattiruttu.

† There is an old proverb which Áppar, atías Tírunávukkarasu, contemporary of Jnána Sambandhar, mentions in one of his Devárāms:

Aramírukka maṇam vilaikkuk-konḍávārè.

“When Āram is to be acquired easily, how foolish to seek Maṇam with one’s best efforts.” Adiyárákkunallár gives Sanskrit hita and ahita as equivalents of āram and rāram respectively.

‡ A religious sacrifice or ceremony performed by a supreme sovereign.

§ I.e., Káṇṇakí, wife of Kovalan, who lost his life at Mádura. Cf. page 81 et seq., Journal, vol. XIII., R. A. Society, Ceylon, in which an error has to be corrected. Instead of “Káṇṇakai” read “Káṇṇaki,” in this as well as in page 148 of the same volume.
confirmed by the Siṃhalese authorities cited by Mr. Raṅa-siṅha in his Paper entitled "Which Gaja Bāhu visited India?" When this visit took place Seṅkuṭṭuvan had been on the throne of the Cheras for upwards of fifty years.* Seṅkuṭṭuvan’s reign must therefore have begun about the 70th year of the Christian era.†

5. Mr. E. S. W. Senāṭhi Rājā said:—

The Paper that has just been read is one of special interest, I need hardly say, to Tamils. The long list of poets and the long series of years during which the Sangam lasted, as given in the Paper, are no doubt based on tradition. But the antiquity of Tamil literature does not depend on tradition alone. It may be inferred from the evidence furnished by the Tamil literature itself, as well as from evidence derived from other sources. Not to be tedious, I will give only one instance of each.

It is well known that the classical literature of the Tamils has been written in a dialect called Śentamil, which is almost unintelligible to an illiterate Tamil man. The oldest grammar that has come down to the present day in that dialect is called Tolkāppiyam. Tolkāppiyam itself is not the most ancient work of its kind, for it appeals to the authority of still older writers. Two books of Tolkāppiyam have come down to us, and there are four different classical commentaries on it. Tolkāppiyam on the face of it purports to be modelled on the Aindra Vyākaraṇa, or the grammar of Indra, the oldest of the eight schools of Sanskrit grammarians. How ancient the system of Aindra Vyākaraṇa is may be gathered from the fact that it is the system which is adopted in the Prātichākhyas of the Rig-Veda. The division of letters into uyir (vowels) and mey (consonants), literally “life” and “body,” and the division of vowels into kuril (short) and nedil (long) in the Tolkāppiyam, corresponds to the division into svara, sparca, hrasva, and dirgha, respectively, of the Rig-Veda Prātichākhyas. The classification of parts of speech into four, in the Tolkāppiyam, as peyar (noun), vinai (verb), idai (middle word), and uri (qualifying word), is identical with the terms nāman, ākhyāta, upasarga, and nipāta of the Vedic grammarian. Similarly, the division of words into pagupadam (divisible) and pagāppadam (indivisible) in the Tolkāppiyam is equivalent to the ingyapada and aningyapada of the Rig-Veda Prātichākhyas. Again, the distribution of tenses into nīgal-poludu (present), iranda-poludu (past), and elir-poludu (future) corresponds to the vartamāna kālu, parāva kālu, and bhārāsikyata kālu of the Vedic grammarian. In fact, the whole grammatical arrangement is that of the Rig-Veda Prātichākhyas, and the terminology is a literal translation from Sanskrit. Now, if we turn from the Rig-Veda Prātichākhyas and the Aindra Vyākaraṇa to the work of Pāṇini, the prince of Sanskrit

* Chilappatikāram, Naṭukatkātau. The passage may perhaps also mean that he had lived fifty years.

† Cf. Journal, R. A. S., Ceylon, vol. XIII., p. 81 et seq.; Mr. Raṅa-siṅha’s Paper, p. 144 et seq.; also page 191, where the age of Karikāla, Seṅkuṭṭuvan’s grandfather, is discussed.
grammarians, it will be seen that his system is entirely different from that of the Rig-Veda Prātichākhyas. The more scientific and refined grammatical analysis of Pāṇini and his technicalities will show that he lived in a later age, when the science of grammar was far more advanced. For more than 2,000 years the Pāṇiniyam has been admired throughout India as a masterpiece revealed by divine grace. The argument which I would draw from this is, that the Tamil grammarian, when he deliberately set himself to model a system of Tamil grammar on a Sanskrit prototype, would undoubtedly have followed the unrivalled work of Pāṇini in preference to the Ainādra Vyākaraṇa, if the work of Pāṇini had been known in his time. The obvious inference is that the first Tamil grammarian, whether he be Agattiyan or Tolkāppiyam who introduced the Ainādra Vyākaraṇa system from Sanskrit into Tamil, lived prior to the age of Pāṇini. So much for internal evidence.

As for external evidence, I will give one instance. According to the Mahāvīraṇa the celebrated teacher Anando, “who was a rallying point, like a standard, to Tambapanni,” had a disciple called Dipañkarō. This latter (who was apparently a Tamil) had obtained great renown for learning in the land of the Tamilis, and was the superintendent of two religious houses there. It was he who composed “the perfect Rupā-Siddhi.” The oldest compilation from Kaṭhakaṭiyana’s grammar, according to Mr. Turnour, the translator of the Mahāvīraṇa, is acknowledged to be the Rupā-Siddhi. It seems, therefore, that even in the early days of Buddhism the study of the science of grammar was prosecuted in the land of the Tamilis.

I also agree with my honourable friend, the author of the Paper, in thinking that the generally received chronology of Tamil literature borrowed from Dr. Caldwell’s Comparative Grammar of the Dravidian Languages is very erroneous. In fact, the venerable author of the Comparative Grammar had not sufficient materials before him at the time he composed his work to draw up a correct chronology. Such materials are, I fear, insufficient even now. I will give one instance among many of the errors of Dr. Caldwell.

According to Dr. Caldwell, the well-known Tamil work called Mādvurai was composed after the arrival of Europeans in India. The only reason given for this startling statement is that the word vān-kōli occurs in one of the stanzas; and the word vān-kōli, according to Dr. Caldwell, means “turkey,” and as the turkey was introduced into Europe from the New World after its discovery in the fifteenth century, it must have been imported into India by Europeans. But it seems to me that the translation of Dr. Caldwell of the word vān-kōli into “turkey” is wrong. No doubt popularly the turkey is called vān-kōli. But in classical Tamil vān-kōli does not mean the turkey. It is applied to wild fowls, which are abundant in the forests of India and Ceylon even at present. The word vān in classical Tamil means “wild,” “uncultivated,” and occurs in combination with other words. Thus we meet with the combination vān-payir, which means a “plant which grows wild,” or which requires no special cultivation. To draw a conclusion about the date of an author from one single word, the meaning of which has been misconceived, is, to say the least, very misleading.

While I am perfectly in accord with the author of the Paper in admitting that the Tamilis had a literature from very ancient times, I
must confess that the argument by which he tries to establish the age of Sambandha does not, to my mind, seem quite conclusive. Mere semblance or identity of names cannot go for much. Among the Tamils it is not unusual for a grandson or other descendant to take the name of his ancestor. Such evidence as is based on mere identification of names must be corroborated by evidence from other sources, before it can be accepted as conclusive. I may mention one difficulty (among others) which has suggested itself to my mind, by the period in which my honourable friend, the author of the Paper, places Sambandha. If Sambandha, the Saiva reformer, and his colleagues lived about the time when Jesus Christ lived, the Jains and Buddhists, according to all received accounts, must have been exterminated from the Tamil country at that time. Sambandha and his colleagues carried on a crusade against those heretics from one Tamil kingdom to another. But according to the Chinese traveller Hwen Thsang, who visited Southern India about the early part of the seventh century, there were a great many Buddhists and Buddhist temples in Southern India, and he also states that Nigrantha Jains were numerous. If Jainism had been so completely overthrown by Sambandha and his colleagues in the first century, it is improbable that the Jains should have been numerous in the early part of the seventh. I do not say that it is impossible. There might have been a Jain revival. But there must be facts to support such an inference. All that I wish to say is that we should carry a judicial frame of mind into inquiries of this kind.

My honourable friend would have done a signal service to the Society if he had placed before the Society a translation of the work on which he has written a Paper. In that case the Members of the Society could draw their own conclusions from facts, instead of depending on his ipse dixit, however sound. As a lawyer, he must know, that if he wishes to prove any facts contained in a document, the best way of proving them is by the production of the document itself. I make these remarks in no unfriendly spirit: it is a pleasure to me to see him devote himself to such studies. But I trust that when he gives us his next Paper he will also give us the benefit of having the original of the work on which his Paper is based, with a translation into English.

Messrs. J. Harward and F. C. Roles also made a few observations on the Paper.

Mr. C. M. Fernando said that the Papers that had been read were in every way worthy of the Asiatic Society, and had this additional merit, that they supplied ample material for discussion. He could assure Mr. Coomaraswamy that he brought a perfectly impartial mind to bear upon that discussion, and he would venture to say a few words which were suggested to him by a remark from the Chairman. He was sure the Chairman did not imply the meaning which his words seemed to convey, that Sanskrit and Tamil were the only forms of Oriental literature worth study. The Sinhalese people could, in spite of the depredations so systematically committed by the Tamil invaders of Ceylon, boast of a literature which would compare favourably with Tamil literature. With reference to a statement in the first Paper, that some of the Pándiyian kings were literary men of a high order, he would remind them that it was equally so in Sinhalese history. The great Parákrama, to whom some of the Indian kingdoms paid tribute, was an accomplished linguist and writer. One of the finest poems
in Sinhalese, the Kavilumina, was the work of King Pâṇḍīta Parâkrama Bâhu, and coming to a more modern period one is reminded of the Buddhistic legendary poem, the Asadrīsa Jātaka, from the pen of King Rajadi Râjasîśha of Kandy.

Mr. Coomâraswâmy in reply said:—It must be borne in mind that in giving an account of the Sangam from ancient Tamil works, I do not commit myself to any opinion with regard to it except as to the time when it ceased to exist, which I believe to be about the first century of the Christian era. There can be no doubt that Tolkâppiyam is very old, but I cannot agree with Mr. Senâthi Râjá that it is modelled after any Sanskrit grammar. I believe it to be quite independent of Sanskrit, and that it is based on a purely Tamil system as it existed in previous treatises which are not extant now.

The present occasion is not the time to discuss the age of Jñâna Sambandha. I would refer those who take an interest in the matter to the essay on the subject by Mr. Sundaram Pillâi, a copy of which is in our Library.

I agree with Mr. Senâthi Râjá that an English translation of the Tamil works referred to in my Paper just read would be very interesting, but such an undertaking is quite unnecessary for the purposes of my Paper. I have merely to cite—as I have cited—my authority, and readers can easily verify them.

Dr. W. G. Vandort regretted his ignorance of Tamil literature prevented him from making any observations on the Paper which would be acceptable to the Society; but referring to the remarks of the previous speaker, who claimed for the antiquity of Tamil poetic literature evidence of a superior character, he trusted that such evidence would be found of a more reliable kind than that adduced that evening by the Hon. Mr. Coomâraswâmy in support of the three Sangams. For instance, the extraordinary coincidence in point of number between the poets accepted by each Sangam, and the number of years assigned to the same Sangam, was suspicious, to say the least of it. Again, the average period of government assigned to each of the Pâṇḍiyan sovereigns, fifty years and more, was simply incredible, and savoured of the usual mystic and legendary character peculiar to traditional evidence.

6. A vote of thanks was accorded to the writer of the Papers (Mr. Coomâraswâmy), on a motion proposed by Mr. P. Râmanâthan and seconded by Mr. C. M. Fernando.

Mr. Coomâraswâmy replied, acknowledging the vote of thanks.

7. A vote of thanks to the Chair, proposed by Mr. Senâthi Râjá and seconded by Mr. Harward, terminated the proceedings of the meeting.
COUNCIL MEETING.

Colombo Museum, August 6, 1895.

Present:
Mr. J. Ferguson, in the Chair.
The Hon. P. Coomáraswámy | Mr. F. C. Roles.
Mr. E. S. W. Senáthí Rájá.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

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Business.

1. Read and confirmed Minutes of Meeting of Council held on May 16, 1895.

2. Laid on the table a communication from the Lord Bishop of Colombo, stating that, as President of the Society, his Lordship consents to comply with the request of the Council, and will deliver an Address on the past history of the Society at the celebration of the Fiftieth Anniversary of its Institution.

3. Laid on the table a letter from Mr. Advocate Brito with reference to his remarks on the Papers "Chilappatikáram" and "Which Gaja Bāhu visited India?"

4. Laid on the table a letter from Mr. C. M. Fernando suggesting the employment at Meetings of a shorthand writer to take down verbatim accounts of the Proceedings.

   Resolved,—That the Secretaries be empowered to engage a shorthand reporter for General Meetings, if special circumstances render it desirable.

5. Laid on the table:

   (a) A letter from Mr. Advocate Brito offering certain remarks on the Papers "Chilappatikáram" and "Which Gaja Bāhu visited India?" Referred to Mr. S. G. Lee and the Hon. A. de A. Seneviratna.

   Resolved,—That the Secretaries do write to Mr. Brito to the following effect, viz.:—That as the larger manuscript Paper referred to by Mr. Brito is not before the Council, and as it is stated by him that it consists of 300 pages and is unsuited for delivery in the form of a lecture or lectures, and can only be studied as a whole, and is only intended for the specialist, the Council cannot express any opinion on the conclusions at which he has arrived. But they take this opportunity of thanking him for laying the particulars before them, and of expressing their sympathy with his researches. As they infer that he intends to print his manuscript, they feel that the questions raised by him can be better considered when it has been so brought before the public.
(b) Paper entitled "How the last King of Kandy was captured by the British," by Mr. T. B. Pohath. Referred to Messrs. W. P. Ranasingha and E. S. W. Senathi Râjâ.

Resolved,—That the Paper be sent to Mr. Ranasingha, for his opinion as to whether an English translation of the Paper has appeared before.

(c) Paper entitled "The Portuguese Expedition under Baretro and Castro to the Court of Kandy (1549–50 A.D.), with an Introductory Note, translated from the French of Lafitau," by Mr. C. M. Fernando. Referred to Messrs. H. C. P. Bell and Dr. W. G. Vandort for their opinions.

Resolved,—That in view of the opinions of the Members to whom the Paper was referred, it be sent to Mr. D. W. Ferguson, together with the Minutes on the Circular, for his opinion.

(d) Report by Mr. D. M. de Z. Wickramasingha on his Mission to Holland. Referred to Messrs. H. C. P. Bell and Mr. W. P. Ranasingha for their opinions.

Resolved,—That in view of the opinions of the Members to whom the Paper was referred, the report and enclosures be sent back to Mr. Wickramasingha, and that he be asked to be good enough to arrange them into two Papers in the manner suggested.

(e) Paper by Mr. T. B. Pohath, entitled "An Archaeological Sketch of Gampola." Revised and returned as desired by the Council.

Resolved,—That the Paper be sent to Messrs. W. P. Ranasingha and T. B. Panabokke, and that they be asked to state whether the information given in the Paper is correct; further, that Mr. H. C. P. Bell be asked to express his opinion on the literary standard of the Paper.

6. Laid on the table the following new Papers, viz.:

(a) A Note on an ancient method employed in the instruction of Elementary Sihalese, by Mr. W. A. de Silva.

Resolved,—That the Paper be referred to Messrs. E. R. Gunaratna, Mudaliyâr, of Galle, and S. de Silva, Mudaliyâr, of the Public Instruction Department, for their opinions.

(b) "An Interim Report on the operations of the Archaeological Survey at Sigiriya, February 24 to May 12, 1895 (with plans, &c.), by Mr. H. C. P. Bell, C.C.S., Archaeological Commissioner. Forwarded by the Ceylon Government.

Resolved,—That the Paper be read at a General Meeting on some convenient day in September, to be fixed by the Secretaries, that H. E. the Governor be asked to preside, and that Mr. Bell be requested to read his Paper.

7. Considered applications for Membership, and resolved that the following gentlemen be elected Resident Members of the Society, viz.:

H. Tiruivilangam, Proctor of the Supreme Court. Recommended by (1) C. M. Fernando and (2) W. P. Ranasingha.

J. G. C. Mendis, B.A. (Cantab.). Recommended by (1) G. A. Joseph and (2) C. M. Fernando.
GENERAL MEETING.

Colombo Museum, September 10, 1895.

Present:

His Excellency Sir Arthur E. Havelock, G.C.M.G.,
Governor, Patron, in the Chair.

Mr. J. H. Barber.  Mr. R. W. Levers.
Mr. B. W. Bawa.    Dr. W. G. Keith.
Mr. W. A. de Silva. Mr. F. M. Mackwood.
Dr. W. H. de Silva. Mr. T. G. C. Mendis, B.A.
Rev. F. H. de Winton. Dr. Lisboa Pinto.
Mr. C. M. Fernando. Mr. F. C. Roles.
Dr. H. M. Fernando. Mr. E. S. W. Senáthi Rájá.
Mr. J. Ferguson.    H. Sri Summañgala, Terun-nánse.
Mr. J. F. W. Gore.  Mr. Staniforth Green.

Visitors: twelve ladies and eighteen gentlemen.

Business.

1. Read and confirmed Minutes of Meeting held on July 13, 1895.

2. His Excellency explained the object of the Meeting to be the reading of an "Interim Report by Mr. H. C. P. Bell, Archaeological Commissioner, on the Operations of the Archaeological Survey at Sigiriya in 1895." He stated that his acquaintance with Mr. Bell's ability in dealing with such matters made him feel sure that the Paper would be one of great interest and curiosity.


* Forwarded to the Hon. the Colonial Secretary with Archaeological Commissioner's letter No. 417 of July 13, 1895.
INTERIM REPORT ON THE OPERATIONS OF THE
ARCHAEOLOGICAL SURVEY AT
SIGIRIYA IN 1895.*

By H. C. P. Bell, C.C.S., Archaeological Commissioner.

For a general description of Sigiriya reference may be made to the following, the only known accounts (a few brief notices excepted):—

(1) Mahāwansa, chapter XXXIX.

(2) Sigiri, the Lion Rock, near Pulastipura, Ceylon, &c.,
by T. W. Rhys Davids, late of the Ceylon Civil

(3) On the Ruins of Sigiri in Ceylon, by T. H. Blakesley,
Public Works Department, Ceylon (R. A. S.
Journal, N. S., vol. VIII., art. II., 1876).

(4) The Fortress Rock of Sigiriya, and its Ancient
Frescoes, by A. Murray, Public Works Department,
Ceylon. (Manuscript Paper: extracts printed in
“Black and White,” No. 189, 1891.)†

2. “Some systematic examination of the interesting
remains at Sigiriya”—to quote from the Message to Council
of His Excellency the Governor Sir A. H. Gordon, November
20—was first specially contemplated in 1889.

3. In 1893 the Archaeological Commissioner received
definite orders from the Government to commence in 1894,
and carry to completion the survey of either Sigiriya, in
the Central Province, or Yápahuwa, in the North-Western
Province. ‡ I selected Sigiriya as of higher antiquity and
distinctly greater interest.

* In illustration of the Report, plans, architectural drawings, and
views of the Rock and its surroundings, done by the Archaeological Survey,
were exhibited in the room; also an album of photographs taken by the
Archaeological Commissioner.

† Reprinted in the Ceylon Literary Register, 1891, vol. II., p. 85.
‡ Letter from the Hon. the Colonial Secretary to the Archaeological
Commissioner, September 13, 1893.
4. A first hurried visit had been made to Sīgiriya on June 22, 1893.*

5. Subsequently correspondence was started with the Public Works Department to secure, by the early months of 1894, the erection of iron ladders and an iron hand-rail,—an essential preliminary to carrying on operations on the summit of the Rock with safety.†

6. Owing to change of Public Works Department officers and other causes, protracted delay ensued, despite reiterated protests; the only suitable season for work passed; and not until the end of 1894 were the iron ladders, &c., fixed in position.‡ Thus a whole year was lost.

7. Meanwhile, on April 15, 1894, I again visited Sīgiriya and made an ascent by the jungle-wood ladders, and 6-in. rock grooves beyond, to the top of the Rock, with a view of gaining some notion of the probable amount of work to be done on the summit.§

8. The summit of the Rock was then (April, 1894) covered with forest trees and a dense undergrowth, neck high. This, with the undulations of the ground and free outcrop of brick, satisfied me that the clearing of the timber and scrub, and thorough excavation of the mounds of débris, would entail heavy labour.

9. In August, 1894, my Assistant (Mr. M. F. Maxfield), acting on written directions from Kaḷutara,∥ employed a gang of Sīhalese villagers to fell and burn the trees on the top of the Rock, as well as close round the base of the western and southern scarps. Nothing more could be done in 1894.

* Album, C 178–183.
† Copies of the correspondence were forwarded to Government.
‡ To guard against all possibility of accident during the continuance of work in 1895 the iron hand-rail was supplemented, by order of the Archaeological Commissioner, with upright and cross fence-sticks. (Album, C 474.)
§ Album, C 362–370. This was the last of some half dozen ascents to the summit made by Europeans prior to the fixing of the iron ladders and hand-rail. The rock was first ascended by a lady on April 14, 1895.
∥ Mr. Bell acted as District Judge, Kaḷutara, whilst also directing Archæological Survey operations, between May 1 and December 7, 1894.
10. A third visit to Sígiriya in January of this year, in company with Mr. G. S. Saxton, Assistant Government Agent, Mátalé, enabled me to select sites for the immediate erection of temporary “cooly lines” and huts (wattle, leaf, and thatch) for overseers and labourers of the Archæological Survey. The “lines” were built between the south end of the Rock slope and the tank: the rice and tool store and tent of the Archæological Commissioner placed on a plateau a hundred yards from the “gallery.”

11. Tamil labour—the Sinhalese cannot, or will not, dig—is not obtainable locally. There was, therefore, no alternative but to move a force from Anurádhapura to Sígiriya. This I succeeded in doing, not without considerable difficulty, due to the place having a bad name from its forest seclusion, the dread presence of countless yakku or pisáchikal (demons), the unwholesome tank water, and the scarcity of food. The latter objection I partially overcame by arranging for advances of rice and cocoanuts, in addition to a slightly enhanced rate of wages.

12. Finally, on February 24 a force of 37 men and boys left Anurádhapura for Sígiriya under my Head Overseer. This inadequate gang was gradually raised by irregular drafts to 75, but the total strength continued to fluctuate owing to sudden and unavoidable “disappearances.”

13. I joined the labour force on March 5 and remained in personal charge of operations until May 12, when the season’s work had to be closed, strong winds and generally inclement weather having set in.

14. The weather broke on April 26 with a succession of very heavy thunderstorms followed by gusty days, which gradually ushered in the high wind that on the Rock’s summit resembles a gale.

15. The health of the coolies during the two and a half months they were at Sígiriya was on the whole good. A few cases of fever and dysentery in a mild form were the chief ailments, next to sores—a real plague. Since their
return to Anurādhapura many of the coolies have been incapacitated for work from a crop of ulcerated sores, undoubtedly traceable to the bad tank water at Sigiriya.

16. The whole force—a strange and remarkably unpleasant experience—was for quite a fortnight harassed by the ñambaru, or rock-bees,* whose hives line the cliff. These aggressive little pests (with a sting considered almost as severe as that of the deborá, or hornet) † lay in wait for the approach of the coolies, and more than once, suo more, literally chased them down to their lines, inflicting stings that half blinded some of the men and laid them up for days together.‡ Hardly one escaped, and work on the summit had to be temporarily suspended. After several ineffectual attempts to destroy the hives by riddling them with shot and ball, we at last succeeded by slow-burning fire balls (Sīphalese, vejī doqlan) in burning them out from their main hive a hundred feet or more up the west cliff. The rest of the bees then gave comparatively little annoyance.

17. Briefly, the work done at Sigiriya by the Archæological Survey during the season of 1895 comprised:—

(1) Clearing of trees and undergrowth (a) on the summit, half done in 1894; (b) below the Rock, within the outer benna, or rampart, of the ancient nuvura (city).

(2) Excavations (a) on the summit; (b) below.

(3) Other work.

(4) Detailed measuring up and drawing the walls, steps, &c., laid bare by axe and spade.

18. Full plans, &c., are reserved for my Annual Report. The following, forwarded with this preliminary report, will give a good general idea of the nature and amount of work carried out:—

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* Vespa cineta or affinis.  † Eumenex petiolata.  ‡ Tennent (Ceylon, I. 258) commits himself as follows:—"I have never heard of an instance of persons being attacked by the bees of Ceylon, and hence the natives assert, that those most productive of honey are destitute of stings."
(A) *Plan of Sigiri Nuwara* (adapted from Mr. Blakeley's Plan).

(B) *Survey Plan of the summit of Sigiri-gala* (made by the Archæological Survey), showing the terraces, &c., and the excavations completed in 1895.

(C) *Elevation Drawing* (sample) of one mound and trench on the summit.

(D) *Photographs* taken at Sigiriya.*

(1) **CLEARING.**

19. (a) *On the Summit.*—The numerous trees felled in August, 1894, had to be cut up, thrown over the Rock, or burnt, and a tangled growth of mána grass† and creepers removed. This work alone occupied a fortnight.

20. (b) *Below the Rock.*—Starting from the south-west corner of the Rock and working northward down the steep terraced slopes, the undergrowth—in places thorny and close—was gradually swept as far as the mahá běmma, or great ramp, the path to Pidurúgala being kept as the western limit at first, and subsequently the Talkoṭé village path. The area embraced covers roughly half a mile by one-third.‡ It is strewn with scores of boulders, large and small, marked by grooves and mortice holes innumerable, that formerly held walls and pillars of the city buildings. All clearing was done by Sinhalese labour.

21. As will be seen on reference to Plan (A), there remains to be cleared the area west and south-west of the Talkoṭé path up to the mahá běmma, and an unknown extent round the north and east sides of the Rock, to say nothing of the jungle along the huge stone embankment stretching south from the present tank.

22. A proper survey of the—miles of—rubble-faced§ banks, which hold up a succession of terraces to the south,

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* Album, C 419-478.  
† *Andropogon Zeylanicus*.  
‡ See Plan A.  
§ Album, C 470.
Plan of the summit of Sigiri-Gala showing portion excavated 1893.

Scale: 36 feet to an inch.
west, and north of the Rock, can be effected only after the whole area of the ancient nuwara is freed of undergrowth.

23. In addition to the large area within which the whole of the low jungle has been cut and stacked into heaps for burning, a considerable number of trees was felled and cut up along the west face of the Rock and round the principal groups of boulders ("Audience Hall," "Cistern Rock," "Preaching Rock," &c.) to better open out the view.

24. It is now for the first time practicable to get a comprehensive view of the western side of Sigiri-gala from the commencement of the approach near "Cistern Rock."

(2) EXCAVATIONS.

25. (a) On the Summit.—Survey Plan (B) shows that the general fall of the ground—doubtless following the slope of the living rock below—is from west to east, and less abruptly from north to south. This natural declination was evidently turned to account in the adaptation of the ground for the terraces and buildings which once occupied it. The terraces along the high ground bordering the west edge and stretching inwards to about the axis of the hill, fall away very gradually from north to south, as do those from the central pokuna or pond, to the south and east verge of the Rock. The steepest bank runs longitudinally south from the north end of the Rock (marking the high ground off from the low level area excavated this year) to the pokuna, where the slope must be 40 ft. high, and upwards. The only high bank lying east and west adjoins the Rock's north-east edge,* but there are low banks south of the pond.

26. The ground worked this year lies between (i.) the high back-bone slope down the centre, (ii.) the north-east verge of the Rock and (iii.) the pokuna, with (iv.) a portion on the south-west around the rock cistern. The whole area completed equals an acre or more.†

* Album, C 429, 430, and Drawing (C).
† See Plan (B).

15—95
27. Excavations were started from the head of the steps which still mark the point where the "gallery" reached the summit at the north-east edge of the Rock.

28. Progress was necessarily slow. The intense—almost unbearable—heat on the exposed and shadeless Rock; only impure water from the pokuna to slake thirst; and an unusual depth (15 ft. in places)* to deal with of caked brick and stone débris held together by tree-roots, all rendered the daily task no light one.

29. It soon became patent that we had to face ruins of at least two periods. Walls were found to run over walls, pavement above pavement, and stairs below stone ramps. I therefore deemed it advisable to sink the trenches down to the bare rock in most cases.

30. As, too, the internal arrangement of rooms varied, every wall had to be followed along its inner as well as its outer face.

31. Further, the certainty that buildings, passages, &c., covered the entire summit to the very edge of the cliff all round made it necessary to carry every basketful of earth, &c., to the eastern verge and throw it to spoil below.

32. Broadly speaking, the buildings (so far as can at present be judged) seem to have contained spacious rooms separated by passages paved with quartz flags and united by quartz stairs—quartz everywhere—a striking feature of the Sigiriya ruins.†

33. One boldly-carved asanaya (9 ft. 10 in. by 4 ft. 6 in.), or throne, hewn out of the mahá-gala (the gneiss rock core), has been exposed. It fronts east, and lies at the foot of the high ground west of the area excavated.‡

34. A little useful work was also done near the south-west edge. The cistern sunk here into the solid rock, measuring 13 ft. 2 in. by 9 ft. 10 in. and 8 ft. 6 in. in depth,

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* Drawing (C) and Album, C 475, 476.
† See Plan (B).
‡ Album, C 477, 478.
was cleared of some 7 ft. of brick and mud, and scrubbed clean for future use, the ground round about being dug up and levelled off to prevent the wash of the rains finding its way again into the cistern.*

35. (b) Below the Rock.—After the path from the tank to the ladders on the north side of the Rock had been widened and stripped of mána grass and loose brick-bats, that made the approach additionally arduous from the difficulty of picking one's way with secure footing, only two parties were kept below, except during the time that the bambaru held the Rock against us.

36. My first object was to settle the moot point as to the approach, or approaches, to the "gallery" from the lower terraces. A step or two peeping out here and there from the mána-covered mound, strewn with bricks, which falls away westward from the present entrance to the "gallery," pointed to stairs in this direction.

37. Working from the Rock scarp a few yards south of the existing ascent into the "gallery" at the wide grooves which once held the "gallery" walls, the parties very soon struck two sets of stairs (quartz here again) branching off south-west and north-west and descending by a series of level landings and flights of steps. These stairs have been slowly followed—each with its flanking brick wall to the right of the ascent—down to the terrace immediately above the "Audience Hall" and "Cistern" rocks.

38. The southern descent manifestly runs along the slope of a south-westerly spur of the Great Rock, and finally curls inwards at the bottom, fully 10 ft. below present ground level.†

* Album, C 368. A small care lies lower down, south. See Plan (B). Two ancient kalagedi, or water pots, recovered from the bottom of the cistern, have been sent to the Colombo Museum. These may be 1,400 years old.
† Album, C 460, 461.
39. That on the north—six flights of steps at least, with intermediate landings—mounts straight up due east from the ground just outside a stone gateway a little north-east of the "Audience Hall," until, nearing the Rock, it converges to the south-east, and probably met the termination of the south approach at the "gallery." *

40. Some of these quartz staircases had as many as twenty to thirty steps, beautifully dressed, and several are still in excellent preservation.

41. What buildings, &c., lay between the two approaches must be left for another season's excavation to settle.

42. Between the "Audience Hall" and the "Cistern" rocks runs a narrow gorge or passage, and below their north-west and south-west angles respectively are two caves formed by the overhanging rock. Both these caves as well as the passage have been excavated.

43. A flight of steps leads down into the gorge,† and there is an exit flight at the back (west) of the "Cistern" rock.

44. The cave under this rock—erroneously styled the "Queen's Bath," from a supposed connection with the cistern above, equally misnamed the "King's Bath"—has evidently been restored at some period. This was obvious from the low wall of wrought slabs with mouldings which surrounded the central rock-cut ásanaya having been built up irregularly in brick walls. These had to be demolished and the cave freed of a heavy accumulation of débris; the removal of which brought down part of the rock roof that had been loosened by damp and age, necessitating cautious blasting and a fresh clearance. During the last week of work the cave was finally emptied of fallen stone, brick, and earth; the moulded slab wall properly re-set; and a neat brick wall built on two sides to hide the fissures running back into the bowels of the rock.‡

* Album, C 458, 459, 464. † Album, C 466. ‡ Album, C 467.
45. Opposite this cave, that under the “Audience Hall” rock was similarly dug out, and a semicircular brick wall, with middle entrance, exposed in front. This cave probably once served as a vihāra.*

46. The connection between the area immediately east of the “Audience Hall” rock and the upper terraces has yet to be traced. Some trial trenches were dug near the gal-āsanaya,† which lies lower than the Audience Hall boulder, before work ceased for the year.

47. “Finds” have been so far few, and somewhat disappointing: clay lamps, and water pots, a variety of potsherds, pieces of a white china bowl, a small stone figure of Buddha, a tiny crystal karanḍuva (relic casket), a flowered kūra (hairpin) of copper, a small and hopelessly corroded coin, and half a bushel of iron and copper nails—these complete the list.

(3) Other Work.

48. (a) Whilst digging out the caves above mentioned we lighted on four worked slabs, which, upon measurement, fortunately proved to be the stones missing from the parapet wall of the rock cistern above. They must have fallen, or been thrown, over the rock centuries back.

49. With infinite labour these heavy stones were rolled first along the gorge, then up a steep bank, and finally, by improvising an inclined plane of tree-trunks, dragged to the top of the rock, and once more accurately replaced. The cistern (16 ft. 2 in. by 8 ft. 1 in. and 5 ft. 7 in. deep), now properly restored, is not ornamental alone, but can be turned to practical service.‡

50. (b) In the course of my personal exploration of the forest around Sigiri-gala I climbed a strangely-shaped rock pitted with sockets for pillars, and with an eastward slope at a steep angle. This boulder is situated about 300 yards from the north-west end of the Great Rock. The

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* Album, C 468. A small marble Buddha was exhumed here.
† Album, C 469.
‡ Album, C 431, 432, 462, 463.
surface of the boulder when first seen was buried beneath a "waterfall" of *hatu-mul* (trailing roots of the *Ficus Tsiela*, Roxb.) and a thick crust of vegetable mould.

51. A thorough clearance of the rock revealed three deeply incised seats (the largest 9 ft. by 7 ft. 4 in. by 3 ft. 9 in.) one above the other, down its centre, and on every side of them innumerable grooves and mortice holes.

52. This new discovery I have provisionally named the "Preaching Rock."* Its west and north-west faces overhang and form lofty caverns, two of which bear short inscriptions in cave character.†

53. (c) The slow abrasion of ages had filled the whole length of the "Gallery"‡ (355 ft. : average breadth, 7 ft.) with chips and fine dust worn off the rock face. The gray granite dust lay in some places a foot thick or more over the quartz flags which pave the gallery.

54. I had the whole of this undesirable carpet removed—a tedious process, for the dust had to be pushed by handfuls through the half-dozen "weep-holes" of the gallery floor. The appearance of the "gallery" with its six flights of steps has been very greatly improved by this clean sweep.

(4) **Measurements and Drawings.**

55. The measuring up and taking levels of the trenches, walls, steps, &c., excavated on the summit, as well as below the Rock, has been thoroughly done, and occupied much time. It was essentially necessary to do this work before leaving Sigiriya for the year, as the brickwork where exposed is so friable that the north-east monsoon will most assuredly bring down a great deal of it. Even the heavy but brief rain which fell in April washed away one wall and a flight of steps in a single night.

56. Besides completing, in conjunction with my Head Overseer (A. P. Siriwardhana), a careful prismatic compass survey of the summit and the portion excavated this

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* Album, C 465.  † These will be given in my Annual Report.
† Album, C 448.
year, * Mr. D. A. L. Perera, First Draughtsman, Archaeological Survey, has made drawings to scale of—

(a) "Gallery" (plan).
(b) "Audience Hall Rock" (plan and sections).
(c) "Cistern Rock" (plan and sections).
(d) Cave below (b) (plan and sections).
(e) Cave below (c) (plan and sections).
(f) "Preaching Hall Rock" (plan and sections).
(g) Gal-ásanaya on the summit of the Great Rock† (plan and sections).

57. Mr. Perera was prepared with all requisite materials for copying in oils the fresco portraits‡ in the small caves or "pockets" situated nearly 50 ft. above the "gallery" floor and some 160 ft. from the ground. The brow of these caves projects, so that a plumb line from it falls only just within the "gallery" wall.

58. In 1889, Mr. A. Murray, of the Public Works Department, by the aid of a trestle and rope ladder, gained access to the larger "pocket" and made facsimile tracings and drawings of the figures (portraits of queens). These were done in crayons, and are now hung above the staircase in the Colombo Museum.

59. I have always held the view that, most admirable as are these drawings in themselves, they do not exhibit fully, first, the vividness, and secondly, the actual coarseness of the original colouring. A risky scramble into the "pocket" up a make-shift ladder of jungle-sticks lashed to jumpers,§ and hugging the concave face of the overhanging rock, confirmed this opinion. The portraits are painted in brilliant colours, and with that coarse "dabbingness" characteristic of scene-painting, which renders them so clear, yet soft, from a distance.

* Plan (B). This, the first survey made of the summit of Sigiri-gala, does both officers much credit.
† Mr. Perera also made a painting in oils of Sigiri-gala from the fields on the south-west. [Since shown at the "Ceylon Art Exhibition" of 1895.]
‡ Album, C 182, 183, 457.
§ Album, C 451, 452. I had this unsafe ladder removed before quitting Sigiriya, to prevent unnecessary risk to life, and chance of vandalism.
60. A lengthy correspondence with the District Engineer, Mátalé, has so far failed to result in the carrying into practical execution of any plan for enabling my draughtsman to ascend and copy the frescoes. I trust, however, that the Public Works Department will solve the difficulty (not great) before 1896, and thus permit of my securing exact copies in oils of these unique specimens of ancient chromatic art, before swallows and bees together complete their destruction.*

61. In conclusion, I should add that the huts and "cooly lines" have been placed by the Assistant Government Agent, Mátalé, in charge of the Árachchi and village headman, and will be available for occupation next year, with fresh leafing.

62. I propose, with the approval of the Government, to resume work at Sigiriya on or about February 1, 1896, and to continue operations until the high wind commences about the end of April.

4. His Excellency the Governor remarked that the Paper which had been read exhibited in a conspicuous degree the laborious, exhaustive, and able way in which Mr. Bell always did his work. An opportunity was now given to anybody present to supplement, or to illustrate, what had been already said by further descriptions and remarks. He saw among those present Mr. A. Murray, who was intimately acquainted with Sigiri Rock, more particularly as was shown by his copies of the frescoes now hung in the Museum hard by; and he was sure they would all be very glad if Mr. Murray would give them some further descriptive remarks on that interesting subject.

Mr. A. Murray said that he had had the active assistance in the copying of the frescoes of Mr. F. J. Pigott, of the Public Works Department, and also the co-operation of Mr. S. M. Burrows, then Assistant Agent, Mátalé. But in spite of the aid of those two gentlemen, it was most difficult to get the natives round Sigiriya to render any assistance, on account of the great superstition that existed. The headmen and priests had warned the villagers that any one assisting him in any way would be utterly annihilated. He had then to fall back upon two Canarese, one of whom on getting to the overhanging portion of the rock, found that he was thrown over the precipice as it were. He declined to work any further, except on the condition that he should be allowed to fast for three days. Thinking this would make the man lighter (laughter) Mr. Murray allowed him to fast, and then he successfully resumed work. While he was copying the

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* I noticed that the execrable (and by no means modern) mania for scribbling names and initials, which has already so greatly disfigured the "gallery" walls, has even reached the fresco "pockets," where names of Tamil workmen may be seen scrawled on the very paintings!
frescoes, Mr. Burrows and the gallant Major of the C. M. I. visited him at his work. Concerning Mr. Bell's remarks that the original colours had not been imitated, he might say that he (Mr. Murray) had taken up the colours and mixed them himself on the spot. After the copying had been accomplished Mr. Burrows thought it would be a good thing to leave something in the shape of a memento. They got a bottle, and in that they put some of the papers of the day and coins of local currency and deposited the bottle there. As they were leaving the rock a Buddhist and a Sivite priest came up and asked to be allowed to pray for the preservation of the bottle. (Laughter.) Permission was given, and while the natives prayed he and Mr. Burrows, wondering what they could do in the way of dedication and sentiment, sang "God Save the Queen." Before concluding, Mr. Murray said he must mention that he was simply astonished at the amount of solid good work done by Mr. Bell.

His Excellency said he had himself been up the Sigiriya rock, to a point called the end of the "gallery," from which the frescoes copied by Mr. Murray were visible, and he could himself testify to the extreme difficulty and risk one ran in achieving even that portion (the "gallery") of the ascent of the Rock. Even looking up at the frescoes almost made one shudder from fear of falling over the precipice close behind, and Mr. Murray's position there, lying on his back, represented to His Excellency's mind what could only be described by the word "heroic."

In reply to Mr. J. Ferguson, who inquired if that gentleman was the first European who had ascended the rock this century, Mr. Murray said that Mr. L. Creasy and General Lennox had reached the top eighteen months before. He may have been the first to get to the pocket containing the frescoes.

Mr. J. Harward remarked that Colonel Meaden had told him that day that he visited Sigiriya in 1856, and though the weather prevented his ascent, English people had undoubtedly done so before that.

Mr. C. M. Fernando said that all of them were indebted to Messrs. Bell and Murray for the interesting Papers and the frescoes. He submitted that those frescoes were of great interest to the students of the history of Ceylon. It was sometimes said that the Sinhalese knew nothing about the fine arts. According to the early history of Ceylon, it was found that there were paintings representing men and women in real life during the fifth century of the Christian era, as seen at Sigiriya. He also spoke of the temple of Anjanâ in the Deccan, where pictures similar to those in Sigiriya were found. According to Dr. Fergusson, the Anjanâ temple was rich in frescoes representing the incidents of the history of Buddhism in Ceylon. This certainly he thought confirmed the statements of the 14th chapter of the Mahâvamsa. The frescoes in Anjanâ depict, amongst others, the arrival of Mahindo, the elk hunting of Devanampiya Tissa, and the incidents of that monarch's reign in Ceylon. He quoted Sir Emerson Tennent, in support of his contention regarding the artistic faculties of the primitive Sinhalese.

Mr. F. C. Roles, after commenting on Mr. Murray's historical references to the rock fortifications, described the difficulties and discomforts of the journey. He had heard the name of Colonel Churchill

* [The first Europeans to reach the summit were Messrs. A. Y. Adams and J. Bailey, who made the ascent in 1853.—B.]
mentioned as one of the Europeans who had scaled Sigiriya before the rickety bamboo ladders had been replaced by iron ones and an iron rail.

5. Mr. R. W. Ievers said he had some remarks to offer in a spirit of contrition, as he had visited Sigiriya several times, but more with a view to bear-shooting than the acquisition of archaeological lore. He had another matter of self-abasement and apology to offer. Mr. Bell had justly complained of the vandalism of visitors who had inscribed their obscure names on the beautiful chunam of the gallery. He was, alas! a vandal. He had placed his obscure name there. His only apology was that it was through a desire to inscribe it close to that of one of His Excellency’s illustrious predecessors, who had not alone been Governor of Ceylon, but had ruled the Presidency of Madras. Mr. Ievers confessed embarrassment in fulfilling the wish of the Committee that he should propose a vote of thanks to Mr. Bell for the valuable Paper they had just heard read. It was due to the Governor that they had an opportunity of hearing the Paper, which had been furnished by Mr. Bell as an official Report. While acknowledging His Excellency’s benevolence to the Society, the Meeting might none the less thank Mr. Bell for the care and pains he had taken in one of the chief branches in which the Royal Asiatic Society was interested, namely, Archaeology. He had therefore no further hesitation in moving that a vote of thanks be accorded to Mr. Bell.

Mr. Staniforth Green seconded the motion.

His Excellency, in putting the motion to the Meeting, spoke again of the thoroughness with which Mr. Bell had done the work entrusted to him.

The motion was carried with acclamation.

6. Mr. J. Ferguson said the pleasant duty had just been committed to him of moving a cordial vote of thanks to His Excellency the Governor for presiding over the Meeting. An additional reason was afforded in the fact mentioned by Mr. Ievers that the Society was indebted to the Governor for Mr. Bell’s Paper. But he believed the oldest Member would bear him out in saying that no previous Governor had more readily and consistently given his countenance and support to their Society than had Sir Arthur Havelock. (Applause.) This might be a farewell appearance of His Excellency at a Meeting of the Society, though he hoped not; but if it was, an additional interest was lent from the fact that the Paper read had to do with that Archaeological Survey which His Excellency had made it his special object to promote. It was also of interest to them, that in Southern India the Governor would be in a land closely connected with the past history of Ceylon, and when matters arose of local interest His Excellency would probably not forget the Ceylon Branch of the Royal Asiatic Society. He moved a very cordial vote of thanks. (Applause.)

Mr. F. M. Mackwood seconded the motion, which was carried with applause.

7. His Excellency, in acknowledging the vote, said: I beg to thank Mr. Ferguson for the very kind way in which he has proposed this vote of thanks, and the Meeting for the very cordial way in which you have received it. The fact that my leaving Ceylon will not take me far from you is some little consolation to me in the great feeling of regret with which I anticipate my departure from amongst you. (Loud applause.)

The Meeting then terminated.
COUNCIL MEETING.

Colombo Museum, September 24, 1895.

Present:
Mr. Staniforth Green in the Chair.

J. Ferguson. | P. Rámanáthan, C.M.G.
Dr. W. G. Vandort.

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

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Business.

1. Read and confirmed Minutes of Meeting held on August 6, 1895

2. Laid on the table circular No. 173 of August 12, 1895, covering a Paper entitled “A Note on an Ancient method employed in the instruction of Elementary Sinhalese,” by Mr. W. Arthur de Silva, referred to Messrs. E. A. Gooneratna, Mudaliyar, and Simon de Silva, Mudaliyar, for their opinions, and read the Minutes on the circular.

Resolved,—That in view of the remarks of the gentlemen to whom the Paper had been referred concerning a similar Paper by Mr. Silva, in the Ceylon Friend, that Mr. Silva be informed that any explanation he may desire to offer would be brought before the Council.

3. Laid on the table the following Papers, being a continuation of the series of Papers on the “Ancient Cities and Temples in the Kurunegala District”:

   (a) Ridi Vihára.
   (b) Paṇṭuwas Nuwara.

Resolved,—That the Papers be referred to Mr. H. C. P. Bell, Archaeological Commissioner, for his opinion.

4. It was brought to the notice of the Council the fact that since January last, 30 per cent. (as in the case of all private accounts), had been added to the actual cost of printing done for the Society at the Government Press, instead of the work being executed at cost price as hitherto.

The Honorary Secretaries explained that the charge had been made without any previous official communication about the matter from the Government Printer. A letter from the Honorary Treasurer to the Honorary Secretary was read to the Meeting, in which the former stated that he had an interview with the Acting Government Printer on the subject, who gave as his reason for not acquainting the Society with the fact of the new charge, that the order was simply a Departmental one.

After some discussion it was decided that the Secretaries do look up the correspondence and endeavor to ascertain how the Society came originally to have its publications printed at the Government Press, and under what conditions; and that in the event of a satis-
factory settlement not being arrived at with the Government Printer (viz., to continue the old practice of charging only for actual cost of printing and paper), that the matter be laid before the Government, with a request for a continuance of the privilege enjoyed by the Society for so many years, and which, if withdrawn, would seriously affect the Society.

5. The Honorary Treasurer proposed that the amounts owing by gentlemen whose names have been struck off the roll of Membership for arrears of subscriptions be recovered from them, if necessary by course of law. The Honorary Treasurer stated that these outstandings amounted to nearly Rs. 600, and all of the gentlemen in arrears had received the publications of the Society for several years and enjoyed all the privileges of Membership.

Resolved,—That the matter do stand over for the next Meeting, and that a draft rule be submitted to the Council at its next Meeting, whereby no person shall be enrolled a Member, or receive any publication of the Society, until his entrance fee be paid.
COUNCIL MEETING.

Colombo Museum, October 15, 1895.

Present:
The Right Rev. the Lord Bishop of Colombo, President, in the Chair.
Mr. F. M. Mackwood. | Dr. W. G. Vandort.
Mr. F. C. Roles, Honorary Treasurer.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of last Meeting held on Tuesday, September 24, 1895.

2. Mr. Harward informed the Council that the Government Printer had been communicated with regarding the question of the extra charge of 30 per cent. added to the actual cost of printing done for the Society. The Society had hitherto been charged for actual cost of printing and paper only.

Mr. Harward added that the correspondence bearing on the circumstances and conditions under which the Society came originally to have its publications printed at the Government Press was being looked up with a view to Government being addressed on the subject.

3. Laid on the table the following Circulars:

(a) No. 233 of September 29, 1895, containing a Paper on "Ridi Vihāra," being a continuation of the series of Papers on "Ancient Cities and Temples in the Kurunēgala District," by Mr. F. Modder, referred to Mr. H. C. P. Bell for his opinion.

(b) No. 234 of September 29, 1895, containing a Paper on "Panduas Nuwara," being a continuation of the series of Papers on "Ancient Cities and Temples in the Kurunēgala District," by Mr. F. Modder, referred to Mr. H. C. P. Bell for his opinion.

Resolved,—That the Council approve of Mr. Bell’s recommendation that the Papers be accepted and read at any Meeting or Meetings of the Society to be hereafter fixed, and that they be printed in the Society’s Journal.

4. Laid on the table a Paper entitled "The Portuguese Expeditions under Baretro and De Castro to the Court of Kandy (1549–50 A.D.)," by Mr. C. M. Fernando, referred to Mr. D. W. Ferguson for his opinion.

Resolved, in view of Mr. Ferguson's remarks, that it be laid aside for the present and the writer be informed.

5. Laid on the table a letter from Mr. W. P. Raṇasîṣha regarding Mr. T. B. Pohath's Paper entitled "How the last King of Kandy was captured by the British."
Resolved.—That Mr. Pohath be informed that the Council thank him for re-correcting his Paper as desired, but wish the Paper to be prefaced with an Introductory Note giving particulars regarding the original, its date of publication, the name of the eye-witness alluded to, and full details as to the sources of his information.

6. Laid on the table Mr. W. A. de Silva's Paper entitled "A Note on an Ancient method employed in the instruction of Elementary Sihalese," referred to Messrs. E. R. Gunaratna, Mudaliyār, and Simon de Silva, Mudaliyār, for their opinions, together with a copy of the article in the Ceylon Friend referred to by these gentlemen to whom the Paper was referred for report.

Resolved,—That the Council having considered the matter, is of opinion that Mr. de Silva should be informed the Paper contains nothing of importance besides what appears in the Ceylon Friend and in the Appendix to the Siyadth Sangaravva, and that, as the system of teaching alluded to is still in use, the Paper be returned to Mr. de Silva with an expression of thanks for its having been offered to the Society.

7. Discussed the Honorary Treasurer's proposal, viz., that the amounts owed by the gentlemen whose names have been struck off the roll of Membership for being in default for subscriptions be recovered from them, if necessary, by legal proceedings. The Honorary Treasurer explained that since the last Meeting he had ascertained that legal proceedings would be costly and entail much trouble—the signature of all the Members of the Society would have to be taken to sue these defaulters.

The Council agreed that it was not desirable under the circumstances to take further action in the matter.

8. Considered the question of holding a conversazione to celebrate the Fiftieth Anniversary of the Society's foundation.

The President stated that he had been notified when in Europe of the wish of the Council that he should deliver an Address on the past history of the Institution at a conversazione, and in reply to the Secretary he had stated that he would accede to that wish—a decision which he understood had already been communicated to the Council.

An extract from Minutes of Meeting held on January 21, 1895, regarding the holding of a conversazione, was read.

Resolved,—That a conversazione be held to celebrate the Fiftieth Anniversary of the Society's foundation, and that the Members present, together with the Hon. P Coomaraswamy, Messrs. J. Ferguson, C. M. Fernando, E. S. W. Senáthi Rájá, and Tudor Rájapakse, Mudaliyar, do constitute a Committee, with power to add to their number, to make necessary arrangements; that Mr. Haly, the Director of the Museum, be requested to aid by giving his kind co-operation and assistance; that he be asked to attend the Meetings of the Committee, of which notice would be given to him; and that a Meeting be held on Tuesday, the 22nd instant, at 5.30 p.m.

9. The Honorary Secretaries submitted a draft rule (as desired by the Council) to the effect that no person shall be enrolled a Member or receive any publications of the Society until his entrance fee has been paid.

Mr. Joseph explained that there was no necessity for such a rule, as Members by Rule No. 29, had to pay their entrance fee and subscription on admission, and all subscriptions are due in advance.
It was decided that there was no occasion for passing such a rule, but that it be laid down that no person be considered a Member until he has been reported by the Treasurer to have qualified as such by payment of all dues.


Resolved,—That the Paper be referred to Mr. F. M. Mackwood and Dr. W. G. Vandort for their opinions, and that it be left an open question as to whether the Paper should be read at the conversazione or not if passed by these gentlemen.

COUNCIL MEETING.

Colombo Museum, November 12, 1895.

Present:
Mr. Staniforth Green in the Chair.
Mr. P. Freudenberg. | Mr. P. Ramanathan, C.M.G.
Mr. W. P. Ranasiyha.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council held on October 15, 1895.

2. Laid on the table Minutes of the Sub-Committee appointed to make arrangements for the holding of a conversazione to celebrate the Fiftieth Anniversary of the Society's foundation.

Read the following resolution of the Sub-Committee:

"The Sub-Committee having carefully gone into matters in detail, and having heard the Treasurer's report on the finances of the Society, feel that they are unable to advise the holding of a conversazione this year, and recommend its postponement until the early part of 1896."

A discussion ensued as to the feasibility of holding a conversazione during the present year.

(a) Mr. Ramanathan offered to bear the entire cost of lighting of the Museum.

(b) Mr. Freudenberg undertook to circulate a subscription list amongst Members of Council and such other Members of the Society as may be willing to contribute towards the cost of the conversazione.

Resolved.—That the foregoing proposals be laid before His Lordship the Bishop, as President, and, if approved, that the subscription
list be circulated and the question again submitted to the Council at an early date.

3. Resolved,—That the following Candidates for admission as Resident Members be elected, viz.:
   
   (a) León d’Espagnac: nominated by (1) G. A. Joseph; (2) F. H. Modder.
   
   (b) Dr. P. M. Muttukumára: nominated by (1) Dr. Brito; (2) S. G. Lee.

4. Laid on the table a Paper entitled “Legislation in Ceylon in the early portion of the Century,” by Mr. H. White, c.c.s., referred to Mr. F. M. Mackwood and Dr. Vandort for their opinion.

   Resolved,—That the Paper be accepted and read at a Meeting of the Society.

5. Laid on the table a Paper entitled “On a curious Nematoid Parasite from the stomach of a Ceylon Insect (Mantis religiosa),” by Mr. O. Collet, together with specimen mounted by Mr. A. Haly, Director of the Colombo Museum.

   Resolved,—That the Paper be accepted, and the writer be thanked for it.


   Resolved,—That the Catalogue be sold at Re. 1 per copy to Members and Rs. 2 to Non-Members.

7. Laid on the table the following letter from the Government regarding the additional 30 per cent. charged for printing the Society’s publications:

   Colonial Secretary’s Office,
   Colombo, November 8, 1895.

   SIR,—I AM directed to acknowledge the receipt of your letter No. 270 of October 20, 1895, and to acquaint you that the Government Printer has been instructed to withdraw the additional charge of 30 per cent. for the printing done for the Royal Asiatic Society during the current year.

   It has further been decided that after this year the Society should pay this percentage in order to save the Printing Establishment from loss.

   I am, &c.,

   THE HONORARY SECRETARY,
   Royal Asiatic Society,
   Ceylon Branch.

   H. L. CRAWFORD,
   for Colonial Secretary.

   Resolved,—That the Secretaries be empowered to continue correspondence with Government with a view to obtaining a re-consideration of the decision conveyed in paragraph 2 of the Colonial Secretary’s letter.

8. Resolved,—That the consideration of holding a General Meeting of the Society do stand over until the Council meet again and decide the question as to a conversazione.

9. Resolved,—That the following Papers be read at the next Meeting:

   (1) “Legislation in Ceylon in the early portion of the Century.”
   (2) “On a curious Nematoid Parasite from the stomach of a Ceylon Insect (Mantis religiosa).”
COUNCIL MEETING.

Colombo Museum, November 28, 1895.

Present:

The Right Rev. the Lord Bishop of Colombo, in the Chair.
Mr. Staniforth Green.

Mr. P. Freüdenberg.
Hon. P. Coomáraswámy.

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

Business.

1. Read and confirmed Minutes of Meeting of Council held on November 12, 1895.

2. Mr. Harward informed the Council that further correspondence had been carried on with Government in regard to the extra charge of 30 per cent. added to the cost of printing the Society's Publications.

3. Laid on the table the printed Catalogue of the Library.

Resolved,—That a vote of thanks be accorded to Mr. Joseph for compiling it.

4. Considered the matter of making arrangements for holding the Conversazione to celebrate the Fiftieth Anniversary of the Society's foundation.

Resolved,—That the Conversazione be held on Wednesday, December 11, and that a Sub-Committee consisting of Messrs. C. M. Fernando, J. Harward, G. A. Joseph, F. M. Mackwood, F. H. Price, and P. Rámanáthan be appointed to make the necessary arrangements.

Resolved,—That 50 guests be invited in the name of the Council by the Sub-Committee.

Resolved,—That every Member who has paid his subscription get one ticket of admission for himself and two friends.
THE JUBILEE COMMEMORATION.*

Held at the Colombo Museum on December 11, 1895.

The function at the Colombo Museum last night was attended by all the principal residents of the city, as well as by a number of Members and their friends from outstations, and passed off most successfully.

The building and grounds had been elaborately and tastefully illuminated, the difficulties of such an undertaking, as regards the interior of the Museum, having been surmounted by Mr. P. Ramanathan, C.M.G., who at his own expense lighted that section. The drive approaches were lined with Japanese lanterns, and the balconies were crowded with rows of cocoanut oil lamps, which made the scene from the road a very effective one, the edifice being set in frames of light. The portico and Sir William Gregory’s statue in front were further ornamented with lines of flags and lamps, and at the base of the statue were clusters of evergreens and incandescent globes. The doorways of the entrance hall were draped with flags used as curtains, and at the foot of the main staircase, overhead, was a festoon of stag moss with large letters of the same representing the initials of the title of the Society. The landing on the stairs was embowered in greenery and glow lamps, and at other suitable spots there were groups of plants.

All the rooms of the Museum were open for the occasion; and there were other loan exhibits, besides a display of coloured plates, photograph albums, and other valuable volumes on the Library room table. Handsome ola books were also on view, and the official ola copier was in attendance, with his stylus, to illustrate the process on fresh ola leaves.

The other special exhibits comprised the following:—Messrs. Boustedt Brothers staged a number of electrical exhibits in the entrance hall, with the latest designs in lamps, and a little ventilating fan which was kept working. Opposite this was a Gardner gun worked by an artilleryman and lent by the Officer Commanding the Royal Artillery. Mr. A. W. Andree, Photographer, exhibited a transparency consisting of very clear views of the Museum and the principal features to be found in its rooms. Upstairs, at the west end, Mr. Staniforth Green presided over his table of microscopes, and had—mounted by himself—such things of special interest as a specimen of the coffee leaf disease, a section of a brown pearl, and the smallest Ceylon wasp—one-sixtieth of an inch long—besides other things. Close by was a collection of apparatus, including a galvanic battery, from the Royal College, Mr. Walker being in charge. At the east end Dr. H. M. Fernando exhibited the electric light in vacuum coloured tubes, which were constantly charged. He also had a series of microscopic studies, including a live fibaria from the blood of the chameleon, and also a fibaria, not living, taken from elephantiasis in a human body. Mr. W. A. de Silva had a display

* Extracted from the Times of Ceylon and Ceylon Observer of December 12, 1895.
of chemicals; and from the Technical School there was a collection of a variety of articles most creditably turned out by students at the Institution, from a model steam engine down to wooden blocks. These things were sent by Mr. E. Human, the Superintendent.

Non-intoxicating and light refreshments of various kinds were supplied *ad libitum* from buffets both above and on the ground floor. The Volunteer band was stationed in front of the Museum, and under the baton of Bandmaster Lüschwitz played a well-selected programme.

The scientific displays were procured by Mr. J. Harward, and the decorations and illuminations were under the supervision of Mr. G. A. Joseph, Honorary Secretaries of the Society, the latter being aided by the Museum staff. Mr. Philip Freidenberg, among other Members of the Council, had also rendered special service in the necessary preliminaries, while the Sub-Committee consisted of the following:—Messrs. P. Ramanáthan, F. M. Mackwood, F. H. Price, C. M. Fernando, J. Harward, and G. A. Joseph.

A deputation of officials, including Mr. A. Haly, the Director of the Museum, met His Excellency Sir E. Noel Walker, who was accompanied by Captains Lowdes and Justice, at the entrance punctually at 9 o'clock, while His Lordship the Bishop of Colombo (President of the Society) received the Lieutenant-Governor in the Reading Room of the Institution, where Sir Edward at once occupied the Chair.

On taking the Chair, His Excellency the *Lieutenant-Governor* said:—Ladies and gentlemen,—I call on his Lordship, the Bishop of Colombo, to address the Meeting. Happily the Bishop requires no introduction, and certainly his Address calls for no words of preface from me.

The Bishop of Colombo, who was received with loud applause, said:—Your Excellency, ladies, and gentlemen,—

A Sketch of the Early History of the Ceylon Branch of the Royal Asiatic Society.

In an attempt to present to the Members of this Society a sketch of its earlier history, I am encouraged by the conviction that I cannot but lead them, though I indulge in no exaggeration, to think more highly than before of the Institution to which it is their privilege to belong. For few, I fancy, especially among the younger Members, are quite aware how considerable a part this Society has played in the development of the Colony. Though it has passed through many periods of alternating prosperity and decline—vicissitude has been, indeed, the law of its existence—yet it has been served by a succession—though a broken succession—of most able men, and the continuity of its life has never been so completely severed as to forbid us at the
present day to claim our title to the credit of those services which our Society has rendered in the past.

If it had been at one of the Society's least flourishing moments that I found myself called upon to pass its history in review, I should have argued that history forbade us to despair of it, and assured us that it was worth preserving and handing on. But standing, as it is my good fortune now to stand, at a point which in one respect—in regard of numbers and of popularity—is, perhaps, the highest that the Society has yet reached, the moral I am bound to draw is rather this: that our only sound title to the respect of those who come after us must be founded, not on our having amused one another for the moment, but on solid work done and results accumulated, and therefore on our securing not only the patronage of numbers, but the disinterested services of men of real learning and research.

For the benefit of those—and they are the large majority of us—to whom the earlier proceedings of the Society are matters not of recollection, but of ancient history, I propose briefly to describe the circumstances of its foundation, and to indicate—so far as I have learnt it—what its original character was. We shall then trace the chief vicissitudes of its fortune, and commemorate the names of those benefactors—for so they deserve to be called—by whom, after each period of depression, it was revived. We shall take note in passing of some of those Papers which appear—without disparagement to others—to have been the most widely or permanently valuable among our proceedings; and we shall observe how, in days before the different Scientific Departments of the Public Service had been fully developed, this Society anticipated their work, and fostered their beginnings or drew attention to their necessity. In this last connection we shall especially emphasize with a just pride the Society's part in the formation of the Colony's Natural History collections, and its title to a large share in the credit and in the privileges of the magnificent Museum in which we are now assembled.
Fifty Years ago.

Our Society was founded, as everyone knows, about fifty years ago—on February 7, 1845. It is rarely indeed that we can explore the foundations of anything without finding among them or beneath them the traces of some earlier effort: even under the oldest stones of the Homeric Troy lie the golden cups of those brave men who lived before Agamemnon. And so we find the founders of our Society acknowledging the difficulty of their undertaking by repeated allusions to the "fate of former Literary Societies in the Island" (I. 166, 210). Half had then passed of the period that has as yet elapsed of English occupation. During the second half of that century our Society has endured; and it will enter on a second century with happier auguries, drawn, not from the failure of others, but from its own vitality.

First Year.

February 7, 1845, is justly reckoned as the date of our foundation, but during the year 1814 preparations had been made for it. Members had come together; relations had been opened with the Royal Asiatic Society of Bengal; and subscriptions, it would appear, had been collected. It had been already ascertained what persons were in earnest in the matter, as the first selection of officers abundantly proved.

The Governor of the Colony accepted the title of Patron, and the Chief Justice, the Bishop, and the Colonial Secretary were made Vice-Patrons, but none of these appear at first to have played any active part.

One of the Judges, however, Mr. Justice Stark, did signal service, and was an enthusiastic President. I am not sure that the proceedings prove him to have been specially learned in any one branch of the Society's work, but he delivered Addresses of much literary eloquence and dignity, contributed a few Papers which at least suggested lines of study, and by his regularity and evident devotion to the interests of the Society must have contributed very considerably to its early success.
Next to him, as Vice-President, came the Rev. J. G. MacVicar, a gentleman who was genuinely one of our founders and earliest benefactors; he read several able Papers, attended the Committee Meetings with unfailing regularity, and was the largest donor among those whose gifts of books formed the nucleus of our Library.

The first Treasurer was a man whose name has a permanent place among the historians of Ceylon, Mr. Wm. Knighton.

But it is to our first Secretary, above all, that we owe lasting gratitude, both for his energy at the beginning and for his services continued during very many years, and until a time within the remembrance, I suppose, of most of us: one whose name is still among those of our Honorary Members. Others have held higher office in the Ceylon Branch of the Royal Asiatic Society; others have read more important Papers (though his contributions have been by no means insignificant); but none have served the Society more constantly or more efficiently than Mr. John Capper.

But the moment of our Society's foundation was a happy one, not only from the presence of men so well qualified to fill its offices, but even more from the presence in the Island, at that one time, of a remarkable group of men, whose names hold permanent places in literature. It was an auspicious moment—in the language of astrology—from the conjunction of many stars of the first magnitude. The names of Tennent, Gogerly, Spence Hardy, and Lee will be accepted in justification of what I say. With these, the Rev. B. Bailey and several other men of scholarship and culture combined to place the young Society at once on a distinguished level.

The first Paper was one on Buddhism by the Rev. D. Gogerly, and it was indeed well worthy to lead the way. It is probable that no subsequent Paper has altogether equalled it for the amount of reading which it embodies in a subject and in a language then almost new to European students. It is hardly too much to say that fifty
years, during which the study of the Páli books has become general, have not placed us in a position to produce a sketch of the Southern Buddhism, which should be in any considerable degree better than that first one. The writer gives an outline of the Dhamma Saṅgani, one of the more difficult Páli treatises, summarizes the contents of the Vinaya Pitaka, dwelling in detail on certain early portions, and in particular abridging the life of Gautama as it is given in the Mahá Wágga, as far as the delivery of the sermon of the Wheel of the Law; sketches the rest of the Buddha’s life, and discusses the theory of Nirwána, as consisting in the cessation of existence. It is impossible for us not to feel gratified, as Members of this Society, that we did not leave it to others to take the first step in a study for which we, as residents in Ceylon, are especially responsible.

This was followed by a Paper by Mr. Knighton on the translated literature of Ceylon, which very properly invited attention to the Mahávañña and Rájávaliya and a few other books, but contributed nothing original except a little graceful criticism.

Mr. MacVicar comes next with a Paper on the voice and the use of the Roman alphabet to express Sinhalese letters, advocating Sir W. Jones’s system of diacritical marks. It contains the result of a good deal of reading and some acute remarks. The writer notes, among other things, what is a curious difference—if it is the case—between the roar of the lion and the mew of the cat. Both of them produce their effect by uttering in succession all the three principal natural vowel sounds—as the writer considers them—but while the king of beasts begins with the mouth open and ends with the lips nearly closed on the thinnest vowel, his humbler brother begins with the “i” sound and proceeds to the broader and deeper.

Mr. Capper struck another vein and opened with some notes on the “Kuruminiya,” or cocoanut beetle, the long series of contributions to practical science, which has included many useful Papers, up to Mr. Elliott’s on the
Cultivation of Paddy, or the lamented Mr. A. M. Ferguson’s on Plumbago.

The President, Justice Stark, read a Paper on the State of Crime, and Mr. Casie Chitty, long a valuable Member, gave an account of some coins found at Kalpitiya.

The remaining Paper which has come down to us from that year is a second by Mr. Capper on Statistics, in which is indicated yet another branch of the Society’s work. He urges, in days (let it be remembered) when there was no Registrar-General’s Department, and more than twenty years before its Statistical Branch was formed, “the desirability of collecting, by the agency of Members of the Society, Vital Statistics, Statistics of Crime, of Education, of Traffic, and of the then rising Coffee industry,” and he offers some suggestions as to the method of their collection.

One other Paper, on the Temple of Dambulla, was read, but apparently not printed.

But these papers did not form the whole of the Society’s work.

The beginnings were made of a Library, and two Committees were appointed, one—of which not much apparently came—for the comparison of the Buddhism of Ceylon with that of Nepal; and the other for the establishment of meteorological stations throughout Ceylon, and the collection of reports from them, a work which the Society prosecuted under great difficulties, but with praiseworthy persistence, till its efforts were at once superseded and rewarded by the establishment of the observatories connected with the Surveyor-General’s Department.

Another piece of practical business carried through was the association of the Society with the Royal Asiatic Society of Great Britain, as its Ceylon Branch, with important privileges granted to us by the parent Society.

I have not feared that I should weary you by this summary of our first year’s work, because it is obviously interesting to observe, both how high the quality of individual Papers
was, and how promptly from the first the Society addressed itself to all the divisions of the object which it had proposed to itself by its title as a Society founded "to institute and promote inquiries into the History, Religions, Literature, Arts, and Natural Philosophy of Ceylon, together with the social condition of its present and former inhabitants." The Art of Ceylon is the only topic among these which was not dealt with in that first year.

Second Year.

The records of the second year show that distinct progress was made upon all these lines. Sir Emerson Tennent became President, Mr. Justice Stark Vice-President, but it was by the latter that the Annual Address was delivered.

It was natural that Sir E. Tennent should be made President, it was perhaps equally natural that—engaged as he may already have been in collecting materials for his important book, though this was not published till 1859—he should not take any very practical part in its proceedings. I do not find record of any Paper contributed by him, or even of his delivering any Presidential address.

The Address which was delivered in his place by Mr. Justice Stark, among much that was exactly what it should be, contains some expressions which show plainly enough that it had not yet occurred to the promoters of our Society that it was other than a European one. The natives of this country, Siṃhalese and Tamils, were treated as the objects of inquiry, not as being themselves among the inquirers. There were indeed on the list a few gentlemen of native race, notably Mr. Casie Chitty, but they were officers of Government, about whom it might be taken for granted that they would look at most matters from the European point of view.

Members of the Society will no doubt with satisfaction contrast in this respect the present composition of the Society with its earlier limited character. So many of us are now of Siṃhalese or Tamil race that it can be no longer mistaken
for a Society exclusively European. This progress has gone still further, and we welcome among us as fellow students not a few distinguished persons who cannot be counted as Christians. The language of some of Mr. Gogerly’s contributions and of other early Papers—indeed of some much later ones—in their discussion of points of Buddhist or of Hindú religion was such as could not now be used among us. I do not regret this. Instead of being a Society of European Christian visitors, interested, as visitors, in an Island to which they did not belong, we are now a Society of studious people separated by many distinctions of race and association, but all keenly interested in whatever belongs to Ceylon, whether bound to it as the scene of our duty or by the still stronger ties of fatherland.

Yet even in those days there were indications—it is amusing to observe—of that friendly jealousy which still gives animation to our proceedings whenever the patriotism of Siēhalese and of Tamil scholars finds occasion for expression. Mr. Casie Chitty would not let the Siēhalese and Pāli scholars have it all their own way, but read a learned Paper on the *Tiruvātavār Purāṇa*, in which Laṅkā pays tribute to Southern India and Buddhists are defeated by Saivites.

*A Characteristic Paper.*

Mr. Gogerly produced in 1847 several Papers on the Sūtras, among which was his very memorable translation of the *Brahmajāla Sūtra*.

But the characteristic Paper of the year must have been, I think, Mr. Spence Hardy’s, on the Siēhalese Language and Literature, a fruit of that extensive and accurate study of which the later results are famous in his published books. It is remarkable as a proof of the extent of his study, that he refers to his own list of 400 Siēhalese works. His statements were, however, in several points open to correction, and the disparaging tone in which he spoke of the Siēhalese literature as being almost exclusively translations may have done something to arouse the late distinguished Hon. James
de Alwis to produce his important Papers in vindication of the literature of his nation.

Dr. Gygax, who must have been one of the most earnest promoters of the Society on its scientific side, read a Paper on the Colouring Matter of the Coconuts Husk; and Dr. Palm, in a first Paper on the Dutch System of Education in Ceylon, led the way in that useful work of utilizing the Colony's wealth in Dutch records and histories, in which he has been so well followed by several in our own day, notably by Mr. F. H. de Vos and Mr. D. W. Ferguson.

The Library.

Meanwhile the Library was augmented by new gifts: in the direction of meteorology the Committee brought in its report, and the purchase of instruments, to be lent by the Society to various observers, was authorized; while in the commencement of a cabinet of minerals and one of coins was laid the true foundation of this great Museum. This work was carried on, and the interest of the Members in it was kept up, not by occasional public Meetings only, but by monthly Meetings of a less formal character—Meetings for conversation, held, as I gather, in the houses of Members. The extension of the Society has now perhaps rendered such Meetings impracticable; but it is easy to imagine that they must have given the Society a more prominent place among the interests of each Member, than we can now expect it to assume except with a few.

In the following year a Statistical Committee was formed; the collection of minerals was enlarged, chiefly I suppose, by the energy of Dr. Gygax, who read a good Paper on the Mineralogy of Ceylon; and in the direction of meteorology suggestions were thrown out for the erection of an Observatory in Colombo.

Meanwhile literary contributions came in, chiefly from the Members whom I have already mentioned—and the example was set by Mr. A. O. Brodie, then at Puttalæm, of Civil Servants at outstations giving the Society the benefit of
observations which they have had occasion to make in the course of their public duty, an example which has been excellently followed by some whose names are still upon our list.

Maintaining the Record.

Such is the brilliant record of the Society's beginnings. The level was maintained, or there was no conspicuous falling-off for several years more.

In 1853, for instance, Mr. Gogerly was continuing his translations and summaries of the Pāli texts; Mr. Brodie, his contributions from Puttalam; while Mr. Layard, who was now the energetic Secretary, and Mr. Kelaart were furnishing valuable notes on the Birds of the Island.

The position occupied by the Society in this period may be gathered from the fact that Government looked to it to collect objects of interest for the great Exhibition of 1851, and afterwards for the Paris Exhibition of 1855. The collection made for 1851 does not seem to have satisfied the officers of the Society, and in 1855 we declined to undertake the task; but the medals and certificates obtained on both occasions were handed by Government to the Society's keeping.

It had now its paid Librarian and paid Taxidermist; local Committees had been formed (1852) in Jaffna and Kandy; there were special Committees on Oriental Studies, on Statistics, and on Science; photographic apparatus for photographing temples and other monuments, and electro-plating apparatus for copying coins, had been purchased by the Society.

A Drawback.

But there was one drawback continually felt. The Society suffered, especially from 1851 to 1855, from the want of suitable rooms of its own. It shared rooms with the Loan Board; but these afforded little convenience for keeping the steadily increasing Library and collections. In 1852 it was proposed to join with the Athenæum—a Society, started in 1850, whose aims were not held to be in conflict or rivalry
with our own—and to obtain from Government apartments for the common use of the two Societies. In 1853 the Honorary Secretary, Mr. Layard, suggested that the Society, in co-operation with the Athenæum, should build with the aid of public subscription.

It was on November 22, 1852, that the first suggestion—as far as I have been able to trace—of a Museum to be built with the aid of Government was made, in a letter from Kaługannáwa, by Mr. E. F. Kelaart. But just when the prospects of the Society appeared to be no less brilliant than its actual position, the loss of some of its leading Members brought to light the inherent weakness of all institutions of this kind, the dependence on the zeal of individuals.

In 1854 Mr. Capper resigned the office of Secretary on leaving the Island. In 1855 very little was done, and in 1856—so short is gratitude, and even memory, in a fluctuating community—the Society could be spoken of as having been “for some time dormant,” and as needing to be “revived.” No subscription had been collected for two years. The want of a suitable room—the Loan Board being under repair—was no doubt among the causes of this decline; and a room was now rented at £1 a month.

Among those who at this crisis saved the Society were prominent Mr. C. P. Layard, Mr. W. Sken, and Dr. Willisford.

The years 1856–1858 however were poor; at a General Meeting in 1857 we find only nine, and in 1858 only seven Members present. Mr. Edgar Layard left for the Cape in 1858; and although in that year Mr. Capper returned to Ceylon the records of satisfactory work continue to be scanty; though a few good Papers were read, notably one in 1862, on the Sinhalese Language, by Mr. Childers.

The Military Museum.

Energy was still exhibited, however, in one direction; the efforts for a Museum were continued; and the Military Museum was taken over by the Society in 1862. In the following year Sir Charles Macarthy is represented as
having promised on the part of Government a sum of £450 (or of £513) towards the enlargement of the building which the Society used; but for reasons which do not appear in the Society's records this grant was not paid; and in 1865 it seems to have been definitely withdrawn. There can be no doubt that this withdrawal, disappointing as it must have been, was a most fortunate thing; for it left the way open for the execution of a larger scheme.

In 1869 and 1870 there was a revival of interest. Mr. H. Nevill became Secretary, and many Members joined, among them being, in 1870, Col. A. B. Fyers, R.E., Surveyor-General, to whom, next to its original founders, the Society owes its greatest debt. The two following years produced good Papers: Mr. T. W. Rhys Davids, Mr. L. F. Lee, Mr. Nevill, and Dr. Legge being contributors, also Mr. Capper; and Mr. Louis de Zoysa, afterwards a Mahá Mudaliyár.

In 1871 Mr. William Ferguson read a Paper on Reptiles, the first of his many valuable contributions.

The Founding of the Museum.

We have now arrived at the time of Sir William Gregory. He became Patron in 1872, and in reply to a deputation led by Col. Fyers, who had become President, expressed himself as favourable to the project of a Museum in the Circular Walk "in which provision might be made for the Society's Library, and rooms for the Committee, as well as free access to the Museum by Members."

The Annual Meeting of that year, held on November 7, was the occasion of an admirable Presidential Address by Col. Fyers. He had to deplore the loss of Mr. W. Skeen, who had been, he said, a principal pillar of the Society, and the departure of Dr. Legge from Colombo. He gave an able resumé of the Papers of the year, and, while urging the necessity of a Museum, took care to insist on the privileges which were therein to be reserved for Members of this Society.
His Excellency the Governor followed, with language of the warmest encouragement in regard to this scheme, and on June 3 in the following year (1873) His Excellency definitely announced to the Society the intention of Government to proceed with the Museum.

To the energy and taste of Sir William Gregory the Society and the Colony at large are deeply indebted in this matter; and we must not, in asserting our own share in the work, disparage or ignore his share; but true as it is that but for Sir William Gregory we might have long remained without this Museum, it is no less true that, but for what our Society had done, Sir William would never have built it.

One of the objects for which the Society had so long been working was thus at last accomplished. As its early efforts at collecting statistics had been crowned by the extension of the Registrar-General’s Department in 1867 and its meteorological observations by the addition to the Surveyor-General’s Department of a system of observatories dating from 1869, so now its Members had the satisfaction not only of seeing their plan adopted, but of seeing the collections which they and their predecessors had collected and classed, accepted by Government to be the property of the Colony—a monument for ever of the energy and public spirit of this branch of the Asiatic Society.

This achievement, crowning the labours of such men as Gygax, Kelaart, E. Layard, and Legge, takes rank in our annals, side by side with the brilliant Papers and varied learning which distinguished our Society in its first decade, and with the wise and patient labours devoted to its service by a Capper, a Layard, a Skeen, and a Fyers.

*In the “Seventies.”*

Installed in this noble building, in a hall of science which—though the State had built—its own hands had furnished, the Society might now look forward, one would have supposed, to entering at once on a period of far greater activity and popularity than ever. But this was not the case.
Mr. Capper resigned the Secretaryship for the second time in 1873, and Col. Fyers went away on furlough in 1874; and although some excellent Papers were read by Mr. William Ferguson, Dr. Legge, Mr. Louis de Zoysa, Mr. J. d’Alwis, and others, yet both in numbers and in activity the Society seems to have declined.

It declined in fact so rapidly and remained obscure so long, that a generation had again time to arise, to which its services were unknown, and who really thought that the Colombo Museum had been created from the beginning by the versatile and genial gentleman whose statue—somewhat disfigured though it be for the moment—still adorns these grounds.

Col. Fyers returned in 1877, but even then for a few years longer the torpor continued, Mr. William Ferguson, with a few others, keeping the Society alive.

The General Meeting of 1879, though scarcely more than a dozen Members attended it, saw a revival. His Excellency Sir J. Longden presided. Col. Fyers gave a spirited Address; and Papers were read by Mr. William Ferguson on Grasses, and by Mr. R. W. Ievers on Paddy Cultivation.

The Present Time.

At this point the student of the Society’s history finds himself in the presence of a force which is still at work; and we have already arrived at modern days, when we signalize the all-pervading energy of Mr. H. C. P. Bell.

This indefatigable Secretary found in 1881 that no proceedings had been published between 1874 and 1880, and obtained leave to complete, by reprinting where necessary, the series of our Journals. All now shows activity. The Rules are amended, the custom of an Annual Report is revived, after being ten years in abeyance; Papers in 1881 and 1882 are abundant. Among the contributors were many whose aid we still enjoy, and other valuable Papers being the work of the late learned Louis de Zoysa and of Professor Künte of Bombay.
Into the record of times more recent I will not enter. The genuine sympathy which Sir A. H. Gordon, now Lord Stanmore, showed to the Society, the great services of the late Sir John F. Dickson, the valuable Papers which under his Presidency were contributed, especially by Members of the Civil Service—these are fresh in the memory of most of us.

The Outlook; and in Conclusion.

Nor is our present outlook wanting in promise. We have lost many men whom we valued: the names of Ferguson and Wall—to name no others—will be long cherished amongst us; but we are a larger body than at any previous time; and the younger generation will do work—let us not doubt it—as good as ever was done by those who have gone before. Our field of work has indeed been narrowed by the assignment to other agencies of large branches of study; and the work of pioneering has been done, in many directions, once for all. But let us never think that for real students discovery or progress can ever limit the field or close the paths. On the contrary, the more is learnt the more is found to learn, and the range of view is only widened as point after point is gained.

His Excellency the Lieutenant-Governor said:—"Ladies and gentlemen,—I am sure that I truly express the feeling of the Members and friends of the Ceylon Branch of the Royal Asiatic Society when I say that they are very grateful to his Lordship for the address which he has given to us with that scholarly ability and that attractiveness which so distinguishes him on these occasions, and which so eminently fits him for the position of President of this Society. (Applause.) The sacrifice of time at the expense of the calls of duty which even his Lordship has to make in preparing such an address as he has read to us must add to our appreciation of the good and kind work which he has done this evening. (Applause.)"

"He has given us a most interesting historical account of the life of the Ceylon Branch of the Royal Asiatic Society. In it I have learned much that I did not know before. I have heard for the first time of the extent to which the Society has been the parent of much work that is now considered within the functions of the Government, and in that respect and to that extent the Government are under a special obligation to the Society. I trust that by the address which has been read by his Lordship, and by the gratifying size of the attendance here, a proper interest will be aroused in the proceedings of the Society.
"Personally, I regret that my early opportunities and associations have not permitted me to take an active and practical interest in the work of the Society, and as I believe I fill the position of Vice-Patron, I feel the greater rebuke, but I have some comfort in finding that my distinguished predecessor, Sir Emerson Tennent, whose stupendous industry is recorded in the two volumes of his excellent and most useful work of reference on Ceylon, was not able to take any more active part in the transactions of the Society than his humbler follower, myself, has been able to do (laughter).

"In attending Meetings of the Society, for which Papers were prepared by Members at great sacrifice of time and great trouble, I have regretted to see the comparatively empty benches to which these addresses have been delivered, and I hope that the interest which has been aroused this evening on the occasion of the Fiftieth Anniversary of the Society will bring a larger number together at future Meetings. Those who prepare the addresses may have their reward in the pleasure of their pursuit, but I have not the least doubt that they are not unsusceptible of the sympathy of a large and attentive audience. (Applause.)

"I was gratified by the reference which his Lordship made to Sir W. Gregory. I can personally testify to the great interest which he took in this building, the father and founder of it as he was, and it was only on the occasion of his last visit here that I with my colleagues on the Museum Committee had the opportunity of seeing practical evidence of the interest which he took in this Institution. When I first came to Ceylon eight years ago I remember that Sir Arthur Gordon, to whom reference has also been made, and who also takes a great interest in the Museum and Asiatic Society, laid considerable emphasis on the trust which I accepted and endeavoured to carry out, by paying as much attention as possible and attending with as much regularity as I could the Meetings of the Committee of Management of the Museum; and the ground on which Sir Arthur Gordon laid this trust on me was the great interest which Sir William Gregory had taken in the building.

"I wish, ladies and gentlemen, that the advocacy and the emphasizing of what the Bishop has said had been in better hands than mine; but having been told by the Honorary Secretary that the duty fell on me as Vice-Patron, and to a certain extent as being a Member of the Society, of conveying in a few words to his Lordship the acknowledgments which I am sure we all fully and cordially accord, I had no hesitation in accepting the duty, and I am sure, ladies and gentlemen, that I am only expressing your wishes when I convey to his Lordship our thanks for the interesting address which he has given to us."

Dr. Copleston in replying said: — "Your Excellency, ladies, and gentlemen,—I should not bring myself before you again even to thank you for so kindly receiving what His Excellency has so kindly said, were it not that I seize the opportunity of expressing the thanks, especially of those to whom the management of the Society's interests are entrusted, and indeed of all of us, to His Excellency for presiding here. (Applause.) We are extremely glad to have him amongst us, and knowing as we do of the difficulty with which those who hold
positions like his can spare any time to visit us, we are the more grateful for such occasions as this.

"This Society has never depended upon the patronage of the Governors, as you have seen in the fact that indeed it started without any assistance from the highest quarters, but it has most thankfully received that patronage and assistance, and has very seldom been without it. During my experience of the Society we have had many Governors of the Island, not only kind friends, but actual working Members, especially in the case of Sir Arthur Gordon.

"I confess that I have been anxious to impress not only upon His Excellency, but upon all representatives of Government and the Civil Service who may be here, how large a part has been taken in the past, and may legitimately be taken in the future, by them in promoting the work of this Society, and how well the Society has earned that by what it has done in paving the way for the more fitting and powerful work of Government itself on the part of the officers of the Society.

"I most heartily excuse His Excellency the Lieutenant-Governor from continual attendance at our Meetings, but I do think that he should use his influence to induce the Members of the Civil Service, of whom I see one or two brilliant examples who have helped us in the past before me, to repeat and continue that work in the reading of Papers which they are so well qualified to perform."

Mr. J. Ferguson then rose and said:—"Your Excellency, ladies, and gentlemen,—I am loth to speak, but I feel that there has been a very great omission in the very able and admirable address we have listened to this evening. It is not an omission which the Members of this Society need to have supplied to them, but in this very large gathering of those who are outside the Ceylon Branch of the Royal Asiatic Society there may be a great number who do not know how very large has been the part borne in the work of the Society, in the reviving of it, in the carrying on of it, and in the taking up of onerous duties year by year by the Right Rev. the Bishop of Colombo (loud applause). That is the omission to which I refer. Since Dr. Copleston came to Ceylon, I may say that he has been to a very large extent the Ceylon Branch of the Royal Asiatic Society (laughter and applause), and I think it would be a very great omission in a review of the period touched on by the Bishop, should there be no reference to that work.

"It has been quite a pleasure to me to listen to the old names that have been brought forward—the Rev. Dr. MacVicar, who touched nothing in Ceylon with his pen that he did not adorn, and Sir William Gregory, to whom we are very much indebted indeed, because, though we might not have had a Museum if the Society had not suggested it, the Society might have existed one hundred years without the Museum if the Governor had not taken up the matter. Sir William Gregory came to this Colony after having established a high reputation as a critic in regard to the British Museum, the National Gallery, and the Royal Academy, and he brought great influence with him, and great taste in the subjects connected with our Society. He started an interest in Archaeology, and I am sure we owe a very great debt to him when we contrast what he did with what was done in the time of Sir C. Macarthy, who, though he had an overflowing exchequer
in proportion to his expenditure, allowed the small grant of £513 to lie without being voted, because of the opinion that nothing should be spent that did not seem to be directly reproductive. Sir William Gregory, however, was able to carry a large vote for this Museum, simply because of his influence and his great interest in the matter.

"I would only say that it has been a very great gratification to hear other names mentioned—names dear to myself—and the name of my fellow-pressman, Mr. John Capper, of whom it may be said that in those dark years of the Society—

Among the faithless, faithful only he.

He worked hard for the Society and kept it alive at a very dark time, as afterwards did Mr. William Ferguson and the others whose names have been mentioned by the Bishop, who I am quite sure has himself done as much for the Society as any man in all the fifty years of its existence."

This terminated the formal proceedings, and the company then dispersed throughout the Museum building.
JOURNAL
OF THE
ROYAL ASIATIC SOCIETY,
CEYLON BRANCH.

COUNCIL MEETING.


Present:
The Lord Bishop of Colombo, President, in the Chair.
Mr. P. Freüdenberg. Mr. E. S. W. Senáthi Rájá.
Mr. S. Green. Dr. W. G. Vandort.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on
November 28, 1895.

2. Resolved,—That the following Candidates for admission into the
Society as Resident Members be elected, viz.:

- C. Muttiah: nominated by Hon. P. Coomáraswámy.
- Coomáraswámy Srikantha: do. Dr. J. Attygalla.
- Catheravaloepillay Namasivayam: do. F. H. de Vos.

3. Read draft Annual Report for 1895, and resolved that it be
adopted subject to certain amendments.

Resolved,—That Mr. E. Booth be asked to kindly undertake the
auditing of the Society's accounts for the past year.

4. Considered nomination of Office-Bearers for 1896:

25–96
(i.) Dr. Vandort and Mr. E. S. W. Senáthi Rájá retiring by seniority from the Council, and Messrs. J. P. Lewis and A. P. Green by reason of least attendance, under Rule 16,—

Resolved,—That Dr. Vandort and Mr. Senáthi Rájá be re-elected; that Messrs. Lewis and Green be deemed to have retired from the Council; and that Messrs. F. H. Price and C. M. Fernando be nominated in their places.

(ii.) Resolved,—To nominate the following Members as Office-Bearers for 1896:

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomárarståmy.  Mr. P. Rámanáthan, c.m.g.
Mr. J. Ferguson.  Mr. W. P. Rañasinha.
Mr. C. M. Fernando.  Mr. E. S. W. Senáthi Rájá.
Mr. P. Fréndenberg.  Mr. H. F. Tomalin, A.R.I.B.A.
Mr. F. M. Mackwood.  Dr. H. Trimen.
Mr. F. H. Price, c.c.s.  Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. O. Roles.

Honorary Secretaries.—Mr. H. C. P. Bell, c.c.s.; Mr. J. Harward, m.a.; and Mr. G. A. Joseph.

5. Resolved,—That the Annual Meeting of the Society be held on February 10, and that, in addition to the reading of the Report and election of Office-Bearers, Mr. H. White’s Paper on “Legislation in Ceylon in the early portion of the Century” be read.

6. Decided that the business, viz., action regarding defaulting Members, standing in the name of the Honorary Treasurer, be deferred in his absence.

7. Mr. Harward, in proposing that the Director of the Colombo Museum be elected an Honorary Member of the Society, stated that Mr. Haly had contributed some valuable Papers to the Society, had helped the Society in various other ways, and as Director of the Museum had always been of assistance to the Society: apart from these services, Mr. Haly’s official position was a sufficient reason for his election as an Honorary Member.

The Lord Bishop, President, endorsed what has been stated by Mr. Harward, and remarked that he thought that Mr. Haly, by virtue of his position, should have been elected an Honorary Member before.

Resolved to recommend that Mr. A. Haly, Director of the Colombo Museum, be elected an Honorary Member of the Society.

8. The attention of the Council was invited to Rule 35 regarding the appointment of a Standing Committee for the consideration of Papers.

Decided that the matter do stand over for the consideration of the Council of 1896.

9. The Secretaries explained that estimates for the printing of the Society’s Publications, desired by the Council, had been called for, and would probably be submitted at the next Meeting of the Council.
ANNUAL GENERAL MEETING.


Present:
The Lord Bishop of Colombo, President, in the Chair.

Mr. J. Alexander.  
Mr. D. W. Ferguson.  
Mr. C. M. Fernando.  
Dr. S. Fernando.  

Mr. J. G. C. Mendis.  
Dr. W. A. de Silva.  
Dr. W. H. de Silva.  
Rev. F. H. de Winton.

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

Visitors: three gentlemen.

——

Business.

1. Read and confirmed Minutes of General Meeting held on September 10, 1895.

2. Mr. Harward, on behalf of the Council, read the—

ANNUAL REPORT FOR 1895.

The Council of the Ceylon Branch of the Royal Asiatic Society have the honour to lay before this Meeting their Annual Report for the year 1895.

Meetings.

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

(1) “Puṇanāḥuru,” by the Hon. P. Coomáraswámy.

(2) “King Seṅkuṭṭuvan of the Chera Dynasty,” by the Hon. P. Coomáraswámy.


Conversazione.

On December 13, 1895, the Society celebrated its Jubilee by holding a Conversazione. The Lord Bishop of Colombo, President, delivered an Address, giving a sketch of the early history of the Society.

An account of this very successful gathering will be found in the Society’s Journal for 1895. The Council take this opportunity of tendering their thanks both to those who subscribed towards the expense, and to those who took part in organizing the entertainment.

Members.

The number of Members of the Society is now 203. Of these, 8 are Honorary Members, 17 Life Members, and 178 Ordinary Members.
During the year 1895 there were elected five Ordinary Members, viz., Drs. P. M. Muttukumaru and C. G. Jayawardana, and Messrs. León d'Espagnac, H. Tirvilangam, and J. G. C. Mendis; and one Non-Resident Member, Mr. Chiezo Tokuzawa, Sanskrit Scholar commissioned by the Western Hongwanji College, Japan.

Three Members have resigned:—Messrs. F. Dornhorst, J. H. Sproule, and J. T. Morgan.

The Council regret to record the death of the following Members, viz.:-C. P. Dias Bandaranayake, Mahá Mudaliyár; Rev. J. Scott, of the Wesleyan Mission.

Subscriptions.

The Council note with dissatisfaction that there is much irregularity on the part of some Members in the payment of their subscription, in spite of frequent applications made by the Honorary Treasurer. It has been decided that in future no publications will be forwarded to Members who have not paid their entrance fee and first subscription; and Rule 32 will be strictly enforced with regard to Members whose subscriptions are in arrear.

Library.

The number of volumes, including separate parts of periodicals added to the Society's Library, was 140. All of these were either presentations, or were received in exchange for the Society's publications. The Library is indebted for additions to the Trustees of the Indian Museum; the Ceylon Government; the Government of Madras; the Director of Public Instruction, Ceylon; Rájá Sir Sourindo Mohun Tagore, Kt.; E. J. G. Perera; the Editor of the "Octagon."

The want of additional room for books has been long felt, and special attention has been drawn to this point in previous Reports. The shelves are quite full, and in the present room there is no space for additional cases. Government has admitted the need for more accommodation; and it is to be hoped that the long-delayed extension of the Museum building may be taken in hand this year.

There are at present over 200 books stored away in cupboards for want of room, and some of the periodical publications have been ranged in double rows on the shelves. In spite of these measures there is no room available, and recent numbers of Journals cannot be placed on the shelves with the sets to which they belong. Both the Museum Library and that of the Asiatic Society require additional space, not only for present requirements, but to allow for future development.

The Society derives much benefit from the exchange of publications with other learned Societies. Many important additions to its shelves are made by this means, and the Society is placed in correspondence with many of the great Scientific Institutions and learned Societies in the world.

The following is a list of the Societies and Institutions now on the exchange list, viz.:-The Royal Asiatic Society of Great Britain and Ireland; the Royal Society of Victoria; the Indian Museum; the Wagner Institute of Sciences; the Buddhist Text Society of India; Genootschap van Kunsten en Wetenschappen; the Bombay Branch of the Royal Asiatic Society; the Anthropological Society of Great Britain and Ireland; the Anthropological Society of
Bombay; John Hopkins' University; the Royal Colonial Institute; Deutsche Morgenländische Gesellschaft; the Smithsonian Institution; the Royal Geographical Society of London; the Academy of Natural Sciences, Philadelphia; the Academy of Natural Sciences, California; the Zoological Society of London; the China Branch of the Royal Asiatic Society; the American Oriental Society; the Asiatic Society of Bengal; the Madras Literary Society; the Geological and Natural History Survey of Canada; the Straits Branch of the Royal Asiatic Society; the Royal Society of New South Wales; Bijdragen tot de Taal, Land en Volkenkunde van Nederlandsch Indie K. K. Naturhistorischen Hofmuseums; the Asiatic Society of Japan; Musée Guimet; the Geological Society of London; Société Impériale des Naturalistes de Moscow; the University of Upsala; the Bureau of Education, Washington; the Geological Survey of United States of America; the Oriental Society of Pekin; Société Zoologique, Paris.

Journals.

One number of the Society's Journal has been published during the year, viz.:

Vol. III., No. 45, 1894, containing the following Papers:


The Journal for 1895 is also ready, and an advance copy is laid on the table this evening.

Other Publications.

The Index to the Journals, Vols. I.–XL, comprising Nos. 1-41, 1845–90, compiled by Mr. J. F. W. Gore, was issued in the early part of the year. This useful work was fully described in the Annual Report for 1894.

A new Catalogue of the Library, which had been for some time in preparation, was issued in December, 1895. Compiled with great care, it supplies a want much felt since the edition of the last Catalogue was exhausted some years ago. It will prove of great help to those who wish to use the Society's Library.

Printing of the Society's Publications.

The Council report with regret that the Government have decided to impose an additional charge of 30 per cent. on all publications of the Society printed at the Government Press.

Up to the year 1881 all the Society's publications were printed by Government free of charge. The privilege was withdrawn in
1881, and one volume of the Journal was printed by a private firm. This experiment was found to be too costly for the Society's funds; and in 1883 another appeal was made for Government help. The Society was then allowed to have its Journal printed at the Government Press on payment of the compositors' charges and price of paper.

This privilege has been enjoyed continuously from 1883 to 1895, and, as no very cogent reason has been given for its withdrawal, the Council hope that the Government will reconsider the question of imposing a charge which so seriously hampers the Society's work.

Archaeology.

The Council has again to thank the Archaeological Commissioner for a short résumé of the operations of the Archaeological Survey during the past year.

Owing to the curtailment of the Archaeological Vote last year, operations had to be more restricted than in 1894. No excavations were attempted for three months during the dry season.

The actual work done during 1895 was briefly as follows:—

Sigiriyya.—Commencement of the survey of "Sigiri Nuwara" and of excavations both on the summit of and below the Great Rock. Roughly speaking, about one-third of the site of the ancient city, or fortress, was cleared of undergrowth: on the top of Sigiri-gala, and round its base, perhaps a fourth of the passages, walls, &c., has been laid bare. A summary of the work at Sigiriyya in 1895 was placed before the Asiatic Society in the Archaeological Commissioner's "Interim Report" to the Government on the operations of the Archaeological Survey between February 24 and May 12.

A fresh start will be made at this interesting site next February.

Anurádhapura.—(a) Toľuwila.—Some additional ruins were discovered here early in the year—one an elliptical building—and dealt with. The excavation of the whole of the Toľuwila group is now finished. This monastery rivals in completeness and interest any yet exposed at Anurádhapura.

(b) Sěla Chaitiya Dágaba,—This little dágaba mound, lying between Ruwanvěli Seya and Abhayagiriya Dágaba, was dug into.

It proves to be of the "Vijayárama" type, with a boldly moulded platform of stone slabs, all in situ, but displaced. Its restoration by the Buddhist community is said to be contemplated. If properly restored, the Sěla Chaitiya will be one of the most attractive shrines at Anurádhapura.

(c) A small ruined basement of quartz, with elephant and lion head dado, was unearthed in private land close to the Kurunégal road half a mile from the town, late in 1894. This ruin has been further excavated, and has yielded some fine carvings and fragments of a "Buddhist-rail."

(d) Thūpárāma,—Main attention has been given to the complete excavation of the buildings surrounding this Dágaba. The small mound, popularly styled "Sāthagamittā's Tomb," and a second mound, very similar, proved to have been rifled centuries ago. Among the chief buildings belonging to Thūpárāma are the "Dālādā Mālgawa," and the fine pillared "pansala" of the monks. All have been cleanly dug; and in addition about half of the high brick wall encircling the ancient Dágaba itself has been exposed to view.
Circuit Work.—The Archaeological Commissioner carried out during August and September an extensive tour through the Kiralawa, Unduruwa, Négapaha, Kalágama, and Eppawala Kóralés of the North-Central Province; crossing also into the North-Western Province, chiefly in order to examine the little known caves, &c., at Seséruwa.

Ten days were spent in copying the numerous cave inscriptions at, and near, this hill; and in photographing, drawing, and taking full measurements of the ruins, inclusive of the colossal rock-cut Buddha, which stands 33 ft. from head to foot.

Later in the circuit similar work was done at Aukana near Kalávėwa, where another giant-granite Buddha of equal height occurs.

Epigraphical.—Many unrecorded inscriptions met with whilst on tour were copied and photographed by the Archaeological Commissioner; whilst his Head Overseer was engaged in taking ink impressions of those examined between 1891–93 in the North and North-East Kóralés of the North-Central Province.

Office of Treasurer.

The office of Treasurer was taken up by Mr. F. C. Roles in the month of August, in succession to Mr. A. P. Green.

Finances.

The Society’s accounts for the year 1895 have been kindly audited by Mr. E. Booth. A balance sheet is attached to the Report, which shows that the financial condition of the Society is satisfactory. The rather large turnover for the year is due to the adjustment of some old items on both sides of the account. The Anurádhapura Excavation Account has been finally closed, and the balance handed over to the Archaeological Commissioner. Writing on January 21, the Honorary Treasurer reports that the total amount of the Society’s outstanding liabilities is under Rs. 50, and that none of these date back further than December, 1895.

General Account for 1895.

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, General Revenue Account</td>
<td>681 67</td>
</tr>
<tr>
<td>Sale of Journals</td>
<td>196 96</td>
</tr>
<tr>
<td>Life Members</td>
<td>207 50</td>
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<tr>
<td>Entrance Fees</td>
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Total ... 2,700 0

Subscriptions, 1891

<table>
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<tr>
<th>Year</th>
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<tbody>
<tr>
<td>1891</td>
<td>10 50</td>
</tr>
<tr>
<td>1892</td>
<td>63 0</td>
</tr>
<tr>
<td>1893</td>
<td>346 50</td>
</tr>
<tr>
<td>1894</td>
<td>787 50</td>
</tr>
<tr>
<td>1895</td>
<td>1,450 50</td>
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<tr>
<td>1896</td>
<td>42 0</td>
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Total ... 3,828 13
Expenditure.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books (old accounts)</td>
<td>...</td>
<td>116 29</td>
</tr>
<tr>
<td>Charges</td>
<td>...</td>
<td>1,095 96</td>
</tr>
<tr>
<td>Printing</td>
<td>...</td>
<td>2,470 34</td>
</tr>
<tr>
<td>Conversazion (unclosed account)</td>
<td>...</td>
<td>19 66</td>
</tr>
<tr>
<td>Balance (Bank of Madras)</td>
<td>...</td>
<td>125 88</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>...</td>
<td>3,828 13</td>
</tr>
</tbody>
</table>

F. C. ROLES,
Honorary Treasurer.

Colombo, December 31, 1895.
Anurâdhapura Excavation Fund: closed August, 1895.

Statement of Account, Jubilee Commemoration Conversazion, December 11, 1895.

Receipts.

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Sums collected by Mr. P. Freüdenberg</td>
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<td>430 0</td>
</tr>
<tr>
<td>Balance from General Fund</td>
<td>...</td>
<td>81 90</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>...</td>
<td>511 90</td>
</tr>
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</table>

Expenditure.

<table>
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<tr>
<th>Description</th>
<th>Rs.</th>
<th>c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honorary Secretary: disbursements</td>
<td>...</td>
<td>103 8</td>
</tr>
<tr>
<td>Do. stamps (Mr. G. A. Joseph)</td>
<td>...</td>
<td>10 0</td>
</tr>
<tr>
<td>Mr. Harward: petty expenses</td>
<td>...</td>
<td>12 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>...</td>
<td>195 8</td>
</tr>
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Advertising, Times

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<th>c.</th>
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</thead>
<tbody>
<tr>
<td>Times</td>
<td>24 0</td>
<td></td>
</tr>
<tr>
<td>Observer</td>
<td>24 0</td>
<td></td>
</tr>
<tr>
<td>Independent</td>
<td>17 50</td>
<td></td>
</tr>
<tr>
<td>Examiner</td>
<td>10 50</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>76 0</td>
<td></td>
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</table>

<table>
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<tr>
<th>Description</th>
<th>Rs.</th>
<th>c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cave &amp; Co.</td>
<td>22 60</td>
<td></td>
</tr>
<tr>
<td>Fire Brigade Staff</td>
<td>6 0</td>
<td></td>
</tr>
<tr>
<td>Refreshments</td>
<td>188 0</td>
<td></td>
</tr>
<tr>
<td>Volunteer Band</td>
<td>43 0</td>
<td></td>
</tr>
<tr>
<td>Police</td>
<td>8 76</td>
<td></td>
</tr>
<tr>
<td>Don Carolis &amp; Co.</td>
<td>30 0</td>
<td></td>
</tr>
<tr>
<td>Gas Company</td>
<td>12 46</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>511 90</td>
<td></td>
</tr>
</tbody>
</table>

Examined and found correct.

E. BOOTH.

February 3, 1896.
Mr. D. W. Ferguson proposed the adoption of the Report. On the whole, it was satisfactory. The only really unsatisfactory part was with reference to the Members who had not paid their subscriptions for many years. He did not think the number had been stated, but he hoped it was not large. From the Proceedings of last year he noticed that it was proposed that steps should be taken to recover the amount by law; but it was found that that was impossible without the signatures of all the Members of the Society. It was a great pity if such was the case; and he hoped some of the amount might be recovered by appealing to the honour of the gentlemen who were in arrears. If not, he was of opinion that some steps should be taken to have their names published, so that others might take warning. He concluded by moving the adoption of the Report.

Mr. Mendis seconded, and the Report was adopted.

3. The Rev. F. H. de Winton said:—He had much pleasure in proposing the following names of gentlemen to be elected Office-Bearers for the current year:—

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomaraswámy. Mr. P. Rámanáthan, C.M.G.
Mr. J. Ferguson. Mr. W. P. Ránasínga.
Mr. C. M. Fernando. Mr. E. S. W. Senáthí Rágá.
Mr. P. Freudenberg. Mr. H. F. Tomalin, A.R.L.B.A.
Mr. F. M. Mackwood. Dr. H. Trimén.
Mr. F. H. Price. Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. C. Roles.

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

Mr. D. W. Ferguson seconded, and the list was carried unanimously.

The President returned thanks on behalf of those to whom honour had been done by electing them Office-Bearers of the Society for the current year. Many of them had held office during the past year, and it was not altogether unsuitable that he should say one or two words in recognition of the services which the officers of the past year had rendered.

A Society like theirs depended for its vitality almost entirely upon the energy of its Secretaries and its Treasurer; and the amount of work the Secretaries had done for the Society was really very considerable, and deserved the gratitude of all who in any degree valued the Society.

The preparation of the Society’s Journals, seeing them through the Press, the management and preparation of Meetings, and, in particular, the important conversazione held not long ago, a very considerable correspondence, the compilation by one of the Secretaries of a Catalogue of the Library,—these were all services which involved no small labour on the part of those gentlemen who had placed their time at the disposal of the Society; and the fact that their Journals were so completely up to date showed how thoroughly their Secretaries had done their work. That they were re-elected to office was
only an expression of the confidence of the Society and the gratitude of the Members.

The Treasurer also ought not to be forgotten. The office he discharged was in some respects not only a burdensome one, but an unpleasant one. It was, unfortunately, his duty to be reminding Members of the necessity of paying their subscriptions; and he had asked him (the Chairman), thinking perhaps that there would be an opportunity, of reading a lecture to less attentive and deserving Members—which of course were those not present that night—to say something on this point, and to ask the assistance of Members of the Society to remove to some extent that part of his labours which consisted in continual writing for subscriptions. Members, the Secretary told him, were not in the habit of sending in subscriptions until they had been asked once. Such were considered admirable Members. The Rules of the Society provided that subscriptions should be paid in March, without demand, and he made the request that Members would give effect to it.

4. Mr. Harward, on behalf of the Council, moved that Mr. A. Haly, Director of the Colombo Museum, be elected an Honorary Member of the Society. He referred to the relations existing between the Society and the Museum, and to the services which had been rendered to the Society by Mr. Haly. That gentleman had many claims to be elected a Member. He had done a large amount of work for the Society in the way of contributing Papers of much real scientific value. The list of his Papers was as follows:


January 26, 1888.—“Essay on the Construction of Zoological Tables,” with a Tabular Diagnosis of the Snakes of Ceylon. Published in Vol. XI.

September 30, 1891.—“A New Method of Preserving and Mounting Zoological Specimens.” Published in Vol. XII.

July 7, 1894.—“Notes on the Species and Varieties of Testudo in the Colombo Museum.” Published in Vol. XIII.

On account of these contributions, and on the ground of his position as Director of the Colombo Museum, and of the services he had rendered, Mr. Harward proposed that Mr. Haly be elected an Honorary Member.

Mr. C. M. Fernando seconded, remarking that it had come to him as a surprise that Mr. Haly was not already an Honorary Member of the Society; and he held that the close connection between the Museum and the Society should be perpetuated in this manner.

Mr. Haly was declared unanimously elected.

5. Mr. Harward read the following Paper:
LEGISLATION IN CEYLON IN THE EARLY PORTION OF THE NINETEENTH CENTURY.*

By H. White, C.C.S.

In a few months' time a full century will have elapsed since the English first occupied the maritime provinces of this Island, Colombo having capitulated on February 15, 1796. Some are doubtless reckoning the commercial, some the agricultural, some the educational, and some the moral progress made during the century.

In looking over the first volume of the Legislative Acts of the Ceylon Government, a volume which embraces the period from 1796 to the promulgation of the Charter in 1833, it occurred to me that it would be interesting to note what an immense gulf separates the legislation of to-day from the legislation of that period, both in its form and in its aims.

This volume contains 400 printed pages of Proclamations and Regulations, as what are now called Ordinances were then styled, many hundreds in number. Only thirteen of them now appear in the latest edition of our laws. Some of them were useful, some useless, a good many are amusing—all are interesting. Let us examine some of them.

In this volume we find Proclamations that might have been issued by Cromwell, sumptuary regulations resembling those of the Tudors and Stewarts, a police force that reminds us of Dogberry and Verges, and Protectionist Acts regulating the price of bread, mingled with minatory exhortations to the people, which they apparently regarded with philosophic indifference.

By the Proclamation of September 23, 1799, torture against persons suspected of crimes, and punishment after

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conviction in capital cases by breaking on the wheel and other barbarous modes of execution, were abolished. Capital punishment by hanging was ordained, but the privilege was reserved to those who preferred it of petitioning the Governor to be allowed to suffer decapitation instead. The same Proclamation abolished the practice of procuring confession by torture.

By the Proclamation of January 30, 1800, branding on the hand with a hot iron was ordained as the punishment for certain offences.

The following is an excellent specimen of the minatory exhortations. It is dated January 20, 1800:

Whereas we have heard with great astonishment and displeasure that, notwithstanding our Proclamation of November 19, 1799, none of the inhabitants of the Marendhan have produced their titles, and whereas we will not allow our orders to be slighted or dis obeyed. . . . . .
We do further declare that all persons convicted of deluding the said inhabitants and encouraging them to persist in their disobedience will feel the weight of our severest displeasure.

Here is another dated June 13, 1800:

Whereas we have heard with the greatest surprise and concern that certain inhabitants of the District of Mannar, instigated, as we suppose, by evil-minded persons, have assembled together and declared their intention not to obey our just authority in the payment of the light and equitable tax which we have imposed on those persons who choose to wear joys and ornaments. We hereby make known and declare that to curb so wicked and refractory a spirit, and to support, as we always shall, the authority with which we are duly invested, we have ordered a military force to march into the said district, and that it is our intention to take exemplary vengeance on such as (after the promulgation of these presents) do not disperse and return to their own homes and submit as good and peaceable subjects to the operation of the aforesaid tax, and of the wholesome and salutary laws which we have enacted for the good of the inhabitants of these settlements, and which we are determined to enforce by the full exercise of the power which is lodged in our hands.

These fulminations are signed by William Boyd, Acting Secretary to Government, and not, as one would expect from the text, by Queen Elizabeth.
The Proclamation of September 23, 1799, might have been issued by Cromwell, except for the fact that he was dead at the time. It runs:—

And we do hereby allow liberty of conscience and the free exercise of religious worship to all persons who inhabit and frequent the said settlements of the Island of Ceylon, provided always that they peaceably and quietly enjoy the same without offence and scandal to Government; but we command and ordain that no new place of religious worship be established without our license or authority first had and obtained. And we do hereby command that no person shall be allowed to keep a school in any of the said settlements of the Island of Ceylon without our license first had and obtained, in granting of which we shall pay the most particular attention to the morals and proper qualification of the persons applying for the same. And we do hereby, in His Majesty's name, require and command all officers, civil and military, and all other inhabitants of the said settlements, that in the execution of the several powers, jurisdictions, and authorities hereby and by His Majesty's command erected, created, and made or revised and enforced, they be aiding, and assisting, and obedient in all things, as they will answer the contrary at their peril.

In 1801 appeared the following piece of strictly domestic legislation:—

Whereas we have reason to believe that the domestic slaves in many families within this city and its neighbourhood have lately shown a disposition to mutiny and disobedience of the just authority of their masters and mistresses, we hereby make known and declare that all such slaves as bring false and frivolous complaints to us or to the Magistrates under us will be summarily and severely punished, and we at the same time enjoin all masters and mistresses to be particularly careful not to detain slaves for whom they have no sufficient title, and to restrain the correction of their slaves within the limit of the law and the bounds which are necessary for the preservation of good order within their families.

This reminds one of Isaak Walton's exhortation to the angler when baiting his hook, "to treat the worm tenderly as if he loved him."

While on the subject of slaves it is curious to note that against decisions regarding the ownership of slaves the Regulation No. 7 of 1806 enacted that there should be an appeal, provided the value of the slave was of an appealable nature.
The Protectionist Regulation No. 11 of 1806 must have necessitated the use of the book of logarithms in every "hopper" boutique. Article 4 runs:

The smallest loaf or muffin shall weigh four ounces Dutch. When a bag of wheat shall exceed the price of nine rix dollars, but not exceed twelve, then the muffin shall not be sold for more than three pice and a half.

There was, moreover, a tax on ornaments, facetiously styled the "Joy* Tax," which was rented like the arrack farms now-a-days.

In spite of its name it was not popular. In June, 1800, certain inhabitants of Negombo assembled in a riotous and unlawful manner, insulted the renter of the "Joy tax" and put him in fear of his life. A force of soldiers was despatched to the scene. The Proclamation which tells us this enacts that the wearing of a comb made of horn would not subject any person to the payment of the tax.

In the present day there is an export duty on combs made of horn paid by passengers, in the fond belief that they are made of tortoise-shell.

While speaking of ornaments, it should be noted that the red cap of the policeman first appeared above the horizon in 1806. Regulation No. 6 of 1806 enacts that as the number of robberies and other offences of late committed render it necessary that some police regulations should be immediately made, there shall be one or more headmen called "police officers" in each of the villages within the British settlements. In 1807 the Pettah and gravets of Colombo were divided into fifteen streets, and twenty-eight constables were appointed, equipped with rattles, for the more speedy summoning of the neighbours and other constables. Their duties were to seize all persons troubling the public repose, to take particular care that all billiard houses were punctually shut up at 10 o'clock at night, and that keepers of billiard tables took licenses from the Sitting Magistrates.

* Of course a corruption of Fr. joyau.—B., Hon. Sec.
before whom they had to make oath not to suffer disorderly conduct to take place in their houses. The more to prevent licentious debauchery of youth, no debts, either for gambling or liquors used there, were recoverable at law. These constables with their rattles had also to look after the butcher and the baker and the drains, and to put out fires. Doubtless, if the archives of the police office were overhauled many a complaint would be unearthed that P. C. Tweedle Dum had stolen the nice new rattle of P. C. Tweedle Dee. These constables were allowed 10 per cent. of the value of stolen property recovered by them. I believe they generally died in poverty. (The next Regulation but one is for the relief of bankrupts.)

In 1812 the Collector of Galle was ordered to make a special circuit in Galle and Mátara, which were declared to be infested with numerous and daring gangs of robbers.

In 1813 the new police were introduced into Galle, Trincomalee, and Jaffna; in 1815 into Mağár: Negombo got them in 1819; and Mátara in 1820.

In 1812 compensation for the loss in exchange between rix dollars and pounds sterling was granted to the European officers and soldiers, and to the Civil Service in lieu of certain advantages, among which was the privilege of landing wine and other articles free of Customs duty. This privilege was probably a very valuable one in those days, when heavy drinking of wine went on to an extent quite unknown now. The four-ounce muffin was washed down with copious libations of Port and Madeira. The rates of port charges specify the cooly hire for landing pipes of Port and Madeira. I do not fancy that much of either is drunk now.

While speaking of diet, I should mention that in 1824 the catching of sardines during December and January at Trincomalee was prohibited. Is it to be presumed that there was a Sardine Fund and Committee in those early days, answering to our Trout Fund?

A curious law appeared in 1806. It enacted that all persons of whatever description in the Province of Jaffna who
might be committed to hard labour should be employed in the improvement of the church to which they belonged or of some adjacent church.

In 1811 the privilege of trial by jury was extended to the Dutch and to the natives.

The germ of the Municipal Council of Colombo is found in the Regulation No. 5 of 1820. It established an assessment on houses in the Fort town and Four Gravets of Colombo for the purpose of keeping the roads in good repair and providing lights therein, and also transferred to the Collector’s Department for the same purposes the amount collected for licenses on bullock bandies. Galle followed suit in 1824.

In 1822, not long after the cession of the Kandyan Provinces, appeared the germ of our Forest Ordinance.

In 1826 hanging was substituted for drowning as capital punishment for females in the Kandyan Provinces.

The Regulation No. 2 of 1828 required every one to send in to Government a return of the number of elephants he, she, or they were possessed of.

The Regulation No. 2 of 1832 repealed the Dutch Proclamation prohibiting Moormen and Malabars from possessing houses and grounds within the Fort and Pettah of Colombo.

Regulation No. 4 of 1833 dealt with the lately established Ceylon Savings Bank.

The volume closes with an Index to the Legislative Acts of the Dutch Government, which almost tempts one to learn Dutch. *

One of them fixes the price of coffins, another prohibits galloping on horseback or in chariots in the Fort, and another orders all natives to proceed to their Kóraléés and Pattus on pain of being put in chains for the space of three years.

* Mr. White, unwittingly, proceeds to trench on ground already covered by Mr. Lewis’s Paper. See ante, p. 11, Note. *—B., Hon. Sec.
One Proclamation is said by the Index to contain the privileges allowed to washermen and their wives professing the reformed religion, and another prohibits the grazing of animals, *except horses*, in the streets of the Fort.

The Proclamation of May 26, 1723, proclaims that those that are found guilty of robbery are to be for the first offence whipped and branded and put to hard labour in chains for the space of twenty-five years, and for the second offence to be hanged; and the Ordinance of August 24, 1746, prohibits people from going from one place to another without leave.

The advertisement of December 14, 1756, prohibits the trade in blue linen, and that of January 8, 1757, declares the coins called blue stivers to be current.

Another prohibits the carrying of copper money from one place to another throughout Ceylon. Natives were prohibited from offending Europeans in any manner whatsoever on pain of being whipped, branded, and put in chains.

To quote more would be monstrous long, and not to be endured.


6. A vote of thanks was passed to Mr. H. White for his Paper, on a motion proposed by Mr. D. W. Ferguson and seconded by Mr. G. A. Joseph.

7. The Meeting concluded with a vote of thanks to the Chair.
COUNCIL MEETING.


Present:

The Lord Bishop of Colombo, President, in the Chair.

Hon. P. Coomaraswámy.  Mr. W. P. Rañasiyha.
Mr. P. Freidenberg  Mr. F. C. Roles, Treasurer.
Hon. A. C. Lawrie.  Mr. E. S. W. Senáthi Rájá.
Mr. F. M. Mackwood.  Dr. W. G. Vandort.
Mr. F. H. Price.

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

Business.

1. Read and confirmed Minutes of Council Meeting held on January 23, 1896.

2. It was reported to Council that the Hon. L. F. Lee had rejoined the Society as a Life Member.

3. Laid on the table estimates for printing the publications of the Society called for by the Council, in view of the 30 per cent. added by the Government Printer from the beginning of the current year.

Resolved,—That as the printing of the publications, even with the 30 per cent. added by the Government Printer, would be cheaper than entrusting the work to a private firm, the Society do continue to have its publications printed at the Government Press.

4. The attention of the Council was directed to Rule 35 regarding the appointment of a Standing Committee for the consideration of Papers.

Resolved,—On the motion of Mr. Justice Lawrie seconded by Mr. Senáthi Rájá, that the Members of the Council do form a Standing Committee under Rule 35.

5. Read a letter from the Private Secretary to H. E. the Right Honourable Sir J. West Ridgeway, Governor, in reply to the Honorary Secretary’s communication, intimating that it would give His Excellency great pleasure to act as Patron of the Society.

6. Read a letter from Mr. A. Haly, Director of Colombo Museum, requesting that his thanks be conveyed to the President and Members of the Society for the honour conferred upon him in electing him an Honorary Member.

7. Laid on the table Mr. T. B. Pohath’s Paper, “How the last King of Kandy was captured by the British,” with further report by Mr. W. P. Rañasiyha.

After some discussion, on the recommendation of Messrs. Harward and Rañasiyha, it was decided to accept the Paper as one to be read.
8. Resolved,—That a General Meeting of the Society be held on Saturday, March 21, 1896, and that the following Papers, passed by the Council, be read:—

(1) "On a curious Nematoid Parasite from the Stomach of a Ceylon Insect, Mantis religiosa," by Mr. O. Collett.

(2) "How the last King of Kandy was captured by the British," by Mr. T. B. Pohath.

(3) "Ancient Cities and Temples in the Kurunégalé District; (iii.) Ridi Viháré," by Mr. F. H. Modder.

Resolved,—That Mr. T. B. Pohath's Paper be printed and circulated amongst Members likely to be interested in it, if the Secretaries find it possible to do so before the date of the Meeting.

9. The Honorary Treasurer submitted a list of defaulting Members who were over two years in arrears with their subscriptions.

Resolved,—That the Honorary Treasurer do write, in the name of the Council, requesting the Members in default to make immediate payment so as to avoid the necessity of having their names struck off the Society's roll.

COUNCIL MEETING.

Colombo Museum, May 18, 1896.

Present:

The Lord Bishop of Colombo, President, in the Chair.

Hon. A. C. Lawrie, Vice-President.

Mr. C. M. Fernando. | Mr. S. Green.

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

Business.

1. Read and confirmed Minutes of Council Meeting held on March 4, 1896.

2. Resolved,—That the following candidate for admission into the Society as a Resident Member be elected, viz.:—

D. J. Arsecularatne: { proposed } W. N. S. Aserappa.
{ seconded } W. P. Raçasiniha.

3. Laid on the table a Paper entitled "When, where, and by whom was the Sidat Sangarawa composed?" by Mr. F. W. de Silva, Mudaliyár.

Resolved,—That the Paper be referred to Messrs. C. M. Fernando and W. P. Raçasiniha for their opinions.

Resolved,—That the Chairman of the Board for International Exchanges be thanked for the offer to exchange publications, and be informed that the Council will wait for the issue of the proposed Journal of Anthropological Society of Australia before deciding on the question.

5. Laid on the table communications asking for back numbers of the Society’s Journals from various Institutions.

Resolved,—(a) That in the case of the Royal Colonial Institute (in view of the Ceylon Asiatic Society having received a complete set of its publications) if the back numbers asked for can be supplied without much cost they may be forwarded; (b) That the Institutions be informed that back numbers cannot be supplied free of cost, owing to the great demand for them, but that such as are in print can be purchased from the Society’s Agents.


Resolved,—That the Paper be referred to the Lord Bishop of Colombo for his opinion.

7. Resolved,—That a General Meeting of the Society be held on Thursday, June 11, 1896, and that (a) Mr. F. H. Modder’s Paper entitled “Ancient Cities and Temples in the Kurunggala District: Ridi Vihara” (held over from the last Meeting) be read, and also (b) either of the two Papers (at the direction of the Secretaries) passed by the gentlemen to whom they have been referred for report; or (c) failing these Papers, that “Ancient Cities and Temples in the Kurunggala District: Panduwas Nuwara,” by Mr. F. H. Modder, be read.

GENERAL MEETING.

Colombo Museum, March 21, 1895.

Present:

The Lord Bishop of Colombo, President, in the Chair.

The Hon. Mr. Justice Lawrie and Mr. Staniforth Green, Vice-Presidents.

Mr. J. Alexander. Mr. C. Srikanta. Mr. C. M. Fernando. Mr. T. Rajapaksa, Mudaliyár. Mr. J. G. C. Mendis. Mr. W. P. Rañasipha. Mr. C. Namasiyayam. Mr. F. C. Roles, Treasurer. Dr. Pinto. Dr. W. G. Vandort. Mr. T. B. Pothath. Mr. H. Wace. Dr. W. H. de Silva. Rev. F. H. de Winton.

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

Visitors: six gentlemen and two ladies.

Business.

1. Read and confirmed Minutes of Annual General Meeting held on February 10, 1896.

2. Mr. HARWARD read the following Paper:—
The Extremities of a Nematoid Parasite from the Abdomen of a Ceylon Insect, (Mantis religiosa) highly magnified.
ON A CURIOUS NEMATOID PARASITE FROM THE
STOMACH OF A CEYLON INSECT
(MANTIS RELIGIOSA).

By O. Collett, F.R.M.S.

I have recently sent to the Colombo Museum a specimen
of a female Mantis, which was taken in the Gampola district
of Ceylon last September.

In the stomach of this insect I found a curious parasite
of remarkable length; and acting upon the suggestion of Mr.
A. Haly (the Director), who thinks that the case is one
worthy of record, I have written a short description of the
animal to lay before this Society, in the hope that the
subject may be considered of some interest.

The Mantis from which the parasite was taken was nearly
full grown. It measured 2\(\frac{2}{3}\) inches in length from front of
head to tip of tail, and four inches in breadth across the
outstretched wing-cases. Its abdomen measured one inch
long and half an inch in width. It seems incredible then that
in the stomach of this insect there should have lived a
parasitic worm measuring one-thirtieth of an inch in dia-
meter, and no less than two feet three and a half inches in
length. Indeed, the length of the parasite was equal to
almost twelve times that of the entire body of its host!

The animal is an *aprectous nematode* of the family
*Mermithidia*. It may be described as follows:—

The body: long, smooth, and cylindrical, narrowed at the
anterior end; the other extremity being slightly flattened,
and ending in a short, curved point.

Colour: an opaque milky white, changing to bright yellow
near the tail.

Skin: smooth and shiny; the ringed structure of the
cuticle, which often occurs in species of this kind, is very
apparent when the animal is mounted in balsam. The skin
was covered with a thin coat of transparent mucus. This, however, was unfortunately destroyed by the action of the Formalin solution in which I at first attempted to preserve the specimen, so that no trace of it now remains.

Beneath the skin lie two or three layers of longitudinal muscular fibre, also the usual inner circular series of the same. These enabled the animal to increase or shorten its length considerably, its body after death measuring nearly two inches longer than while it was alive.

The body is hollow, furnished with one pore at the anterior end. This represents the mouth, which is simple and unarmed. A little below the mouth lie the four oval papillae marked A A in the drawing.

By means of these the animal clings on to its host during its parasitic life, and they afterwards serve as organs of sexual attachment, when the animal becomes free.

The mouth appears to lead immediately into a long intestinal canal, which runs through the entire length of the body, and has no anal opening. At a point just above the tip of the tail, marked B, is the outlet of the excretory canals. These canals run back one on each side of the intestinal canal for a considerable distance.

The animal has no circulating apparatus. The drawing represents the appearance of the extremities of the animal magnified (× 200) under the microscope, after they had been rendered partly transparent by the action of glycerine, &c. A perusal of this drawing may help to make the above short description more intelligible.

Mr. Haly, Director of the Colombo Museum, who has been kind enough to read over this Paper, is of opinion that the animal is one of those which, according to Claus, live in the body cavity of insects, finally escaping into damp earth, when they attain maturity and breed.

3. Mr. Harward next read a Paper entitled:—
HOW THE LAST KING OF KANDY WAS CAPTURED BY THE BRITISH:

An Eye-witness's account, rendered from the Siñhalese.

By T. B. Pohathii.

Preface.

This account I have translated for the Society from a letter contributed by D. V. A. Dias, the Interpreter who accompanied the British Troops who captured the king and suppressed the Keppitipola rebellion. Dias was an eye-witness of these occurrences, and he embodied his personal experiences in a series of letters to a Siñhalese magazine then current in Ceylon, entitled "Siñhala Sanghráwa." It was a periodical of great repute printed in the year 1860, and ably conducted by a pandit of the day. The note I have the honour to contribute to-day is one of them, and appeared in the April issue of that magazine in the year 1861. I beg to append the Siñhalese copy of the original for verification.*

I have gone a little beyond the limits of the original and touched, in the concluding paragraphs, upon the Kandyan-English Convention of 1815, the leading persons interested in the capture of the king, his deportation, and death. I have also added a few explanatory notes to the Paper, and have to crave the Society's indulgence for any shortcomings.

* (i) Any "Interpreter" selected by the English authorities to accompany troops on an affair of such moment as the capture of the Kandyan King would be, say, 30 to 35 years of age at least. If alive in 1860 he would therefore be 75 to 80 years old!

(ii) A trusty correspondent writes:—"I have searched the Ceylon Government Gazette of 1815 but find no mention of 'D. V. A. Dias.' Nor can I find his name in the Ceylon Calendar for 1815. The 'eye-witness's account' communicated by Mr. T. B. Pohath looks very suspicious, though it may possibly be genuine."

(iii) The King was captured in 1815: the Keppitipola ("Uva") rebellion occurred in 1817-18.

On present evidence the Paper looks like a compilation of later days foisted on to one "Dias," of which ilk there were two Titular Muhandirirams and one Mudaliyar and Second Siñhalese Interpreter in 1817 (Ceylon Calendar).—B., Hon. Sec.
HOW THE LAST KING OF KANDY* WAS CAPTURED
BY THE BRITISH.

The English regiment which was commissioned to capture
the king started out in several bodies to Kandy. The detach-
ment I accompanied consisted of about 800 Sepoys, Malays,
and Bengalis, commanded by Captain De Bushe, Lieutenan-
t Sethan, Ensign Kelaart, the three Kandyen Mohottalas,
Kawdumanne, Thorawature, and Karudumanne, and two
Captains, Creasy and Kuppan—the latter being a Malay
officer. While we were marching through Nāgahagedara,
a village within the jurisdiction of Lower Dolospattuwa of
Seven Kóralés, some opposition was shown us by some
Kandyans under a Nayakkar’s† command. Having won in
the skirmish, we continued our march to Kurungála, and
thence left for Mátalé vidá Upper Dolospattuwa. From this
station we were passing down to Kandy through Gongawela
road, and on reaching the new ferry at Alutgama we
were met by Mr. D’Oyly, Colonels Hardy and Hooke, and
a large number of mounted orderlies, captains, and officers,
together with a vast assemblage of English, Bengali,
Seyoy, and Malay soldiers, including the two Ađigárs,

* The prerogative of nominating a successor to a vacant throne generally
rested with the Chief Prime Minister, with the concurrence of Chiefs;
particularly when there was a break in the natural line of inheritance. The
lot fell on Pilima Talawwa, who, according to Tennent, was considered the
most illustrious of the lords who claimed royal descent. Some of the
 Chiefs backed up Buddhasamy, alius Muttasamy, but the Ađigára strongly
advocated the cause of Kannasamy (the late king’s former name), a keeper
of the Tampalá (Amaranthus paniculatus) plantation. He was a comely
youth—about the only good quality in him. In spite of some opposition
Pilima Talawwa succeeded in his object, and the lucky young man was
crowned king under the title of “Sri Wikrama Rája Sígha.” But
Pilima Talawwa’s days were numbered. He had numerous interviews
with the Earl of Guilford (Governor North), which had for their object
the usurpation of the throne and the exercising of supreme power over it;
but he was baffled in the project which he so elaborately devised, and was
beheaded in 1812 for an attempt to assassinate his regal nominee.
† The king’s relations went under this title. They lived at Bdwélikanda
and other suburbs of Kandy.
Ehalapola* and Molligoda, Disawa Pilima Talawwa, the Tamby Mudaliyar and the Malay Muhandiram, the people of Yatinuwara and Uduunuwa, Ekneligoda Mohottala of Sabaragamuwa, Delwela Mohottala, Mahawalatenne Mohottala, and several other chiefs, with a large concourse of people, crossing over the river. The company consisted of such a great host that they were five days in crossing the ferry. Intelligence having been received that the king was at Medamahanuwara, we marched in that direction along with these reinforcements. On our way the Malay Muhandiram told us that it was a day’s travelling from Teldeniya-Ha wavella to Medamahanuwara. We were therefore obliged to encamp in the former village that night. There was a field covering a large area of ground. As the heat of the atmosphere was greatly enhanced by the large multitude that was gathered together, Ekneligoda Mohottala and I walked out some way ahead at about 3 P.M. Ekneligoda was followed by about 500 of the Sabaragamuwa Kandyans, while Imbulanwale Arachchi and Yatipahuwe Kankanama joined me. We had hardly gone a quarter of a mile when we were met by a lad, about ten or twelve years old, who was running across the field. He was pursued and was soon overtaken by a party of the Sabaragamuwa men, and when brought before us he cried out in great terror, doing us obeisance, "O Lords, don’t kill me; I will lead you to the hiding-place of the great god" (meaning the king). The boy preceded us, Ekneligoda holding one end of a creeper which he tied round the lad’s waist. We had not long to proceed, when the lad pointed out to us an enormous nuga tree, saying, "There, yonder tree is situated above the palace occupied by the great

* Dorakumbure Disawa, of Matale, tells me that Ehalapola Adigär remained at the royal granary at Teldeniya, about half a mile from the scene of the king’s capture, and sent his men up. In a despatch sent by Lieutenant-Governor Brownrigg to Earl Bathurst (dated February 25, 1815) he says that the king was captured by some armed Kandyans sent by Ehalapola Adigär. This task the Adigär (Ehalapola), he continues, undertook with alacrity and confidence, offering to proceed to Dumbara in person.
god." On approaching the place we saw a couple of Arach-chige women near the barricaded door. An Appuhamy of the royal bed chamber (a sentinel) was seen patrolling the compound, lance in hand. He asked: "Halloa! Ekñeligoda, where are you going?" and just as the latter replied, "We too have come here," the Appuhamy hurled his spear at Ekñeligoda, but luckily the weapon flew past him and struck heavily in the ground, where it was broken to several pieces, leaving Ekñeligoda unharmed. A party of Sabaragamuwa Kandyans then falling upon him seized violent hold of him, and bore him forcibly away; but what happened to him subsequently I am not aware of. Ekñeligoda, when he was brought to the door, demanded of the king to unbolt it. His majesty, however, taking no heed of the request, asked from behind the closed door, "Is that you, Ekñeligoda, our kinsman?" † "Yes, it is I," returned Ekñeligoda. While the king still kept the door unopened he was asked to throw out any offensive weapons that might be found inside. Three silver-mounted rifles and a couple of daggers were then thrown out through an opening. But the golden sword was not parted with as demanded. Some wooden mortars that were lying in the compound were afterwards taken hold of under Ekñeligoda's instructions, with which the men proceeded to batter down the door, which was quickly burst through. The Sabaragamuwa men forced their way into the house and created no little disturbance, divesting the queens of all their clothing and jewellery, and elbowing them out of the building clad with pieces of cloth about four cubits in girth (just enough to cover their nakedness). While the two poor queens were staggering about in their grief, and rolling here and there

* Here the writer has fallen into an error. He ought to have said Alattige women, and not Arachchige. These women correspond to waiting maids, who customarily pronounced certain incantations prefatory to the king's movements.

† This word does not convey the idea of any blood relationship. It was understood to mean whether Ekñeligoda was on the side of the king or espousing his cause.
like head-severed fowls, I posted myself with my
two men silently outside the door, and said, "Ammayáru,
ingále wángó; payapudawándam" (Madams, don't be
afraid, come here"). The two queens came towards me, and
fell upon my shoulders and cried out, "O help us!" In
a few seconds I found my clothes stained with blood,
and on turning round to see how it came about I found the
queens had their ears torn, and the blood dropped from
the wounds caused by the wrenching of the gems they had worn.
During this awful commotion I got Imbulanwela Arachchi
to fetch some medicinal leaves, and pounding them to a
pulp applied it to staunch the bleeding. A little while after
Ekněligoda Mohoṭṭála forced the king out of the house*
and behaved very insolently towards him, addressing him
with such contemptuous phrases as, "Come, fellow, let me
take you to your father" (meaning the English). Whereupon
the king said, "If you want to kill me, kill me, or do anything
else you please, but I can't go on foot." While Ekněligoda
was preparing to tie up the king, saying, "Fetch kıríndi
creepers to tie up this fellow and take him like a hog," I
addressed the Mohoṭṭála and said, "Nilame, you Kandyans
have been up to this hour reverencing the king in such
humiliating forms† as worshipping and prostrating your-
selves before him, and calling him by such venerable
appellations as O God, O Lord, O Father. But as we,
from the time of our forefathers, have been the subjects of
foreign powers, we do not owe any allegiance to his majesty.

* This house where the king was found concealed was occupied by a
Kandyan peasant named Udápiṭiye Gammaha. It was situated at the village
Bómura, between Urugala and Mędamahánuwara, in the district of Udá
Dumbara, in the Central Province.

† The king, says Robert Knox, was approached with the profoundest
submission imaginable. When addressing his majesty the words Deiyán
Buddwenda, "O lord, who art to attain Buddhahood," were used, and
the speaker humiliated himself to such a contemptibly low form as that of
a Báluyetta (a puppy). The Kandyans seemed to think that the king
was a supernatural god and brother of the sun and moon, and descended
from the sun himself. When he passed by every mortal should be a
hundred fathoms off his presence.
He is your God, your Lord, and your Father. Instead of conveying his majesty respectfully, it is not right on your part to show him such indignity as you are doing by this dishonourable treatment.” Ekneligođa Mohotti, retorting in a tone of great harshness, said, “We have not come here to hearken to what you may say,” and set about having the king tied with kirindi creepers. I then snatched off the shawl I had on my shoulders and asked him to bind up the king in it, and beheld the vexation and shame to which the king was basely subjected with inexpressible regret. Being unable to endure it any longer, I hit upon communicating the truth to Mr. D'Oyly, but was unable to put my hands into the pocket and take out a piece of paper and pencil, owing to the trouble I had about using my hands freely with the burden on them of the queen's body. I therefore got Yatipahuwé Arachchi to take out my paper and pencil, and afterwards easing my hands a little asked him to stoop down, and having placed my paper on his back wrote as follows:—

“The king (Kandyan) has fallen into our hands. Ekneligođa Mohotti has bound the king and is carrying him along, almost dragging him, and subjecting him to great torment and contempt. Come you, therefore, at once with a number of palanquins. As the king and the queens are almost bare of any clothing, bring them also the wherewithal to be clad.”

Having thus written I immediately despatched Yatipahuwé Kankanama with the letter. Before the lapse of a Sițhalese péya Mr. D'Oyly sent Colonels Hardy and Hooke, a number of mounted officers, fifty orderlies, a hundred English cavalry, and six palanquins. In the meantime the Sabaragamuwa Kandyans dragged him along (as the king expressed an unwillingness to walk) and laid him prostrate on the side of a field. Then the British force and the two Colonels came to the place where we were located and whipped away and dismissed the offending Kandyans for ill-treating the king. The two Colonels then dismounted from their horses, took
off their hats, and having made great obeisance by kneeling down before his majesty, untied the fetters and sought to console him, asking about his health and whether he felt thirsty or hungry. The king having told them that he was thirsty, the Colonels desired to know whether he would take any kind of tonic, to which the king replied, "What drink is there for me now?" Colonel Hardy then said that they had some brandy, wine, Madeira, port wine, claret, and beer, with wheaten bread and other eatables. These, he continued, are quite at the king's disposal. The king had only a draught of about half a bottle of Madeira wine mixed with water, and nothing else. The queens also drank claret wine and water. Having clothed the king and the queens in white raiment, they were conducted to the palanquins. In the interval the king called me and said, "Come here, my son, though the English might kill me, yet these queens will not be put to death. I place them under your protection." I then assured him that no danger could happen to his majesty. No sooner were the king and the queens lifted up in their palanquins than the two Colonels mounted their horses and posted themselves with drawn swords at the sides of the king's palanquins, while the other officers present in like manner attended on the other two palanquins. Fifty mounted orderlies with swords in hand placed themselves as rear and front guards, while a detachment of a hundred English soldiers, armed with loaded rifles at full cock, followed and preceded the cavalcade and conducted the king on his way with every mark of honour.

There were no Kandyans nor Malays in the company. Only a few low-country Sinhalese and militiamen were present. We reached General D'Oyly's camp about sunset with the king and the queens and the two Arachchige women. Sir John D'Oyly accorded a very respectful reception to the royal family, and comfortably lodged them for the time being in a tent furnished with bedding accommodation, and placed sentinels round. In a couple of days they were conducted to Kandy.
A solemn Convention* was then held at the Audience Hall (now used as the District Court) in Kandy on March 2, 1815, between His Excellency Lieutenant-General Brownrigg, Governor of Ceylon, and the Admiral, Disawas, and other principal Chiefs. The result was a formal declaration of the king’s deposition from the throne. Thus was put an end to the Sinhalese sway over Ceylon, which had lasted for 2,357 years.

The credit of capturing the king is mainly due to the untiring efforts of Ehalapola and the Sabaragamuwa Kandyans and the other Chiefs, among whom Ehalapola is the principal figure. Governor Brownrigg in his despatch says:† “This is an enterprize which I have no hesitation in saying could not with any commonplace prudence have been entered upon, except with the most credible assurances of the concurring wishes of the Chiefs and people, nor could ever have been brought to a successful issue without their acquiescence and aid.”

The captured king was then deported‡ to Vellore in Southern India, reaching North Beach on February 22, 1816. The Town Major, Captain Macdonald, and Mr. Marriott, were introduced to him as the gentlemen ordered by the Right Honourable the Governor to receive him. The king was lodged in the palace formerly occupied by Fatteh Hyder, the eldest son of Tippoo Sultan. § He there lived in great state with hosts of attendants, enjoying a rich Government stipend, and died on 30th January, 1832, of an abdominal disease. Coomarasamy Rajah, who recently visited Ceylon, is a grand-nephew of the deceased king.

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* See Ceylon Government Gazette Extraordinary, Official bulletin, March 6, 1815.
† Dated February 25, 1815, and addressed to Earl Bathurst.
‡ An interesting account of the king’s deportation, by Mr. J. B. Siebel, appeared in the Orientalist.
§ Based on a letter sent to the Chief Secretary to Government by Mr. Marriott, dated Vellore, March 17, 1816.
4. Mr. Justice Lawrie remarked that he was sure the Members of the Society were indebted to the writer for his translation of an interesting account, by an alleged eye-witness, of a very interesting occurrence in the history of Ceylon. But the writer had not told them—and possibly he had not the means of ascertaining—who the Mr. Dias was who contributed the Paper to the Sinhalese Magazine in 1861. The Paper appeared forty-five years after the events which it purported to describe.

Mr. Lawrie then read the following letter from Mr. D'Oyly written to the Governor immediately after the capture of the king:—

King's Granary,
Teldeniya, February, 17, 1815.

Dear Sir,—I have the sincerest joy in reporting to Your Excellency that the object of your anxious wishes is accomplished. The King of Kandy is a captive in our hands. He was surrounded yesterday by the people of Dumbara in conjunction with some armed Kandyans sent by the Adigar, in the precincts of Medamahânuwara, and taken about an hour before dusk in the house of Udupitiya Arachchi at Gallehewake, a mile beyond Medamahânuwara, with two of his queens. A few attendants, after the house was surrounded, made a show of resistance, and wounded two or three men, but fled after a few shots from the assailants. I went forward with palanquins to meet him at Rambukwela, and conducted him to this place with his queens, from whence, after rest and refreshments, they will be sent to Kandy under a sufficient military guard. The king's mother and two more of his queens are at Hanwella, and a detachment will be sent immediately to conduct them in safety and to secure from plunder any treasure and valuables which may be found.

I have written also to be sent to the King's relations and Nayakars informing them of these events, and inviting them to come without fear.

I have, &c.,

John D'Oyly.

Mr. C. M. Fernando inquired of Mr. Justice Lawrie if there is any historical foundation for the tradition that Jayawardena Mudaliyar, popularly known as Tamby Mudaliyár, was instrumental in the capture of the Kandyian King.

Mr. Lawrie replied in the negative and stated that the credit of the capture rested entirely with Ehala Pola and his men. Mr. Lawrie gave a summary of the contents of the despatch which Governor Brownrigg had addressed on the subject of the capture of the King to Earl Balthurst, then Secretary of State for the Colonies.

Dr. Vandort said he was sorry to say he could not attach much faith to the Paper read; and the doubts which existed in his mind had been more than confirmed by the careful and judicious observations of Mr. Justice Lawrie. He was strongly inclined to think that the original of the Paper read was a compilation of traditional records,
supplemented to a great extent by the writer's own imagination. As regards both dates and facts, the Paper could be shown to be more than inaccurate—to be positively untrue. He did not know whether Members of the Society were acquainted with a book by Captain De Bushe, one of the leaders of the British forces who headed the detachment from Negombo, entitled "Letters from Ceylon"—letters dealing with the part he played in the expedition. In that book it would be seen that the figures as to the number of troops from the various parts of the Island which marched into Kandy were widely different from those given by the writer of the Paper. Nor did the names of the officers correspond. These inaccuracies threw considerable doubt on the authenticity of the account.

Mr. Wace also spoke on the subject, being invited to state whether he had heard anything from the descendants in Sabaragamuwa of the Chief Ekneligoda, who, the supposed eye-witness alleged, had ill-treated the Kandyan King at the time of his capture. Mr. Wace said he had not heard anything of the sort; nor that any great ill-feeling existed between the chief and the king. Considering the length of time which had elapsed between the events recorded and the publication of them in 1861, it was not at all likely that they could be correct.

Mr. Harward said that he thought they would be wrong in totally discrediting the Paper. It was full of inaccuracies and numerical exaggerations; but it contained undesigned coincidences which looked as if it really was written by an eye-witness. It was probably the work of a man who was present at the events described, but whose memory had become confused during the intervening years.

5. The reading of Mr. F. H. Modder's Paper on "Ridi Viháré," of which notice had been given, was postponed owing to the lateness of the hour.

6. A vote of thanks was accorded to the writers of the Papers read, on a motion proposed by Mr. Staniforth Green and seconded by Mr. C. M. Fernando.

7. The Meeting concluded with a vote of thanks to the Chair, proposed by Mr. Justice Lawrie.
GENERAL MEETING.

Colombo Museum, June 11, 1896.

Present:
The Lord Bishop of Colombo, President, in the Chair.
Hon. A. C. Lawrie, Vice-President.

Mr. J. Alexander.          Mr. S. G. Lee.
Hon. P. Coomáraswámy.      Mr. J. H. Renton.
Mr. D. W. Ferguson.        Mr. C. Sríkánta.
Mr. C. M. Fernando.        H. Sumangala Terunnánse.
Dr. H. M. Fernando.        Rev. F. H. de Winton.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.
Mr. F. C. Roles, Honorary Treasurer.

Visitors: five ladies and four gentlemen.

Business.

1. Read and confirmed Minutes of General Meeting held on March 21, 1896.

2. Mr. HARWARD read the following Paper:—
ANCIENT CITIES AND TEMPLES IN THE KURUNEGALA DISTRICT.

By F. H. MODDER.

II.—RIDI VIHARÉ.

At Ridi-gama,* 11·06 miles from Kurunégala (that is, 2·25 miles along the road to Kandy, turn at Mallawan-pitiya to left, 7·81 miles along the minor road to Mátalé, turn to right at Rambukkan-deña, thence a mile to the south-east) stands Ridi Viharé—the most celebrated temple, not only in the Kurunégala District, but in the whole of the North-Western Province. The greater part of the approach thither from Rambukkan-deña lies through a delightful shady avenue, the path increasing as you advance till a dilapidated building is reached. On the left rises a high wall, which hides the temple premises from view, and entrance into the temple yard is obtained through a wooden doorway in the wall. The temple is called Rajata-lena (Sīy. Ridi-lena) in the Páli works. The ancient name of the place was Ambattha-kola-lena.† It is referred to as Rajata-viharé in the Maháwayasa, as having been built by King Duṭugemunu (164–140 B.C.),‡ and the tradition current in the place supports this statement.

The following legend explains the origin of the name. When Duṭugemunu reigned at Anurádhapura (164–140 B.C.) a man by the name of Weparaya (Vyápára, “petty trader”), who went about selling curry stuffs, came to the spot

* Ridi-gama ("silver village") evidently derives its name from the temple Ridi Viharé, or "silver temple."
† Müller found "several fragments of inscriptions on the flat rock near to an old dagaba, but only one is well enough preserved—that at least a part of it can be made out. It begins Siddhisaddhamakesirī.........After this comes most probably the name of the king, which is not quite legible on the stone, and in the second line I believe I have deciphered a part of the ancient name of the place, Abattha [kola-lena]." Ancient Inscriptions, p. 39.
‡ Chap. C., 239. In a note to chap. XXXV. of the Maháwayasa it is stated that Āmanţa Gámani Abhaya built the Rajata-lena.
where the cave stands, and saw there the branch of a jak tree on the ground with a large ripe fruit. Finding it to be a sweet jak fruit of an extraordinary size, and unwilling to partake of it without giving a portion to the priesthood, he sounded the kálaghosa (the call of refection), when three Rahats (Buddhist saints) instantly arrived on the spot through the air. After having served out portions of the fruit to the Rahats, he partook of the rest. One of the Rahats suddenly disappearing, he went in search of him and found him seated in the adjoining cave, engaged in abstract meditation. He discovered near the spot where the Rahat sat a column of silver springing up from the ground, and reported the circumstance to the king, who repaired thither and removed the silver column, and built a viháré on the spot where the Rahats partook of the jak fruit, which received the name of Waraká-velandu-viháré, “the viháré in which jak fruit was partaken of.”*

A small building of stone, but of no architectural pretensions, is still pointed out as the identical temple above alluded to.

Another legend is to the effect that when Duṭugemunu was building the Mahá Thúpa at Anurádhapura, he was short of funds to pay his hired labourers, and the workmen clamouring for payment, he fled into the jungle, and wandering about reached the cave, where he saw a column of silver miraculously springing up from under the ground. He chopped off pieces of silver with his sword, until he got enough to pay the labourers, when the silver column disappeared.*

According to the Mahávansa,† the viháré seems to have long been in a state of decay, and King Kirá Śrí (1747 A.D.), in order that it might be repaired, furnished the necessary materials, artificers, painters, and much refined gold for gilding the statue of Buddha, and gave over charge of the temple to the novice Siddhattha, who accordingly commenced the

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† Mahávansa, C., 239, ff.
repairs and improvements. The name of “Siddhattha” has since been adopted by the priests who officiate here.

He [Siddhattha] removed everything that was old and decayed in the viháré, and made the thick and high wall thereof of solid stone to shine, and the floor and the outer wall also. And he caused a picture of the Supreme Buddha, as he was engaged in the battle with Mára, to be painted on the roof of the rock, and divers flowers and creepers also.

All this is yet to be seen in the interior of the “Mahá-viháré,” as the larger edifice is designated in contradistinction to the smaller temple, which is called “Uđa-viháré,” and is situated on a rock of higher elevation.

He caused also the great sleeping image to be made with fine brick and mortar and clay, and many other images of Buddha also, sitting and upright. And in the inner wall he caused about a thousand beautiful pictures of the Supreme Buddha to be painted with exquisite art. At the foot of the great sleeping image he caused to be made in due order beautiful images of Ananda, the constant attendant of Buddha and the preserver of the Law, of Metteyya Bodhisatta, of the excellent Nátha Deva, and of the King Duṭṭhagámaṇi.

The sleeping image, which is 12 cubits in length, occupies nearly the entire length of the left wing of the interior. In addition to the images of Maitrí Bodhisatva, Mahá Vishṇu, Mahá Kassapa, and King Duṭṭha-gamuni, there is a figure of Tibboṭuwáwe Mahá Náyaka Unnánsé, one of the earliest incumbents,* at the foot of the great image. In front of the platform on which the sleeping image lies are set two rows of glazed tiles, with various pictorial representations on them. These tiles, it is said, were the gift of the King of Siam to King Kírti Śrí.

In the right wing of the temple there are ten images of Buddha in a standing posture, a large figure of Buddha in a sitting, and another in a standing attitude about 8 ft. in height.

In the centre of the building stands a gilt figure of Buddha, which it is said was modelled after the grateful

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* The head of this monastery has, from its foundation, been a member of the Tibboṭuwáwe family. This is the most important of the numerous private livings in Ceylon. When one of these becomes vacant before one of the family to which it belongs has been ordained here, as in England, a temporary incumbent is put in, who generally serves as tutor to the young heir (Administration Reports, North-Western Province, 1870, p. 285).
Duṭuṅgêmunu, and marks the site whence the view of silver sprung up. In front of this image there is an oblong wooden table for offerings.

Two Chinese lamps, which are suspended from the roof, are said to be gifts of a penitent Buddhist after his return from penal servitude at Malacca, whither he was transported!

And he [Siddhattha] gilded with gold the five large images of Buddha and completed the other works that had to be done inside. On the outside wall also he caused to be painted a beautiful row of figures of Devas and Brahmas carrying flowers in their hands, as if they had come to worship. He caused also to be made a large arch, beautiful and pleasant to the sight, and two figures of lions on the two sides of the door, and figures of demons on the spaces between in the walls.

Nearly all this is in a wonderful state of preservation; and in addition thereto are at each of the two entrances to the interior of the temple a pair of tusk-holders, one on each side, on which magnificent elephant tusks are fixed on festival days.

He also had pictures made of the sixteen principal shrines consisting of Mahiyangana and the rest, and a likeness of the excellent foot-print [of Buddha] on the Sacca-baddha-pabbata [a mountain in Siam], and many scenes also painted with exquisite art from many Jātakas, showing the ten-fold Pārami, the three-fold Cariyā, the five great self-denying sacrifices and other virtues (of the Bodhisatta). And in the hall he caused many pictures to be painted: lions, elephants, and swans, in rows; likewise flowers and creepers also.

To the right of the Mahá-viháré is a small budu-gé, the framework of the door leading into which is of exquisite workmanship, elaborately inlaid with carved ivory, and said to be a present from King Kirti Śrī.

The following description refers to the “Uḍa-viháré,” and applies with equal fidelity to the interior and other buildings as they exist at the present day, the painting being as fresh as new:

Then in the beautiful cave that is on the top of the self-same rock he made a fine, large, and excellent image-house pleasant to the sight, and many works in stone that were wrought to perfection. In it he made a large, beautiful and life-like sitting image of Buddha, pleasant to behold, and on both sides thereof two fine upright statues. He also caused to be made there the images of Metteyya Bodhisatta and of Uppalavaṇṇa and many images of Buddha, and hundreds also of arhats. Likewise there were figures of the twenty-four Buddhas
(before Gautama), many Bodhi trees, the (events of the) twenty and four predictions, pictures of the sixteen principal shrines and of demons and of other evil spirits, of the five different venerable convocations, and divers other paintings of exquisite beauty. In that very place he placed relics of Buddha and built thereon a cetiya and adorned it with a pinnacle of gold. And on the top of the image-house in that excellent rock basin he caused a delightful picture to be made of the Sage, seated amidst his five hundred disciples, with Sāriputta at their head. And even in the different courts (of the vihāré) he built walls and open halls and divers gates also, and rows of steps and other excellent works. He repaired many old walls and also built many new ones; and completed all in a beautiful manner.

The ceremony of setting the eyes of the images was performed under a lucky star and at a favourable hour, the place having been adorned with many continuous rows of arches, the king sending his ministers with apparel and ornaments to conduct the feast.

The following has reference to the structure hereinbefore mentioned, which is the first to attract the attention of the visitor on his entering the temple yard, and which is popularly identified as Warakā-velandu-vihāré:—

And on the courtyard without an open hall is built on stone pillars, with seats prepared (for priests). And the great body of people assembled themselves together there, and were instructed in the rules of moral conduct, such as the five precepts and others; and they had everyone the opportunity daily of hearing much of the law expounded to them. Moreover, he [the priest Siddhattha] in his great loving-kindness did often invite preachers of religion, and make them to discourse to the people all through the three watches of the night.

The following refers to the temple generally:—

And he [the king or priest] caused that vihāré named Rajata to be completed, and that great feast to be held in the 2,301 of the Parinibbāna of the Supreme Buddha.

And on the south side of this vihāré there was a beautiful cetiya that was built (in former times) on a beautiful broad and flat rock; but it had gone wholly to ruin, leaving only a mound of earth. And for the purpose of restoring it he collected lime and bricks and stones and other materials from divers places. And he built a beautiful square foundation, wherein he placed a relic of the glorious Sage. And, while the cetiya was yet building, he invited priests and caused a consecrated boundary to be set upon a beautiful plot of land in the neighbourhood thereof, and built thereon an Upóśatha house and a Árāma for priests, with tiled roofs and the like. And he made the
grounds around it into a large park, containing many ponds, and
adorned them with divers trees and creeping trees that bear flowers,
and trees that bear fruit and the like. And in this monastery he
caused the sons of Buddha to take up their abode, and earnestly
exhorted them to conform their behaviour to the doctrines and
precepts of religion. And this place, which was restored by the
authority of the king, was the resort of great saints, and was had in
great honour by the ancient rulers of Lankan. An when the great king
had heard thereof, he ordained that the boundary of the vihārē should
be the same as had already been defined (by the priest); and he
offered the land thereto, and increased all the ceremonial offerings and
alms to the priesthood in this vihārē and thus gained a store of merit.
And the king, who was endued with faith and other virtues, wor-
shipped at the Rajata-vihārē also and acquired much merit.

Having long heard of the fame of the temple library,
the late Mahā Mudaliyār L. de Zoyza paid a visit thither, with
a view to report thereon, and was greatly disappointed with
the small number of manuscripts found there, among which,
however, he came across some rare ones.

The books are contained in a wooden box, curiously painted
and set with what appears to be precious stones. There are
three Piṭakas and their ancient Atthakathās, or commentaries.
These works are superbly got up. The boards are composed
of plates of ivory exquisitely carved, and either set with
precious stones or ornamented with flowers of gold.

Among other curious objects is a gold pātra, or begging
bowl, some short manuscripts executed on silver plates, and
a manuscript on ola written in the smallest Siṃhalese
characters possible. The box, the ornamented books, and
the gold vessel were, it is said, the gifts of King Kīrti Śrī.

Deposited in this box are also copies of Childers’ Pāli
Dictionary (presented by the Ceylon Government) and
Müller’s Ancient Inscriptions of Ceylon.

The incumbent, if in good humour, exhibits to the visitor,
with pardonable pride, a gaudily worked cushion, the cover
of which consists of pieces of variegated cloth stitched
together. This wonderful cushion, it is alleged, was used by
King Duṭugemunu and his successors to recline on when
they came to the temple to pray.
The following is a list of the villages registered under the Service Tenures Commission, as subject to services to the Ridi Viháré, and gives an idea of the temple endowments:

<table>
<thead>
<tr>
<th>Village</th>
<th>Number of Parvons</th>
<th>Extent of</th>
<th>Amount for which Service may be Commuted</th>
</tr>
</thead>
<tbody>
<tr>
<td>------------------</td>
<td>-------------------</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>Ambágoáda</td>
<td>1</td>
<td>5 0 0</td>
<td>1 0 2</td>
</tr>
<tr>
<td>Eganvela</td>
<td>1</td>
<td>0 6 0</td>
<td>—</td>
</tr>
<tr>
<td>Hiriketé</td>
<td>13</td>
<td>18 1 6</td>
<td>6 0 0</td>
</tr>
<tr>
<td>Illuppelessa</td>
<td>9</td>
<td>12 0 7</td>
<td>4 3 8</td>
</tr>
<tr>
<td>Karawmada</td>
<td>2</td>
<td>5 2 0</td>
<td>2 0 0</td>
</tr>
<tr>
<td>Kumburumulla</td>
<td>2</td>
<td>11 2 0</td>
<td>0 0 2</td>
</tr>
<tr>
<td>Maññitiyáwa</td>
<td>9</td>
<td>10 0 0</td>
<td>2 2 5</td>
</tr>
<tr>
<td>Maratiba</td>
<td>36</td>
<td>81 2 9</td>
<td>25 1 5 5</td>
</tr>
<tr>
<td>Náñbiyáttta</td>
<td>7</td>
<td>10 2 6 4</td>
<td>3 0 7</td>
</tr>
<tr>
<td>Nilantattuwa</td>
<td>2</td>
<td>17 0 0</td>
<td>2 1 0</td>
</tr>
<tr>
<td>Rambukkandana†</td>
<td>10</td>
<td>20 0 1</td>
<td>13 1 1</td>
</tr>
<tr>
<td>Ridigama‡</td>
<td>37</td>
<td>50 3 2</td>
<td>13 0 3 4</td>
</tr>
<tr>
<td>Urdletotta</td>
<td>2</td>
<td>7 1 5</td>
<td>0 1 5</td>
</tr>
<tr>
<td>Waraks-vehem</td>
<td>3</td>
<td>14 3 2</td>
<td>4 3 6</td>
</tr>
<tr>
<td>Wewagedara</td>
<td>1</td>
<td>4 2 1</td>
<td>0 3 8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>135</strong></td>
<td><strong>265 3 9 3</strong></td>
<td><strong>81 0 22 299 2 6 4</strong></td>
</tr>
</tbody>
</table>

* The acreage is given in amunams, pèlas, and kurunies. Ten kurunies make 1 pèla, and 4 pèlas 1 amunam. In English measurement an amunam of paddy land = 2 acres, of high land = 40 acres.

† The case of the tenants of this village is cited by the Commissioner as a remarkable case of religious toleration which has become known in the course of the Service Tenures inquiry. The tenants are all Mohammedans. "The service which they render to that establishment (Ridi Viháré) is confined to the payment of dues and the transport of produce, &c., and has no connection with the services of the Buddhist viháré, and their own lebbe or priest is supported by a farm set apart by the Buddhist landlords for the purpose. There are thus Mohammedan tenants performing without reluctance service to a Buddhist monastery freely supporting a priest for its Mohammedan tenants." (*Administration Reports, North-Western Province, 1870, p. 285.*)

‡ A block 108 acres of planted land in this village belonging to the temple was leased to the late Mr. R. J. Corbet for ninety-nine years, and a smaller extent of chena land for planting to Mr. P. Braine. If the provisions of the Buddhist Temporalities Ordinance were not allowed to be a dead letter, as they unfortunately are in this district, they would doubtless operate as an effectual bar to these questionable demises for indefinite periods by unscrupulous incumbents, much to the prejudice of the temple revenues.

3. The following Paper was next read:
THE INAUGURATION OF THE KING IN ANCIENT CEYLON.


The word "abhiseka," literally meant "sprinkling," and as the sprinkling of the sacred water of the Ganges formed the chief feature of the ancient ceremony of the royal inauguration, the ceremony itself was called abhiseka. The present description of it is contained in the Pâli commentary of the Mahâvamsa, known as the Mahâvamsa Tâkâ, to which it has been embodied from an ancient Buddhistical work. Apart from its inherent interest, it affords an instructive glimpse into the constitution of ancient society in Lanka.

The original Pâli text is as follows:

Majjhima-saṅgitiyâ cullasihanâdasuttavaṇanâya sīhalaṭṭhakathâya vuttam, katham? Paṭhamam tâva "abhisekam gaṅhantânam rájûnam suvaṇṇamayâdini tini samkhâni ca, gaṅgodaKaṅka dhittiyakaṅkāṅca laddhum vaṭṭatî ti" vatva rájûnam abhisekkaranavidhi ca vutto.

Abhisekamaṅgalasseva alankatapatiyattassa maṇḍapassa antokatassa udumbarasākhâmaṇḍapassa majjhe suppatitthâpîte udumbarabhaddapihambhi abhisekâraham abhijaccam khattiyam nisidâpetvâ paṭhamam tâva maṅgalabharaṇabhâsitâ jâtisampannâ khattiyakaṅṇâ gaṅgoda-kapunṇam sāmuddikam dakhinâvattasaṅkhham ubhohi hatthehi sakkac-cam gahetvâ tassa sîsopari ussâpetvâtassa muddhâni abhisekodakam abhiṣiṇcatti, evâncâ vadeti "deva tam sabbepi khattiyagaṇâ attānâma-rakṣhapattâham iminâ abhisekena abhisekitem mahârâjam karonti, tvm rájadhammesu thito dhammena samena rajjám kârehi, etesu khattiyagaṇesu tvm puttasokâṅgatânu kampâsahita citto ca hitasamamettâcitto ca bhava, rakṣhâvaraṇâpattiyâ tesam rakkito ca bhavâhitī." Tato puna purohito porohiccaṭṭhânālankârehi alankatapatiyatto gaṅgoda-kapunṇam rajatamayasamkhham ubohi hatthehi sakkac-cam gahetvâ tassa sîsopari ussâpetvâna tassa muddhâni abhisekodakam abhiṣiṇcatti, evâncâ vadeti.

"Deva tam sabbepi brâhmaṇa-ganaḥ attānâm rakṣhaṇaṭṭham iminâ abhisekena abhisekitem mahârâjam karonti, tvm rájadhammesu thito dhammena samena rajjám kârehi, etesu brâhmaṇa-gânesu tvm puttasokâṅgatânu kampâsahitâcitto ca hitasamamettâcitto ca bhava, rakṣhâvaraṇâpattiyâ tesam rakkito ca bhavâhitī."
Tato pune sêthi hip siêththi thánabhûsito gangodakapûnâm ratana mayasamkham ubhohi hatthihe sakkaacca gahetvá tassa sisopari usâ-petvána tassa muddhâni abhisekodakam abhissificati, evaâica vadeti.

"Deva tam sábbepi gahapatigaññâ attánamârakkhaññattham imiñâ abhisekena abhisekitam mahârájâm karonti, tvam rájadhâmesu thâtva dhammena samena rajjám kârehi, etesu gahapatigaññem tvam puttasokânutgatánukpàsamahetacitto ca hitasamamettacitto ca bhava rakkhâvaranâgutiyá tesam rakkhito ca bhaváhiti." Te pana tassa evam vadantá "sace tvam amhákam vacaanúrupena rajjám karissasi sáduh—na evam tava muddhá sattadhá pahalatü'ti," evam rániño abhissapanti viya dhaññhappá.

Imasmin pana dipe devânampiyatissassa muddhâni dhammasokeneva idha pesitá khattiyakumâriyeva anotatodakapûnemá sâmud-dikadakkhinâvattasañkhema abhisekodakam abhissiççiti veditabbam, tato pubbe pana idisam abhisekagahanem náma nattthi.

The following is a translation of the above:—

Thus it is written in the Sihalese commentary of that portion of the Majjhimanikkhaya known as Cullasihanadasuttavannanâ.

The ceremony of the inauguration of a king is thus described.

In the first place, he who wishes to be duly inaugurated as king should obtain for this purpose three chanks (golden and otherwise), water from the Ganges river, and a maiden of the Kshatriya race.

He must himself be ripe for the ceremony, and be a Kshatriya of noble lineage, and must sit on a splendid udumbara† chair, well set in the middle of a pavilion made of udumbara branches, which is itself in the interior of a hall gaily decked for the ceremony of abhiseka.

First of all, the Kshatriya maiden of gentle race, clothed in festive attire, taking in both her hands a right-handed sea-chank, filled with Ganges water, and raising it aloft, pours the abhiseka water over his head, and says as follows:—

"Sire, by this ceremony of abhiseka all the people of the Kshatriya race make thee their Maharâja for their protection. Do thou rule over the land in uprightness, and imbued with the ten royal virtues.‡ Have thou for the Kshatriya race a heart filled with paternal love and solicitude. Let them (in return) protect, and guard, and cherish thee."

Next, the royal chaplain,§ splendidly attired in a manner befitting his office, taking in both his hands a silver chank filled with Ganges water, and raising it aloft, pours the abhiseka water over his head, and says as follows:—

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* I.e., he must be over sixteen years of age.
† Fig tree (Ficus glomerata).
‡ They are dânam, almsgiving; sílam, observance of the precepts; parioçága, generosity; akkodha, freedom from wrath; avihimeñá, mercy; khanti, forbearance; ajjavam, rectitude; madâvam, mildness; tapa, self-mortification; avirodhâna, freedom from enmity.
§ Purohita, a Brahmin, who is the king's domestic chaplain.
“Sire, by this ceremony of ṛabhiseka all the people of the Brahmin race make thee their Mahárája for their protection. Do thou rule over the land in uprightness, and imbued with the ten royal virtues. Have thou for the Brahmin race a heart filled with paternal love and solicitude. Let them (in return) protect, and guard, and cherish thee.”

Next, he who holds the office of Setthi,* attired in a suitable manner, taking in both his hands a golden chank filled with Ganges water, and raising it aloft, pours the ṛabhiseka water over his head, and says as follows:—

“Sire, by this ceremony of ṛabhiseka all the Grahapati,† for their protection, make thee their Mahárája. Do thou rule over the land in uprightness and imbued with the ten royal virtues. Have thou for the Grahapati a heart filled with paternal love and solicitude. Let them (in return) protect, and guard, and cherish thee.”

Those who address the above form of words pronounce, as it were, a curse upon the king, as if they should say:—

“It is meet that thou shouldst rule the land in accordance with these our words. Should it not be so, mayest thy head split in seven pieces.”

In this Island of Laṅká be it known that a Kshatriya princess, sent by Dhammásoka, performed the ceremony of ṛabhiseka over the head of Devánampiyatissa‡ with a right-handed sea-chank filled with water from lake Anotatta.§ Previous to this no such ceremony was known (in Laṅká).

It would thus appear that the king in these ancient times was regarded less in the light of a ruling despot than in that of the chief representative and leader of the people. Himself a Kshatriya, he was the leader of that noble race. To him was committed the care of the priestly Brahmins, and to him was entrusted the welfare of the rest of his subjects. As regards the latter, the fact that their spokesman was the most influential of the Grahapati confirms the theory propounded by Sir Henry Maine and others, and shows that ancient Ceylon formed no exception to the rule that in all archaic society the unit of the state was the family, not the individual.

It would also appear from the above extract that the introduction of the ṛabhiseka ceremony into Ceylon was

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* Setthi, a wealthy merchant, the treasurer.
† Grahapati, head of a household, pater familias.
‡ Circa 305 B.C.
§ Name of one of the seven great lakes of the Ganges.
cotemporaneous with the adoption of Buddhism as her state religion. But there is no reason to suppose that the ceremony was of purely Buddhistic origin. A new religion seldom adopts an entirely fresh ritual.* It rather adapts and assimilates an existing ritual so as to suit the new circumstances, and in the abhiseka ceremony one sees but a revised edition of the Vedantic ceremony of the royal inauguration.

From what can be gathered from the Vedantic literature, the Hindú ceremony of the royal inauguration was but the parent of the Buddhistic ceremony.

Here is an extract (Aitareya Brahmana, VIII., 6–9):—

He (the priest) spreads the tiger skin on the throne in such a manner that the hairs come outside, and that part which covered the neck is turned eastward. For the tiger is the Kabattrra (royal power) of the beasts in the forests ........ The king, when taking his seat on the throne, approaches it from behind, turning his face eastwards, kneels down with crossed legs, so that his right knee touches the earth, and holding the throne with his hands prays over it an appropriate mantra.

The priest then pours the holy water over the king's head, and repeats the following:—"With these waters, which are happy, which cure everything, increase the royal power, the immortal Prajápati sprinkled Indra, Soma sprinkled the royal Varuna, and Yama sprinkled Manu, with the same I sprinkle thee. Be the ruler over kings in this world," &c.

At the conclusion of the ceremony the king partakes of a drink of wine made out of soma juice, which the priest hands to him.

Buddhism, with its hatred of the slaughter of animals and of the use of wine, has eliminated the tiger skin and the soma juice, while it has retained the pouring of the sacred water. In both instances was the newly inaugurated king exhorted to do his duty by his subjects. "If thou shalt be a ruler, then from this day judge the strong and the weak with equal justice, resolve on doing good incessantly to the public, and protect the country from all calamities." (White, Yajur-veda, X. 27.)

* One chief feature of Buddhism, as of Hindúism, is its receptivity. (Monier Williams, Buddhism.)
Mr. Harward, at the conclusion of the Paper, asked whether Mr. Fernando could tell the audience whether there was any evidence as to how recently the custom existed in Ceylon.

Mr. Fernando replied that the earliest authentic mention of the ceremony was the one he had just dealt with. He was aware that in one of the Government publications there was mention made of the fact that King Wijayo went through the ceremony of inauguration. That would take the ceremony back to nearly 600 B.C., but he thought this was merely a guess on the part of the compiler of the "reader," and not an historical fact. He found that, in later times, after the ceremony was inaugurated, and became a part of Buddhism, it was continued by almost every king, and he had not the slightest doubt that, as the history of Ceylon grew, the ceremony also went through several changes; but he could not find in the Mahāvamsa anything more than a mention of the abhiseka ceremony. There was nothing descriptive of the ceremony. He believed Mr. Justice Lawrie could mention some facts about the ceremony in a more recent period, and he had no doubt that in later times the ceremony took a different shape because of the changes which the original primitive Buddhism underwent at the hands of the Tamil invaders and others, who introduced many things which Buddhism never professed to admit.

Mr. Justice Lawrie said he had not had the time to go into the subject as thoroughly as he would have wished with regard to the inaugural ceremony; but he believed there was still a stone in Kandy on which the later kings of Kandy sat in public, and were there girded with the sword of kingship. That was the open or ostensible ceremony of coronation or inauguration, and immediately after the king was girt with the sword, the title which he intended to take and be known by was publicly proclaimed. He did not know whether there was any actual coronation, in the strict sense of the word, but the later kings of Kandy were certainly spoken of and pourtrayed as wearing a crown. The stone he had alluded to was opposite the Old Palace. With regard to the ceremony being considered a Buddhist one by some, he was of opinion that there was no trace whatever to show that it was in any way a religious rite or anything suggesting the presence of Buddhist priests at the ceremony. He did not know whether he was right, but it seemed to him there was nothing in the Paper read which suggested that the ceremony was a Buddhist one at all.

The Rev. F. H. De Winton, referring to the word grahapati, which occurred in the course of the Paper, questioned whether it could not be considered identical with the Buddhist expression "householder." If so, it might confirm the view that the system dividing the people into three sections originated, or was introduced, about the same time as the introduction of Buddhism into Ceylon.

Mr. Coomaraswamy said that the abhiseka, which was a bath or sprinkling, was not considered to be the most important part of the inauguration ceremony by Hindús. There was a ceremony prior to the abhiseka; then the abhiseka itself; and thirdly, the putting on of the crown, which completed the ceremony. As regards the right-handed sea-chank referred to as rare, they were not very rare,
and were used in all important matters, especially in religious rites. According to Hindu ideas, the left-handed chank was not as useful as the right-handed one, but the latter was not so rare as was supposed. Even now right-handed chanks could be bought in Calcutta for about Rs. 200 or Rs. 250 each.

Mr. Fernando, replying to Mr. Lawrie, said that the description read that evening was of the ceremony of the inauguration of King Devánampiyatissa, in whose reign Buddhism was introduced to Ceylon by Mahinda. Dhammásoka, who is said to have sent the Kshatriya maiden and the chanks for the inauguration, was the father of Mahinda; he was the great Asoka under whom Buddhism in India received so great an impetus. There could thus be no doubt that the ceremony was adapted to Buddhism from Hindúism. It was the Buddhistic child of a Hindúistic parent. Replying to Mr. de Winton, he said he had interpreted grahapatī as pater famílias, or head of a household, as pati and pater were of the same root.

The Chairman pointed out that it was not so. "Pati" was derived, not from the same root as pater, but from the same root as the Latin potís and potens. It had nothing to do with the word "father," but implied having "power over" the house. Referring to a remark of Mr. Fernando that the best authority on the subject was the Maháwansá, his Lordship said that, excellent as was the Maháwansá, and great as was its veracity, the writers of it could not possibly have known what took place 700 years before their time, and it was as impossible for those now living to say that the statements in the Maháwansá were true as that they were false.

Mr. D. W. Ferguson proposed, and Mr. Coomáraswámy seconded, a vote of thanks to the authors of the Papers. This was carried unanimously, and the proceedings terminated with a vote of thanks to the Chairman, proposed by Mr. J. H. Renton and seconded by Mr. Harward, the former remarking that they were all grateful to His Lordship for finding the time to come there, in spite of the extra heavy duties which devolved upon him at the present time.
COUNCIL MEETING.

Colombo Museum, July 16, 1896.

Present:

The Lord Bishop of Colombo, President, in the Chair.

Mr. C. M. Fernando.               | Mr. Justice Lawrie.

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

Business.

1. Read and confirmed Minutes of Council Meeting held on May 18, 1896.

2. Laid on the table a Paper entitled "When, where, and by whom was the Sidat Sangarawa composed?" by Mr. F. W. de Silva, Mudaliyár, referred to Messrs. W. P. Raṇașiṇha and C. M. Fernando for their opinions.

   Resolved,—That as there is nothing original in the Paper, it be returned to Mr. Silva with an expression of thanks on behalf of the Council, and that Mr. Silva be informed that the Council will be glad to hear more on the point where the Sidat Sangarawa was written.


   Resolved,—That the Paper is not up to the standard required by the Society, the Council regret their inability to accept it.


   Resolved,—That the matter do stand over for future consideration, to enable the Secretaries to obtain more information regarding the Institute.

5. Laid on the table a Paper by Mr. D. W. Ferguson entitled "Knox's Siñanalese Vocabulary."

   Resolved,—That the Paper be accepted and that it be printed and circulated before being read; and further, that Mr. Ferguson be asked to edit his Paper and to arrange the different vocabularies side by side for the purposes of easy reference.

6. Considered date and business of next General Meeting.

   Resolved,—That at the next General Meeting of the Society the following Papers be read:

   (i.) "Knox's Siñanalese Vocabulary," by Mr. D. W. Ferguson.

   (ii.) "Ancient Cities and Temples in the Kurunégalà District: III., Panḍuwas Nuwara," by Mr. F. H. Modder.

and that the matter of fixing a date be considered after Mr. Ferguson has edited his Paper and it is ready for the press.
COUNCIL MEETING.

Colombo Museum, September 10, 1896.

Present:
Mr. Staniforth Green in the Chair.
The Hon. P. Coomáraswámy. Mr. F. M. Mackwood.
Mr. C. M. Fernando. Mr. W. P. Raúhasípha.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.
Mr. F. C. Roles, Honorary Treasurer.

Business.

1. Read and confirmed Minutes of Council Meeting held on July 16, 1896.

2. Resolved,—That the following candidates for admission into the Society as Resident Members be elected:—

   L. Walker: nominated by
   J. Harward.
   Rev. F. H. de Winton.
   K. J. A. Pohath.
   A. M. Perera.
   G. W. Bibile: do.

3. Laid on the table a Paper entitled “Place Names of the Vairí,” by Mr. J. P. Lewis, c.c.s.

   Resolved,—That the Paper be referred to the Hon. P. Coomáraswámy and Mr. J. Harward for their opinions.

4. Laid on the table a Paper entitled “Reland on Malay, Si̱phalese, and Tamil,” by Mr. J. P. Lewis, c.c.s.

   Resolved,—That the Paper be referred to Mr. H. C. P. Bell for an expression of opinion as to whether it should be accepted by the Society and printed in the Society’s transactions.

5. The Honorary Treasurer reported the result of final application to certain Members and their nominators in the matter of arrears of subscription.

   Mr. Roles stated that he had been writing persistently to the Members in arrears for their subscriptions. He submitted the names of seven Members whose names he felt forced to bring before the Council for final order.

   On a motion proposed by Mr. Mackwood and seconded by the Hon. P. Coomáraswámy, it was resolved that (a) the following five names be struck off the list of Members for non-payment of entrance fee and subscription, and that they be informed by the Honorary Secretaries of the fact, viz., J. D. Casinader, W. H. Dias, N. Mendis, A. H. Monarasípha, and R. O. S. Morgan; that (b) Mr. E. F. Perera (inasmuch as he had answered one of the Treasurer’s applications) be given final notice that if payment be not made within a fortnight his name will be removed from the roll; and that (c) Mr. H. Wace, c.c.s., be written to that he will be given up to the end of the month to pay,
after which date his name will in case of default be struck off the list of Members, and further that his attention be directed to the concession of the Council allowing him to pay arrears and become a Life Member.

6. Mr. Roles requested that he be temporarily relieved of the duties of Honorary Treasurer owing to his contemplated absence from the Island for a few months. He explained that Mr. F. Lewis had kindly offered to undertake the duties of the office.

Resolved,—That during the absence of Mr. Roles, Mr. F. Lewis be appointed to act as Honorary Treasurer, and that he be written to accordingly and be thanked by the Council for offering his services.

7. Resolved,—That it be left to the Secretaries to fix the date for the next General Meeting for some day between October 1 and 3, after consulting the President.

GENERAL MEETING.

Colombo Museum, October 3, 1896.

Present:

Mr. C. M. Fernando.  Mr. F. C. Roles, Treasurer.
Mr. F. Lewis.         Dr. W. H. de Silva.
Mr. F. H. Modder.     Rev. F. H. de Winton.

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

Visitors: two gentlemen.

Business.

1. On a motion proposed by Mr. Fernando and seconded by Mr. Roles, Mr. Harward took the Chair.

2. Read and confirmed Minutes of General Meeting held on June 11, 1896.

3. The election of the following Members was announced:—L. Walker, M.A., and G. W. Bibile.

4. The Chair having been temporarily taken by Mr. C. M. Fernando, Mr. Harward, in the absence of the writer, read the following Paper:—
III.—Paṇḍuwas Nuwara.

The founding of the City.

Hidden away in a secluded part of the district, about a mile and a half to the south-east of the modern village Hettipola, on the Wariyapola-Chilaw minor road, distant about twenty miles from Kurunegala, lie the ruins of this ancient city. Its antiquity is beyond all question; but its identity with Upatissa Nuwara, or that it was founded by the king after whom it is said to be called, is open to doubt.

The following extract from a Siyāhalese history of Ceylon supports the tradition that Upatissa Nuwara was built by the regent after whom it was first designated, and that the name changed into Paṇḍuwas Nuwara on the accession of King Paṇḍuwas Déva to the throne:—

Paṇḍuwas Nuwara is said to be the oldest city founded in Ceylon except Tammana Nuwara, which was founded by Wijayo, the first king of Ceylon. The city Paṇḍuwas Nuwara was originally founded by Upatissa, Prime Minister of Wijayo (505 B.C.), and was called after him.† He reigned in it only for one year as sub-king and gave it up to Paṇḍuwas, the nephew of Wijayo, on his landing in Ceylon.

* Furnished by the late Samuel Jayatilaka, Mudaliyar, to the Hon. F. R. Saunders, C.M.G., when Government Agent of the North-Western Province, and included in the correspondence with Sir W. H. Gregory, Governor, more particularly referred to below.

† Upatissa Nuwara. President Márambe of the Village Tribunals of the Dēwameḍi hatpattu, who has been at some pains in collecting material on this point, feels convinced that Upatissa Nuwara and Paṇḍuwas Nuwara are one and the same city. He quotes from the Narendra-charitāwa lokana-pradipikāvā that the former was built on the banks of the Dēdurūya, and from the Mahāwaṇsa that it was built on the Kadamba river, and points out that Kadamba in Pāli is equivalent to Kolovā in Siyāhalese,
he himself moving to Tissawa, which is not far from Paṇḍuwas Nuwara. The city was after the assumption of its government by Paṇḍuwas called after him, and to this day it is known as such. He reigned thirty years, improving and embellishing it. His son Abhayo succeeded him at his death (474 B.C.). Abhayo reigned twenty years most religiously and with every virtue, until he was interrupted by the civil wars then raging between his brothers and his nephew Paṇḍukábhayo, and which lasted for fourteen years, when he threw up the government and retired to Parama-kanda in the Demalapattu, which is by tradition known as the place where he ended his days leading a religious life. After the cessation of the civil wars Paṇḍukábhayo, having obtained victory over his uncles, established himself in his father-in-law's city, Anurádhapura. In the interval Tisso, the brother of Abhayo and uncle of Paṇḍukábhayo, held the kingdom of Paṇḍuwas.

The following from the *Kuṭāim-pota* assigns the founding of the city to King Paṇḍuwas, and supplies interesting particulars in connection therewith:

King Paṇḍuwas, son of Somithera, the brother of King Wijaya, having arrived in Ceylon in his sixteenth year, on a Friday, under the asterism Pusanékata, ordered his ministers to found a city after his name. He sent for his ministers, who lived at the time in Hastipura, and said: "All of you make me a city here." They began accordingly to build the city four and a half gaw to the west of Hastipura. Seeing this, King Śakraya ordered the god Viśwakarma, the wonderful maker, to beautify the city. Thereupon Viśwakarma came and stood there, and having surveyed the length and breadth of the city ordered the (cubic) rule to be struck on the ground, when the following rose into existence:

600 palaces (*wahala geval*).
300 smaller buildings (outhouses?) (*kuḷu geval*).
9 buildings containing lion thrones (*sīhpāsana geval*).

and that the city stood on the Kolamunu-oya, a tributary of the Deḍuru-oya. He cites in further support of his contention a royal grant in the *Vittipota* of the village Moragolla to one Appuhámi, in which it is stated that Upatissa Nuwara adjoins Moragolla, and similarly from the *Kuṭāim-pota* of a royal grant of the village Moragama to one Punchappuhámi, in which the said village is described as adjoining the city in question. Upatissa Nuwara, says President Mārambe, was also known as *Ela Hatara Nuwara* (the city of four moats), *Nīkasala Nuwara* (the pure city), and that the ruins being at present overgrown with jungle go under the name of *Nuwara-kēḻ*.

* This does not correspond with the distance of the ruins from the modern town of Kurunγgala; but it must be considered that the dimensions of the city of Hastipura or Hastisailapura exceeded the limits of the present capital by at least ten times.
250 stores (gabadā geval).
400 treasuries (aramudal).
A palace for the three seasons* (tun-pahaya) : each of the residences stood at one angle of an equilateral triangle, the centre being occupied by the seat Pañḍupul-asna, the seat of Śakraya.
25 palaces for the harem (pallewahala geval).
18 kitchens (ulupen geval), buildings in which ulupen is prepared.
29 kitchens (muru-ten geval), buildings in which boiled rice is cooked. Literally, tenna, place where the food of muru, god (meaning king), was made ready.
18 private chambers (rahas geval).
65 large stores (mahā-gabadū geval).
9 houses for the kinam bearers (kunam geval).
3 aviaries (kurulan maḍu).
4 stables for horses (as-pantī).
4 stables for elephants (et-pantī).
3 stables for hunting buffaloes† (daḍa-mi-pantī).
2 kennels (kukan maḍu).
500 officers’ quarters or barracks (mahābālē eṃetīyan geval).
500 residences for dancing women (nāfu nūtaka svin wasana geval).
500 outhouses of the court (mahā wahala etul geval).
1,000 gates with bolts (agul dora).
4 parapet walls (pahuru).
Some distance therefrom a rampart (ādāra bamma) for the protection of the city.
A tank for the use of the city.
On four directions, four streets.

*Ginikana, hot season; wasana, rainy season; homanta, misty season.
† These animals are trained to sport, and commonly used in the manner of decoys. They go in advance of the huntsmen, and when game is scented or seen, begin to browse or graze, as if unconcernedly—a sign that is understood by the sportsmen to hasten to the spot and take up a position behind the decoys commanding a view of the prey. Big game, such as elk and deer, is stalked and shot at. The Graphic of March 16, 1895, gives an illustration of a “sporting buffalo,” with its owner (a Behar indigo planter) taking cover behind it and shooting over its back at wild-fowl on the banks of a lake. The letterpress, after referring to the savage habits of the animal and its being trained to the plough, proceeds to state: “Of course he had to do his daily task on the cultivation, but showing himself still uncertain with the native ploughmen, the planter devised the plan of utilizing him as an ambush for wild duck shooting; these birds being quite accustomed to the herds of village buffalo which graze along the margin of the jhils and lagoons. After some practice this bull became very steady under fire, and enabled his master to make some big bags.”
Four chief entrances (wasal doraṭu) into the city, with gold and silver and cloth arches surmounting them, the arches being decorated with various kinds of flags, dhaja (flags with flaps), paṭa-ge (cloth dolls?) having bells suspended to them.

With the sound of bells (mini-gosāvī) came the neighing of horses, the trumpeting of elephants (kuncha-nāda), and the five kinds of music (pancha turiya-nāda).

A company of women decked in all the female ornaments, like goddesses.

The royal ministers like those of Iswarā.

Men speaking the Tamil, Lāda, and Grantha languages.

Men possessing a knowledge of medicine and the practice of charms.

300 great warriors or powerful soldiers.
900 officers or councillors (duggana-al) of Tri Siṃhala.
9,000 sculptors (gal-waṭiṇṇo).
1,000 masons (uṭu-waṭiṇṇo).
12,000 carpenters (dana-waṭiṇṇo).
20,000 blacksmiths (navan-dana achaṛi).
8,000 dhobies.
24,000 men, women, and children (kuḍiwareṇu).
2,500 lacs and 68 chiefs (mudali-vēru).
3,000 dancers and tom-tom beaters (naṭana gasana beravāyo).

Fruit trees of sorts (which are enumerated).
600 wells (ura-lin).
900 ponds (patas; pokunu), streams, and rivulets (ela-dola).

When Paṇḍuwas was reigning seated on his throne (pandapul asna) seven cubits high, like unto Śakraya, he saw in a dream the form of a devil in a blaze of fire which extended a gava in height, wearing a hat four gaw in height, holding a club of enormous size, and emitting a flame from his mouth, at the sight of which he fainted away, and on regaining his senses fell ill.

At Paṇḍuwas Nuvara Müller found a “fragment of a pillar in the corner of an opened dāgoba with an inscription in five lines.” He doubts that the tradition that this place is said to bear its name from Paṇḍuwas, the nephew of Wijaya, is correct in this point. “At any rate there are no remains of any kind that point to such a remote period.”

* The five sorts of music are said to be the five tones or kinds of music produced from the various sorts of tom-toms or native drums, each yielding a different sound. Tom-toms are used to accompany dancing, singing, and performances on wind instruments. (See Skeen’s *Adam’s Peak*, pp. 157, 319. Steele’s translation of *Kusa Jātakaya*, Notes, p. 207.)

† Then follows an account of his illness, supposed to be the result of devi dōsaa, the curse of the gods, and of the manner in which he was healed, &c., for which see “Kurunēgala Rocks.”

‡ *Ancient Inscriptions*, p. 59.
Ruins of the City.

Speaking generally of the ruins, Mr. H. Parker says:—

The only remains of this once royal city consist of a few upright and prostrate stone pillars, the neighbourhood of which is strewn with bricks, and are protected by a brick and earthen wall 40 ft. thick at the base and 8 ft. high, of rhomboidal shape, 100 ft. long and 95 ft. wide, with a fosse now 7 ft. wide.⁶

President Márambe, who by excavation and exploration has obtained invaluable details, particularizes the ruins thus:—

Within the walls of the city there is an enclosure of about eight acres of land, surrounded by a low wall, the remains of which are still to be seen. The enclosure is a perfect square, having moats or ditches on all four sides, within and without. A group of thirty-two granite pillars stand eight in a row, about a fathom apart from each other, and forming a square. The pillars are almost imbedded in the ground, and are at present four or five feet above the level of the ground, possibly intended to support the roof of a building.

A flight of rock steps leading to a temple, the sides of the flight of steps being formed of balustrades of rock, with the figure of a crocodile carved in a single block of granite on each side; the entrance door of the temple; a portion of the lintel and of the side—all which were unearthed under direction of the President—are now remaining.

There are a large number of mounds, probably marking the sites of former buildings, here and there.

Several enclosures, similar to the above but differing only in extent, are also met with. In one of these are to be seen traces of a foundation of a large building; the ruins of two large structures, with eleven granite pillars of one and twelve of the other still standing; also two dágobas in ruins, showing unmistakable signs of their having been dug into; and remnants of carved stones, pillars, &c.

In another of the enclosures was found a slab of stone three feet square, containing 28 square holes, like a monster draught-board. The lid of this slab of rock was discovered in the dágoba near it, and it is said that the holes were intended to contain jewellery, images, &c.

* Report on Pāṇḍa-vēwa (Sessional Papers, 1881).
The site of the western wall is still discernible. The pillars of the main gate are still standing, and in clearing portions of the brushwood the trace of the road leading to the Māligāwa revealed itself. The gate appears to have opened into the principal street in the city, and is lined on either side by a number of granite pillars which are yet standing, with occasional mounds, such as have already been mentioned; near to the entrance of the main gate stand 15 square pillars about 8 ft. or 10 ft. above the ground; and on one of these pillars there is an inscription with the sun and moon carved on it, indicating the former existence of a large building.

There are also the sites of two other buildings, one containing 6 and the other 12 pillars; passing these we come to the site of another structure of 10 pillars, each nearly 10 ft. high, one standing.

There are numerous ponds about the place, the largest of which, about 200 ft. square, is designated Das Pokuna, in token of the thousand ponds which the city contained. The water of this pond is excellent, and is used by the priests for drinking purposes.

The ruins of the Relic palace, or Daladā Māligāwa, is 50 ft. long, 30 ft. broad, containing 32 pillars, 12 or 15 ft. high. The floor and the sides are of elaborately carved stones with flight of rock steps like those above described. On one side of the ruins stand 7 pillars, which are said to mark the site of the Mahā Vishṇu Dēwālē, and near it on an enclosed piece of ground, about five acres, there is a mound, to which tradition assigns the site of the king's palace.

Paṇḍa-vēwa.*

At this stage it will be of interest to take leave of the ruins of the ancient city and devote some space to the magnificent tank Paṇḍa-vēwa, now in utter disrepair, which doubtless in ages past supplied the citizens with wholesome

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*Summarized from Mr. Parker's Report on Paṇḍa-vēwa (Sessional Papers, 1881).
water. The tank is a striking object from an historical as well as an engineering point of view. It lies to the north of the ancient city with the Wáriyápolo-Chilaw road traversing its bed, and extends into two Kóralés, Bāndára Koswatta (now Tissawa) and Giratalane Mędagandahe Kóralés. It is supposed to have been built by King Paṇḍuwas during his reign, and called after him, though it is open to conjecture whether the tank did not receive its name from the city itself at a later period. It is considered to be one of the oldest tanks in the Island, its construction exhibiting, in the opinion of experts, knowledge superior to that displayed in the design of Bassawak-kūlam built at Anurádhapura in the reign of Paṇḍukabhaya.

The tank is formed by an embankment 24 ft. high, and more than a mile and a half long, carried across the valley of the Kolamunu-oya, a stream 60 ft. wide, which rises not far from Kurunégala, and, collecting in a course of some 20 miles the surplus waters of the lower hills between these and the tank, in times of flood has a discharge of about 10,000 cubic feet a second. Allowing for some silting up of the bed, the depth of water stored in the tank, thus made, must have been 15 to 18 ft., and the area covered would then have been from 1,000 to 1,200 acres, extending for a length of 2½ to 3 miles above the bund.

The tank is referred to in the Maháwañsa by its ancient name “Paṇḍavápi,” and King Mahá Dáthika, who reigned from the ninth to twenty-first year after Christ, is said to have bestowed the “Paṇḍavápi” viháré on a samanera of that viháré, and in like manner the means of maintaining the priesthood.* Whether this refers to the land under the tank is uncertain. The ancient name “Paṇḍavápi” is evidently a contraction of “Paṇḍuwas-wápi,” the city itself being sometimes called Paṇḍa Nuwara in the early part of this century. An inscription on a rock on the border of the tank, and belonging probably to the second or third century,

* Maháwañsa, XXXIV., p. 187.
was ruthlessly destroyed by the owner of the adjoining land, in order to prevent people from searching for the treasure always believed to be concealed in such places, and thereby invoking the displeasure of the gods!

According to the *Mahāvaṃsa*, King Wijaya Bāhu I., who reigned 1059–1065 A.D., repaired the tank “Paṇḍavāpi,” amongst others, of which the bund had been destroyed, out of his great desire for the welfare of the poor; and he made repairs to the vihārā “Paṇḍavāpi” amongst others.

A short inscription on a stone post at the back of the Međa-horrowwa, cut by the prosperous Parākrama, seems to indicate that the tank was in order during the time of that king from 1153 to 1156 A.D.

The *Mahāvaṃsa* says:—

The tank Paṇḍavāpi, which was aforetime of very small size, he (Parākrama Bāhu I., surnamed the Great) rebuilt with embankments, greatly enlarged in height and length and breadth, and with sluices to convey a body of water of great and exceeding height, and gave to it the name of the “Sea of Parakkama.”

In the islet in the middle of the tank he built a cetiya (dagoba) on the top of a rock, like unto the top of Mount Kelása in beauty, and in the centre thereof he built a royal palace of surpassing beauty—three stories high. A palace fit (to draw unto it) the multitude of joys in the world.†

According to tradition the tank burst after the time of King Parākrama Bāhu, and it remained in a ruined state till nearly the end of the last century, when Talgaha-goda Disáwa and another repaired it. For a few years the tank continued in good order, but the upkeep of the bund was neglected, and a deep track was worn through it by cattle and people fetching water.

In 1805, owing to a flood which raised the water till it flowed over the embankment, which was a little over three feet above spill level, the bund burst over-night, creating the present Kolamuna-oya.

* *Mahāvaṃsa*, LX., pp. 110–111.
† *Mahāvaṃsa*, LXVIII., 39–42.
In 1814 Kobbekaḍuwa Dissāwa is said to have visited Paṇḍa-vēwa with a view to restore it, but the rebellion which broke out in that year disturbed his arrangements, and he was forced to return to join the royal troops.

Under British rule the tank seems to have been quite lost sight of, and even as recently as 1837 Turnour, who ought to have known it, refers to it as "not identified." Under these circumstances it is no wonder that unscrupulous settlers squatted on the land in the bed of the tank. Chief among them was a duraya named Kiriya, who removed from his village below the bund to the bed of the tank, where he boldly began to clear and cultivate wherever his fancy led him, claiming title under an alleged gift from a certain Pandakumārihāmi in favour of one of his ancestors. He sold part of the land, but his assertion of title to the remainder as well as to the high land above the tank, which he commenced clearing, was interfered with by Government. Nevertheless, this enterprising settler died, it is said, a rich man, and his descendants have succeeded to his wealth and to his holdings.

The bund is 8,600 ft. long and 22 ft. high, with a moderately level top 10 ft. wide and side slopes of about $2\frac{1}{2}$ to 1. It has three large breaches and one small one, and originally had one main sluice and two high-level ones.

At breach No. 1 it is said a masonry spill water (peṇnuma) once existed, and a few of the stones are to be seen in the jungle. A small high-level sluice, called Gōḍa-horrowwa, to the south of the breach, is in rather good preservation.

Breach No. 2, through which the Kolamuna-oeya passes, is 90 ft. wide at the base, 200 ft. at the top, and 34 ft. at the greatest depth.

The main sluice, called the Mēḍa-horrowwa, is 250 ft. to the north of this breach. Between this and No. 1 (2,500 ft. to 2,700 ft.) is the breach repaired by Talgaha-gōḍa Disāwa, through which the Kolamuna-oeya flowed before it was filled.
From 5,300 to 5,620 ft. a large gneiss rock extends in the line of the embankment, which was the former spill.*

Along the ground immediately in front of it is a series of small broken pillars in pairs, the remains of a foot-bridge once in use. Some stonework, laid without chunam and carried longitudinally over the spill, enables the people to retain about 2 ft. of water above the level of the lower part of the rock, but with the exception of two or three stones it has been quite washed away.

Breach No. 3 extends from 6,540 to 6,675 ft. On its northern side was a second high-level sluice, of which only a few traces remain. Its greatest depth is 30 ft.

At 7,000 ft. is a small breach 15 ft. deep, through which a footpath passes to the tank.

At 7,780 ft. the Wáriyápola-Chilaw minor road crosses the bund.

Among the débris at the farther end of the bund are to be found some finely carved slabs of rock, some bearing inscriptions. Here, too, is to be seen on the outside of the bund a small bathing-place (a cistern of considerable dimensions) called Bisó-kotuwa or Bisó-nápu-wala (queen’s bath), the reason of their not bathing in the tank being that it contained crocodiles.

The contour of Pañḍa-vēwa has been run at a level intended to retain 15 ft. of water at the new sluice, and it is found that 453½ acres of paddy fields and nine small villages are included in it. The villages are: Andoháwa, Dematagolla, Jayasirigama, Ihala Puṇḍáwa, Madige Pañḍáva, Pañḍa-vēwa, Pahala Diggalagedara, Pahala Puṇḍáwa, and Toragolla, all which will be submerged on the restoration of the tank.

With the head of water as mentioned above, the length of the tank will be 3½ miles, covering an area of 1,360 acres, with a capacity of 15,403,000 cubic yards.

* There is a rock in the embankment called by the natives Deviyanne-kanda, God’s hill, or King’s hill, which they believe is haunted by the spirit of King Mahasen, to whom tradition ascribes the construction of the tank. (Mahawansa, Appendix, p. 383.)
According to the Madras standard, this capacity will be enough for the cultivation of 3,180 acres of field, irrespective of the allowance for the water that will be flowing in while the sowing is in progress.

At present, during a prolonged rainfall, 681. amunams, equal to about 1,362 acres, are cultivated in the valley of the Kolamunu-oya by damming up the river at various places in its course towards the Deduru-oya and diverting its water over the low-lying lands on its banks; but this water supply cannot be depended on, for with the cessation of rain, which only lasts a few weeks, the whole crop is often lost for want of an occasional shower.

By the restoration of the tank the supply of water available will be found sufficient to irrigate the whole extent of land, namely, 3,190 acres, that is, 2,240 acres of fields, 890 acres of irrigable land belonging to private parties, and 60 acres of Crown land, all situate under and in the immediate vicinity of the tank.

According to the estimate prepared by Mr. Parker, the Irrigation Officer who was specially detailed for the work, the probable cost of restoring the tank will be Rs. 102,591. The restoration will consist of the repair of bund, building two sluices, constructing two gauges, forming a spill water, constructing a foot-bridge, excavating irrigation channel, lines, bridges, and transport and compensation, amounting to Rs. 64,818, while the cost of making a new roadway 3½ miles long, and raising the portion in the tank, as well as constructing an iron bridge 140 ft. long and a 20-ft. culvert, will be Rs. 37,773.

Mr. Parker says that the landowners who are to be benefited by the repairs have willingly agreed to pay the whole cost in ten yearly instalments, or to pay a perpetual water-rate. According to his figures the former would necessitate an annual charge of Rs. 4,14 levied on all irrigable lands, and for 1,565 acres in ten years would amount to Rs. 64,791, by which the people will of course be free from any further special taxation. The latter will yield a net
yearly return of Rs. 11,204, equal to 17 per cent. on the expenditure. If neither be adopted, the Government will have an increase from tithes alone on the lands irrigated and that will be irrigated of Rs. 8,023.

Considering that the restoration of this tank, large though the cost may appear, offers no illusory prospect of a good revenue, and will be productive of lasting benefits to thousands of people, in a sanitary, social, and financial aspect, and be the means of encouraging the extension of paddy cultivation that will be accompanied by the corresponding decrease of chena cultivation, it is hoped the work will be undertaken before long.

*The Dāgobas and their Ruins.*

Some two hundred yards from the bund of the tank are the ruins of a dāgoba, one side of which appears to have been broken into by thieves in quest of treasure invariably enshrined in dāgobas. The dāgoba is surrounded by rock pillars, which evidently supported a roof. Near here was lately found part of a sedent stone image of Buddha. A large slab of rock indicates the threshold of the entrance to the temple. The centre of the slab is worn hollow, attributed to the passing to and from the temple of the thousands of pilgrims! In the vicinity of the temple and dāgoba are several square granite pillars in the form of a square, probably the site of a pansala.

About two or three hundred yards to the south stands *Koṭa-vehera*, which was in 1877 broken into by thieves. The circumstance was communicated to Mr. Saunders, then Government Agent of the Province, and led to the exploration of the ruins and important discoveries.

Mr. Saunders, on January 13, 1877, wrote to the Governor, Sir W. H. Gregory:—

For some weeks past there has been a rumour current that there are large treasures buried somewhere in the Crown jungles now growing on the site of the old city of Paṇḍuwas Nuwara. Just before Christmas a Malay man applied to me for permission to search for treasure on condition of receiving one-half of what be found. I had
reason to suppose that he had already assured himself of success, and wishing to place an effective guard on his operations when he began to dig, I referred the matter to the Ratémahatmyá, and desired the petitioner to wait until after the holidays. During my absence at Christmas it seems that a large number of persons assembled, dug the spot where the treasure was supposed to be, and carried off, some say a large quantity, and some only a small quantity.\(^6\) I have instituted a strict inquiry and J. P. proceedings, and have recovered some of the treasure, consisting of a gold karandúwa, a gold Buddha, some small gems, and some curious brassware,\(^7\) but most of the thieves have absconded, and I believe I have only recovered a small portion of the booty. I am, however, informed that the thieves only penetrated into one chamber of this treasure vault, and that there is reason to suppose a large quantity of treasure is still to be found. I purpose, therefore, to proceed to the spot on Saturday next and make proper search. I trust you will approve of my spending a small sum of money, if necessary, in this investigation. The city of Panduwas Nuwara was the principal city of Ceylon some 2,300 years ago. The articles I have already recovered are evidently of great antiquity, but having been ill-treated and broken by the thieves are almost useless. I propose to make a careful search, so as not to injure the articles which may still be left, and I shall report the result of my search without delay to you. There is a book extant which purports to give the contents of the several vaults wherein treasure has been buried by the ancient kings of the country, and the following extract states what treasures are supposed to be buried on the spot now discovered:—

Extract from a copy of a book called "Wadula."

"In the Köta-wëhera of Panduwas Nuwara-kélé there are nine "kunuries of waragam, twelve gems, twenty-four relics, one gold "shrine, a little pearl, and some namaguna beads. They are the "riches offered to the vehera of King Tissa Maha."

Then follows the extract already cited and furnished at the commencement of this Paper, by Jayatilaka Mudaliyár, who adds:—

And it was during his (Tisso) reign that Köta-wëhera alias Tissamavehera must have been erected about the year 454 B.C., as described in a book called "Wadula." If these facts are to be admitted, we may safely assert that the karandúwa and the pilima are 2,331 years old.

* These rumours were, however, untrue. A few brass lamps, an earthen basin, and a few rough and worthless jewels were all that they had obtained; for they only penetrated to the chamber by a deep hole, and had not time sufficient for their purpose. (Administration Report, North-Western Province, 1876.)

† Most of these were sent to the Museum by Mr. Saunders, and are included among the exhibits in the "Antiquities Room."
On January 24, 1877, Mr. Saunders wrote to the Governor annexing extracts from his diary, showing what progress had been made in excavating the dāgoba referred to. The relics that were discovered were, he believed, of a most interesting description. There could be no doubt of their very great antiquity, even should they not have been buried so far back as 500 B.C.

Mr. J. G. Smither, the Government Architect, had promised to furnish drawings of the chamber and a description of the gold figures, and Mr. Saunders proposed at an early date to bring them to Colombo and lodge the images in the Museum.

Copy of Diary Notes.

Sunday, January 14, 1877.—Mr. Penny, Office Assistant, having arrived from Colombo to-day by morning train, I made arrangements to leave Kurunégala to inspect the dāgoba at Paṇḍuwas Nuwara, which has been robbed by thieves. Left Kurunégala, with Mr. Smither, Government Architect, at 6 P.M., and slept at Wāriyápola, 13 miles.

Monday, January 15.—Drove to Heṭṭipola, 12 miles; inspected the dāgoba, but not having taken a perpendicular shaft, we entered the first chamber at the north-east end. It is difficult to say whether this chamber was an empty vault, or was filled in with brickwork. I think it was filled in. The thieves hit off the second or lower chamber close to the east wall. This chamber was covered with stone slabs, and to avoid these the thieves had dug under the top stone, and entered by a hole just big enough to admit a man, and, it was presumed, taken all they could find in the chamber. It was unsafe to dig any further at the side lest the mass of brickwork above should fall, so it was determined to dig a proper pit and remove the upper stones of the lower chamber.

I had brought with me an overseer and ten men, and having collected a number of villagers under the Rāṭěmahatatamayá to clear the jungle around, we set to work. The men worked very well, and at about 3 P.M. the stones were removed, and the chamber exposed to view. Though the floor of the chamber was paved, and was some 25 ft. from the supposed top of dāgoba, it was about 6 ft. square and 6 ft. high. (Correct measurements were taken and plans made, which will be furnished hereafter.) At first sight it appeared as if the chamber had been gutted by the thieves. The walls, which were lined with brick on edge, were covered with earth deposited by white ants or worms that had entered the crevices between the bricks. There was an inch or so of this earth adhering to the faces of the wall and in the angles of the wall. In the centre of chamber were two bricks evidently forming
part of a stand on which the articles stolen had been deposited, and there was the stand of a lamp or offering vase that had apparently been overlooked, and marks on the ground of the other stands that had been removed. After removing the earth from the walls and corners, some old iron spear-heads were discovered in two of the corners, but the iron was so corroded that on removing the earth the spear-heads fell to pieces, and the fragments only could be secured. A careful examination of the walls was then made, and in the centre of one wall a square niche or opening was discovered. This appeared to be full of earth thrown up by worms or white ants, but on removing the earth carefully with a small katty or knife, two gold figures of Buddha were discovered. In each of the other three walls similar niches were found, and in each niche two figures of Buddha in gold. The gold was very pure and bright, but in one case where the Buddha was seated on a silver throne, the silver had become so oxidized that it crumbled away at the slightest touch, and very little of it could be preserved. Careful search was made in the chamber until it was too dark to work any more, but nothing further was discovered.

The figures were not solid, but had apparently been moulded of clay and wax, or possibly of wood, but the interior had rotted or decayed away, and the gold cases were now filled with earth very similar to that which surrounded the walls and filled the niches.

The people were a good deal excited at the sight of the gold images and the rumours of the large amount of treasure that had been taken from the chambers before our arrival were current. I made a few inquiries, and being myself satisfied that I had not recovered all the stolen property, I sent over Mr. Ellis, Justice of the Peace, who was working in the Wanni hatpattu at Nikaweratiya, some 15 or 16 miles off, in order that he might conduct the inquiry.

The following notes and sketch were made by Mr. Smither:—

* Now Inspector-General of Prisons.
In the niche B, on the north-west side of the chamber, were found two sedent figures of Buddha of beaten gold, one $3\frac{3}{4}$ in. high and the other $4\frac{3}{8}$ in. high, the interior filled with what appears to have been a composition of wax and clay. The larger of these two figures was found seated on a silver pedestal 5 in. wide, $4\frac{1}{2}$ in. deep, $2\frac{1}{4}$ in. high. The die of the pedestal was ornamented with moulded pilasters, and the base and cornice enriched with lotus leaves. The figures are seated in the usual attitude, with the soles of the feet upturned and the hands clasped and resting on the lap, palms upwards. The ears are pendent, and each figure has the usual protuberance on the crown of the head surrounded by a gold flame-shaped emblem adorned with precious stones; each wears the curled wig and priestly robe.

In the niche C, on the north-east side, were two figures of Buddha as before, but 5 in. and $2\frac{1}{2}$ in. high respectively.

In the niche D, on the south-east side, a Buddha 4 in. high, similar to those above described, and another 4 in. high, including a base $\frac{3}{8}$ in. high ornamented with lotus leaves. The latter is of superior workmanship to the companion figure, the features are more refined, and the curls of the wig are smaller than in any of the other examples.

In the niche A, on the south-west side, were two Buddhas as first described measuring $4\frac{1}{2}$ in. and $2\frac{1}{2}$ in. high respectively. The upturned soles of the feet have in each case been painted.

The following elaborate notes and comments on the find, made by Mr. Parker, in reply to the reference to him by Mr. Saunders, are interesting, in that he refutes the identity of the site with that of the ancient city of Pañduwas Nuvara:—

I received your letter when at Nikaweratiya, and as I am not very busy here (Mahá Usvēwa) this week, I went over to Hettipola yesterday (February 7, 1877), and examined the two open dagobas. The first one I arrived at—the smaller one—is undoubtedly of comparatively modern date, as the enclosed copy of as much of the inscription on one of the pillars as I could decipher conclusively shows. With the exception of one, the shape of the letters is identical with that of the present day, and I believe Dr. Goldschmidt will say the date is not earlier than the sixth or seventh century A.D. The inscription Cotterill copied at Galgamuwa is one of the very old ones which Dr. Goldschmidt says date from the third century B.C., and the shapes of the letters are in all instances quite different from these.

Then, another thing which may be taken to partly prove its erection at a later date than the Anurādhapura dagobas, is that the bricks, at any rate for some distance—as far as the excavation has gone—round the chamber or chambers are set in chunam. I do not think chunam was
used internally in the early buildings at Anurâdhapura, certainly not in the Ruwanwelî dagoba. Tennent refers to a similar fact in the case of a structure in India. (Foot-note, vol. I., p. 480.)

It is also most likely that the roof of the upper chamber (if there were two) was in the form of an arch, as is the case in buildings at Polonnaruwa (Tennent, vol. I., p. 483), for there are no signs of the flat slabs that would otherwise have been employed to hold up the mass of brickwork at the top. Of course this is mere conjecture, there being not the slightest trace of an arch any more than of slabs of stones; but the arch would be of bricks laid horizontally, and all trace of it might be lost if the roof fell in, whilst the stone would still be visible somewhere. Ellis tells me the place was filled with a mass of irregular brickwork, so it is quite probable the roof may have fallen in. I do not think with him that the brickwork was placed there by the builders, for that would render the task of building the chamber entirely useless.

It is a great pity the upper part of the inscription has been destroyed. It would no doubt have explained the reason for building the dagoba, and have given the name of the builder.

The presence of the pillars, let into the ground so firmly as they are, seems to point to a stone roof, or, as the remains of that cannot be found, to a wooden roof supporting the bricks forming the top of the dome.

It is quite possible this dagoba may have been built not to contain relics but to commemorate some event, as was the Mirisavechiya dagoba at Anurâdhapura; but if so, what was the use of a chamber at all? Altogether it seems a puzzle that there should be a chamber containing no relics, unless the place can have been entered perhaps hundreds of years ago and then filled up again. This seems to me the only hypothesis by which to explain the presence of a carefully built chamber completely filled with rough brickwork and containing no relics.

As for the other dagoba—that I call your dagoba, in contradistinction to Ellis's dagoba—except one or two doubtful points, everything seems to prove its antiquity.

I am sorry I cannot give many references to authorities, my only one being Tennent; but I have looked through his two volumes for anything bearing on dagobas, and there are some things difficult to reconcile with the Mudaliyâr's supposition that the dagoba was erected by Pañduwas, 2,331 years ago.

In the first place, Buddhism could scarcely be said to have had an existence in Ceylon until long after the reign of Pañduwas. Tennent (vol. I., p. 339) says: "In the meantime the effects of Gotama's early visits had been obliterated, and the sacred trees which he planted were dead. His (Wijayo's) immediate successors were so eager to encourage immigration that they treated all religions with a perfect equality of favour. Yakko temples were provided, but no mention is made in the Mahâvamsa of a single edifice having been raised for the worshippers of Buddha."
The Mahāvaṇḍa would never have passed over in silence the endowment of a dāgoba in these early times with so many as eight gold images of Buddha, or with the relics undoubtedly deposited in this one. Tennent (foot-note, vol. I., p. 477) refers to a statue of gold in the second century B.C. (Mahāvaṇḍa, XXX., p. 180), but from what he says at page 458 it seems probable statues were brought from India, whence almost all the gold in Ceylon has been brought. But in vol. I., p. 344, he says that Asoka, who lived nearly 200 years after Panḍuwas, was the first of his dynasty to become a Buddhist, and that no building or sculptured stones of a previous date have yet been discovered in India. The Thūpārāma dāgoba, which is said in the Mahāvaṇḍa to be the oldest in Ceylon, was erected about this time, but not until Mahindo had arrived. It seems almost impossible that a dāgoba should have been erected by a king who is not known to have been a Buddhist, and have had figures of Buddha and relics deposited in it nearly 200 years before the Thūpārāma was built, and yet no notice of it be taken by a book so particular in mentioning the religious acts of the sovereigns as is the Mahāvaṇḍa.

Tennent (vol. I., p. 347) also says: “The images of Gotama which in time became objects of veneration, were but a late innovation;” and in a foot-note to this states that the first mention of a statue of Buddha occurs in an inscription at Mihintalé, dated 246 A.D.

Panḍuwas, having married a relation of Gotama, was certainly the most likely man of that time to be a Buddhist; and if he did not build the dāgoba it cannot have been erected till after Mahindo's arrival.

Another thing against the Panḍuwas hypothesis is the exact resemblance of the small old dāgoba to the Thūpārāma dāgoba at Anurādhapura. The Thūpārāma, according to this idea, must have been built to resemble it 150 or 200 years after it was buried, which is more than improbable. But it is quite likely it has been made after the pattern of the Thūpārāma. The shape of the other dāgobas at Anurādhapura shows there was not an exact conventional type of dāgoba on which they were all designed.

All the brickwork is laid in mud or clay; this appears to indicate that the dāgoba was built at any rate not very much later than the Anurādhapura dāgobas. It is interesting to notice that whilst the people of that day built these dāgobas with bricks laid in mud, they well knew the use of mortar, the interior of the lower chamber of this one being lined with about an inch of mortar—the stone roof alone excepted. That they were well acquainted with the nature of lime and brick is apparent from the fact of pounded brick, or "surki," being largely mixed with the sand in the mortar. Tennent says that as early as the second century B.C. the Sinhalese made cement from pearl-oyster shells, and that it took a very good polish (Mahāvaṇḍa, CXXVII., p. 164).
Except that the chambers are rather carefully made, the men, when erecting this dāgoba, have rather "scamped" the work, many of the bricks being under or overburnt, whilst the mortar lining is very poor indeed, and crumbles away on being rubbed. Where all is so excellent in most old structures in Ceylon, it seems strange that in this, the importance of which is attested by the relic receptacles and gold images, such bad work should have been permitted.

The absence of an inscription and the setting of the bricks in mud seem to point to the great antiquity of the dāgoba; whilst the relics, images of Buddha, and shape of the relic receptacles appear to prove its erection some time after the re-institution and spread of Buddhism in Ceylon.

Sir W. H. Gregory addressed the Earl of Carnarvon on the subject, and in connection therewith wrote on May 8, 1877, as follows:—

I have the honour to acknowledge your lordship's despatch of 7th ultimo inquiring into the circumstances of the discovery of supposed valuable antiquities in the neighbourhood of Kurunégal.

2. I am happy to say that I believe all the antiquities of any interest have been secured by the energy of Mr. Saunders, Acting Government Agent, from spoliation. They are nine sitting figures of Buddha of different sizes, the highest about six inches. The exterior of the figures is of thin gold plate, the interior of clay. They are now in the Colombo Museum, which is every day receiving valuable accessions of objects of early Sinhalese cult.

3. Every effort is being made by the Government to rescue all valuable objects of gold and silver from the melting pot. Notices are affixed in public places in the different Provinces that the full value of such articles will be given to the legitimate claimant.

4. It is difficult to overcome the suspicion that Government means to lay a strong hand on these articles and to seize them without compensation, but it is to be hoped that after a few instances of full payment of value, the natives will see that Government is a better customer than the bazaar dealers.

5. I subjoin herewith Mr. Saunders' account of the finding of these images, with plans to illustrate the places in which they were buried.

6. I may add that they were found on the site of one of the earliest cities in Ceylon, which is said to have been in existence 500 B.C.

Mr. Parker, to whom a proof of this Paper was forwarded, has kindly furnished me with the following note:—

In the short paragraph of mine which you quote, the dimensions of the walled part of the city should be 1,000 ft. by 950 ft. It was surveyed by Mr. Goonewardene in connection with the survey of the tank.
My copy of a manuscript termed "Kaññam-pota saha Pradána Nucaravala" has some variations from that which you quote. The chief differences are:

- 400 palaces.
- 900 buildings with thrones.
- 1 kúnam (not kuman⁰) house.
- 1 aviary.
- Stables for hunting buffaloes are omitted.
- Residences for dancing girls are omitted.
- The tank is stated to be a "great tank."
- The 300 "warriors" are Mahú balu yodhayan, "giants of great strength."
- 8,000 masons.
- 400 wells lined with earthenware rings (urá-lin).

It would be interesting if you could give a section of the Koṭa-wáchera dágoba, showing the two relic-chambers, one over the other. The dimensions of the bricks used in it will be a safe approximate guide to its age; but unfortunately I have not measured them. I have now no doubt that it is of far later date than the time of Paṇḍuwas Déva; it is not likely to belong to pre-Christian times.

The other dágoba is of later date than the tenth century. The broken inscribed pillar in it is of that century, and the inscription refers to one of the usual grants made to a viháré, from which it must have been removed to its present site inside the dágoba.

Anurádhapura was built on the Kadamba river, which must be the Malwatta-oya. One would therefore expect to find Upatissa Nuwara on the banks of that river; but of course there may have been another river of the same name. On page 34 of the English version of the Mahávamsa it is quite clearly stated, however, that Upatissa Nuwara was north of Anurádhapura. The extract regarding it is—

"On the bank of the Kadamba river the celebrated village called Anurádha (was built). To the north thereof, near that deep river, was the village of the Brahmanical Upatissa, called Upatissa."

Paṇḍuwas Nuwara is therefore not Upatissa Nuwara, where Paṇḍuwas Déva reigned.

Paṇḍa-vēwa must, I think, be distinguished from Paṇḍá-vapi. What I wrote regarding it was that Paṇḍá-vapi must be the contracted form of Paṇḍuwásá-vápi, which Paṇḍa-vēwa is not likely to be.

The extract from the Mahávamsa you give cannot refer to Paṇḍa-vēwa, the description of the tank being inapplicable to it. I venture to prefer the translation of the extract given in my report on

* A misprint in the proof, which has been since corrected.
Padawiya to that which you quote, which contains no reference whatever to the construction of a “spillwater” that is mentioned in the Pāli and Sinhalese editions.

Some discussion followed:—

Mr. A. Mendis, Mudaliyār, who was unavoidably prevented at the last moment from attending, in a note addressed to the Honorary Secretary, disagreed with the identification of Paṇḍuwas Nuwara with the site in the Kurunegala District close to Hettipola. It is doubtful that it was in the North-Western Province at all. If it was different from Upatissa Nuwara it could not have been very far away from it. Now, according to the Mahāvaṇassa, Upatissa Nuwara stood north of Anurādhapura. Besides, it is Anurādhapura that was situated on Kolom or Kadamba-oya, not Upatissa Nuwara, which, according to the Pājwomeniya, was in a division of the country called Elsera (perhaps identical with “Ela Hatara Nuwara”), and situate (according to the Mahāvaṇassa) on a river called Gambhira-nādi. Moreover, there is also a village Moragolla and another called Morapoḍa, near Elagomuwa, in Nuwarakalawiyā of the North-Central Province. Great care should therefore be taken in deciding the sites of these ancient cities.

Mr. C. M. Fernando said that he felt inclined to discredit Mudaliyār Jayatilaka’s theory in regard to the identity of the ruins in question with the ancient city of Paṇḍuwas Nuwara. Apart from the reasons adduced by Mr. Parker, the discovery within the dāgoba among other things of a Buddhistic rosary, known as the Namagunamāda, is significant. In the last number of the Journal of the Asiatic Society of Great Britain there is a letter from Colonel Waddell on the subject of the Buddhist rosary. It is established that the use of beads was only known to later and not to primitive Buddhists; therefore the conclusion seems warrantable that the relics found in the dāgoba were enshrined there at a period several centuries later than that of King Paṇḍuwas Dēva.

Mr. Harward said that he had recently visited Paṇḍa-vewa. The map issued by the Survey Department gave a wrong idea of the neighbourhood representing the ancient tank as still in existence, and giving an altogether imaginary course to the river which formerly supplied it with water. Besides the ruins described by Mr. Modder there are interesting remains in the extensive rocks adjoining the bund. He hoped that the site would be thoroughly examined by the Archaeological Survey.

5. Mr. Joseph read the following Paper:—
ROBERT KNOX'S SĪHALSESE VOCABULARY.

By D. W. FERGUSON.

In searching for information relating to Captain Robert Knox, the twenty-years' captive in, and writer of the well-known book on, Ceylon, I happened to consult the manuscripts of Dr. Robert Hooke, Secretary of the Royal Society from 1677 to 1682, which are preserved in the British Museum Library. In one volume of miscellaneous papers (Sloane, 1039) I was fortunate enough to find (on the folios numbered 162-165) a vocabulary of Sīhalsese words, partly in Dr. Hooke's handwriting, but chiefly in that of Knox himself. Not being entered in the Catalogue, this interesting document seems to have escaped the notice of scholars—at least I have never met with any reference to it. In his Preface to Knox's Historical Relation, Hooke says: "He could have given you a compleat Dictionary of their Language, understanding and speaking it as well as his Mother Tongue. But his Occasions would not permit him to do more at present." It is probable that this list of words was written shortly after the publication of Knox's work; and it certainly justifies to some extent Hooke's assertion in the first sentence quoted above. A comparison of this list with the Sīhalsese words given in Knox's book will show that the former contains a large number of vocables unrecorded in the latter. (For the purpose of comparison, and in order to make Knox's list as complete as possible, I have added, after the words in the manuscript list, those given in the Historical Relation.*) Sīhalsese was to Knox, during his enforced residence in Ceylon, purely a spoken language: that he never learnt to read or write it we may

* The explanations are mostly in Knox's own words, though in many cases in an abbreviated form. I have considered it beyond the scope of the present Paper to enter into any lengthy discussion of the various points suggested by the occurrence of certain words in Knox's book.
assume as certain. Therefore, the words he has recorded for us are those of the everyday speech of the Kandyan Sinhalese of the 17th century; and in this lies their chief value. Most of the words are easily identifiable with their modern Sinhalese equivalents, but in some cases it is difficult to tell what Sinhalese word was intended. Many of the forms given by Knox are, as might be expected, vulgarisms; and a few of the words are now obsolete.

The vocabulary is written on four leaves of foolscap paper cut into halves, so as to form eight pages. Six of these are closely written upon, the seventh having only two lines of writing, and the eighth being blank. The first page and the top third of the second are in Dr. Hooke's handwriting, the learned scientist having evidently written down each word as Knox spoke it. Having got so far, however, Hooke seems to have handed the sheets to Knox for the latter to continue the list of words; first, however, writing down for Knox's guidance the system of symbols which he (Hooke) had adopted to represent the Sinhalese vowel sounds. Knox, however, seems to have paid no attention to these, but to have written the words after his own fashion, so that Hooke had to go over his list and make many alterations in the spelling.* (The accents have also been added by Hooke.) Hooke's system of spelling, it will be seen, aims at scientific accuracy; while Knox's is entirely unscientific. Between the two, however, we get a good idea of the sounds intended to be represented.† It will be noticed that in the Sloane manuscript list there is a certain systematic arrangement of the words; in the list of words which I have copied from Knox's book the arrangement is naturally not so regular. For purposes of comparison I have numbered the words (or,

* These alterations I have shown within brackets [ ]. In several cases it is impossible to decipher Knox's original spelling, owing to Hooke's corrections. The ink used by Hooke is much blacker than that with which Knox wrote.

† I have drawn up tables showing the very varied method in which both Hooke and Knox have, in the manuscript vocabulary, represented the same Sinhalese sound.
in some cases, sentences), and have given cross-references where similar forms occur. The separation of the Sinhalese words and their meanings into two columns is adopted for the sake of clearness. In the original manuscript there is no such division. The erratic punctuation of the original has also not been followed.

I have to acknowledge, with thanks, my indebtedness for the elucidation of various words to Messrs. Don M. de Z. Wickremasinghe, W. P. Ranasingha, T. B. Pámbokke, T. B. Pohath, C. Drieberg, and H. C. P. Bell.

Hooke’s and Knox’s Systems of spelling Sinhalese.

<table>
<thead>
<tr>
<th>Hooke’s.</th>
<th>Vowels.</th>
<th>Knox’s.</th>
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<tbody>
<tr>
<td>e</td>
<td>a</td>
<td>o, a, e, u, a, u, ee, oe, ou, oo, ea</td>
</tr>
<tr>
<td>e</td>
<td>a</td>
<td>a, aw, aj, ah, o, aa, ay, e</td>
</tr>
<tr>
<td>e</td>
<td>i</td>
<td>i, j, e, a, œ</td>
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<tr>
<td>e</td>
<td>ee, j, e</td>
<td>ee, e, y</td>
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<td>e</td>
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<td>e</td>
<td>i, a, œ, i, ai</td>
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<tr>
<td>e</td>
<td>e, ei, eh, ea, æ</td>
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<td>e, ej, ey, ea, aa, à, ie, æ</td>
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<td>e</td>
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<td>e</td>
<td>a, œ, i, ai</td>
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<tr>
<td>e</td>
<td>a</td>
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</table>

Consonants.

| e        | e, k, ck, cke, ckc |
| e        | g, gg, g |
| e        | ng, ng, nk |
| e        | ch, tch, cc, ch |
| e        | n |
| e        | t, tt, th, tt, t |
| e        | d, dd, tt, nd, l |
| e        | n, nd |
| e        | d, dd, dh, t |
| e        | n, nn, nd |

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<table>
<thead>
<tr>
<th>Hookes's.</th>
<th>Knox's.</th>
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<tbody>
<tr>
<td>( \text{c} )</td>
<td>( \text{p} )</td>
</tr>
<tr>
<td>( \text{z} )</td>
<td>( \text{b} )</td>
</tr>
<tr>
<td>( \text{s} )</td>
<td>( \text{m} )</td>
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<tr>
<td>( \text{z} )</td>
<td>( \text{y} )</td>
</tr>
<tr>
<td>( \text{z} )</td>
<td>( \text{r} )</td>
</tr>
<tr>
<td>( \text{c, s} )</td>
<td>( \text{l, l} )</td>
</tr>
<tr>
<td>( \text{v} )</td>
<td>( \text{v, w} )</td>
</tr>
<tr>
<td>( \text{s} )</td>
<td>( \text{h, ss, z, c} )</td>
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<tr>
<td>( \text{y} )</td>
<td>( \text{ng} )</td>
</tr>
</tbody>
</table>

**Combinations.**

<p>| aya | yah | iah |
| ayá | — | eo, ia. |
| ayí | e | igh, y, oy. |
| aiyá | — | yah. |
| avá | o| ava, au. |
| awo, aw | owah, ua, away, oway. |
| aha | au, a, aw, augh. |
| aku | òu | u, ou. |
| ahé | oy | — |
| áya | aia, oia | — |
| áyá | — | ay. |
| óhá | — | oy. |
| iya | ia, eu, u, ee | ea, u, i, een. |
| iya | eea, eah | eo, ea, eah. |
| iyi (or iví) | — | e-e. |
| ioa | — | w. |
| ives | e-e (?) |
| ins | ev | — |
| thíja | — | ea. |
| ia | — | eah. |
| iyá | eea | eah. |
| uoa | ua, ooa, oua, ouah, ooah | ua, uah, ooah, oã. |
| coah | ouah. |
| uvá | ooa | oah, owah, uah, wah, ua. |
| uha | — | ouah. |
| eyá | — | eah. |
| eyíya | io | io. |
| eyíyá | — | iah. |
| eyíyó | — | io. |
| evu | ow | ough. |
| eu | — | au. |
| eha | ahhy | ay. |
| ehi | ai | ai. |
| éh | ahi | a. |
| éh | ã | ahhai, aih, a. |
| eþ | — | aih, a. |
| yi | j | — |
| vu | — | õ. |
| hu | j (?) | — |</p>
<table>
<thead>
<tr>
<th>No.</th>
<th>Knox’s Vocabulary</th>
<th>Meaning</th>
<th>Sinhalese</th>
<th>Transcript, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Occoy</td>
<td>the sky</td>
<td>නෝකාංගිය</td>
<td>හ්‍රාකාංගීය (for හ්‍රාකාංගීය) cf. 36, 653</td>
</tr>
<tr>
<td>2</td>
<td>Taraca</td>
<td>a star</td>
<td>පේන් නායිය</td>
<td>පේන් නායිය, cf. 654</td>
</tr>
<tr>
<td>3</td>
<td>Taraca cattj</td>
<td>lump of stars</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 2, 654, 221, 620</td>
</tr>
<tr>
<td>4</td>
<td>Handa</td>
<td>ye moon</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 514, 515</td>
</tr>
<tr>
<td>5</td>
<td>Handa hame</td>
<td></td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 513, 515</td>
</tr>
<tr>
<td>6</td>
<td>Irrj Hame or</td>
<td>the sun</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 25</td>
</tr>
<tr>
<td>7</td>
<td>Irrj</td>
<td>sun shine</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා</td>
</tr>
<tr>
<td>8</td>
<td>avapaianour</td>
<td></td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා</td>
</tr>
<tr>
<td>9</td>
<td>Raj allano</td>
<td>the moon eclipsed; they say there is a snake that bites the moon &amp; when it is all eclipsed they say the snake has swallowed it</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 25</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 25</td>
</tr>
<tr>
<td>10</td>
<td>Irrinegono Dehaj</td>
<td>the Sun rising that way, that is east</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 25</td>
</tr>
<tr>
<td>11</td>
<td>Irri bassano Dehaj</td>
<td>the Sun setting that way, that is west</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 25</td>
</tr>
<tr>
<td>12</td>
<td>Gindera</td>
<td>fire</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 25</td>
</tr>
<tr>
<td>13</td>
<td>ávlanca</td>
<td>flame</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා, cf. 25</td>
</tr>
<tr>
<td>14</td>
<td>bad’ ávlanca</td>
<td>Scared, my belly afire</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා</td>
</tr>
<tr>
<td>15</td>
<td>badda Ghinnj</td>
<td>my belly is afire—i.e., I am hungry</td>
<td>පේන් නායියේ බෝපා</td>
<td>පේන් නායියේ බෝපා</td>
</tr>
</tbody>
</table>

* Substituted in the original MS. for “dragon” erased.
† Knox does not record this popular superstition in his book.
‡ Substituted for “eats up” erased.
<table>
<thead>
<tr>
<th>Knox's Vocabulary</th>
<th>Meaning</th>
<th>Sinhalese</th>
<th>Transcript, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Ongoro</td>
<td>a cole</td>
<td></td>
<td>aṅguru</td>
</tr>
<tr>
<td>17 ghindar ongara</td>
<td>a fire cole</td>
<td></td>
<td>gindara aṅgura, cf. 12, 656, 16</td>
</tr>
<tr>
<td>18 Ghindera penula</td>
<td>a fire brand. I had a monkey which I taught to bring me such a fire brand &amp; light my pipe upon saying to him Ghindera penula genning—i.e. a fire brand bring&lt;sup&gt;©&lt;/sup&gt;</td>
<td>gindara penella; [k] genen</td>
<td></td>
</tr>
<tr>
<td>19 Nivich oğluero</td>
<td>an ouled† coale</td>
<td></td>
<td>nivichcha aṅgura</td>
</tr>
<tr>
<td>20 Rosne</td>
<td>heat</td>
<td></td>
<td>rasné, cf. 286</td>
</tr>
<tr>
<td>21 Rosne todde</td>
<td>extream hott</td>
<td></td>
<td>rasné tadayi = the heat is very great, cf. 20, 286, 38</td>
</tr>
<tr>
<td>22 Ghindera Rosne</td>
<td>fire hott</td>
<td></td>
<td>gindara; rasné, cf. 12, 656, 20, 286</td>
</tr>
<tr>
<td>23 Rosne boho</td>
<td>very hott</td>
<td></td>
<td>rasné bohō, cf. 20, 286, 536</td>
</tr>
<tr>
<td>24 ὀνανὰ</td>
<td>warm</td>
<td></td>
<td>unu</td>
</tr>
<tr>
<td>25 Ellia-póiano</td>
<td>the day break</td>
<td></td>
<td>eliya páyanawá = lit. “the light is becoming clear,” i.e., dawn, cf. 277, 8</td>
</tr>
<tr>
<td>26 (Súdu cőropon</td>
<td>white make—i.e. make it brigh or whiten a peice of Cloth)</td>
<td></td>
<td>sudu-karapan, cf. 278, 684</td>
</tr>
<tr>
<td>27 doomo</td>
<td>smoke</td>
<td></td>
<td>duma, dum</td>
</tr>
<tr>
<td>28 doomal</td>
<td>soot: with soot and butter mingled together they will stop a boyle and drive it in again, because they say the boyle is shamed by it †</td>
<td></td>
<td>duṁbulu</td>
</tr>
<tr>
<td>29 Alloo</td>
<td>ashes</td>
<td></td>
<td>aļu</td>
</tr>
<tr>
<td>30 dúrrrat</td>
<td>fuell</td>
<td></td>
<td>dara = firewood, cf. 107</td>
</tr>
</tbody>
</table>

* Knox does not mention this intelligent monkey in his *Historical Relation*.
† Knox mentions this soot-and-butter remedy in his book (p. 95), but does not give the curious explanation.

† Substituted for “a dead” in original MS.
32 Wæssa  ... raine. Wassa is also a cow or bull calf
33 Dura puddock  ... a water drop
34 Pinne  ... Dew
35 Pinne deura  ... dewwater—i.e., rose water; they have both white and red Roses as sweet as ours but not so dowlbery.
36 akaj Gurroönna sky  ... Thunder: they digg out of the earth certain lumps of iron, which they say is good iron; they call them thunderbolts, they have much harm done by thunderbolts lightning.
37 Pulluh wowlanœ  ... the ground trembles—that is, an earthquake
38 Hullungha todda  ... wind extrem, a storm
39 Mundahrong  ... cloudy
40 Déura  ... water

... Why this blank was not filled up it is impossible to say. The Sinhalese word for cloud is "vala" or "wäläkula"
vessa; a bull-calf is "vassä," cow-calf "vessi," cf. 161
diyara-podak = a drop of water, cf. 40, 655
... pini
pini-diyara. Clough has "pinidiya, nectar of flowers; dew; water distilled from the Beli or wood apple flower";
ákahë goravanwu = the sky thunders, cf. 1, 653

... polava vewlanaw, cf. 58, 237
... hulaëga tadai = the wind is very strong, cf. 21
... mandaram
... diyara, cf. 655

* A blank, and "cloud" erased.
† Cf. Hist. Rel., p. 20.
‡ "Marmel water" still forms an article of export from Ceylon to India.
§ None of these facts are recorded in the Hist. Rel.
| Knox's Vocabulary       | Meaning                                      | Sinhalese  | Transcript, &c.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>41 Meera deura</td>
<td>fresh water</td>
<td>මිරි diyara</td>
<td>kara diyara</td>
</tr>
<tr>
<td>42 Karra deura</td>
<td>salt water</td>
<td>කාර මුහුදා</td>
<td>gaṇḍa-diyaṁa, cf. 282, 40; kundadayara</td>
</tr>
<tr>
<td>43 Gonda deura</td>
<td>stinking, koona deura, dirty water</td>
<td>ගංගෙණයේ මුහුදා</td>
<td>ulpata</td>
</tr>
<tr>
<td>44 Ulpot</td>
<td>a spring or fountain</td>
<td>මැලියවලයේ</td>
<td>lišda</td>
</tr>
<tr>
<td>45 Lin(g)da</td>
<td>a [spring or] well</td>
<td>මැලියවලයේ</td>
<td>oya = rivulet, stream. In his book</td>
</tr>
<tr>
<td>46 Wijah</td>
<td>a river</td>
<td>මැලියවලයේ</td>
<td>Knox has “oyah” in the names</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>of rivers. He has also “gonga”</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(gaṅga) in “Mavelagonga”</td>
</tr>
<tr>
<td>47 Alla</td>
<td>a brook or stream</td>
<td>කේස</td>
<td>ela</td>
</tr>
<tr>
<td>48 Wiah habooda</td>
<td>the River bank</td>
<td>මුහුදා</td>
<td>oya habada</td>
</tr>
<tr>
<td>49 Coombra habooda</td>
<td>field bank</td>
<td>මුහුදා</td>
<td>kumbura habada</td>
</tr>
<tr>
<td>f. 162 v.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50 Wawa</td>
<td>a pond or lake</td>
<td>මාවස</td>
<td>vesva</td>
</tr>
<tr>
<td>51 Wallawall</td>
<td>a pond† or hole</td>
<td>කල්ප</td>
<td>wala = hole, pl. wala wala</td>
</tr>
<tr>
<td>52 Palkoda</td>
<td>a quagmire</td>
<td>කල්ප</td>
<td>palkaṇa</td>
</tr>
<tr>
<td>53 Moondah</td>
<td>the sea</td>
<td>කල්ප</td>
<td>mūḍa</td>
</tr>
<tr>
<td>54 Ralla</td>
<td>a wave</td>
<td>කුෂල</td>
<td>reḷa</td>
</tr>
<tr>
<td>55 Gōda</td>
<td>the shore</td>
<td>කුෂල</td>
<td>goḍa</td>
</tr>
<tr>
<td>56 gambra</td>
<td>deep</td>
<td>කුෂල</td>
<td>geṃbura, s. ; geṃbura, a.</td>
</tr>
<tr>
<td>57 Callappa</td>
<td>a bay</td>
<td>කුෂල</td>
<td>kalapa = backwater, saltwater</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>lake</td>
</tr>
<tr>
<td>58 Pulloh</td>
<td>the earth</td>
<td>කුෂල</td>
<td>polā, cf. 612</td>
</tr>
<tr>
<td>59 Conde</td>
<td>a mountain</td>
<td>කුෂල</td>
<td>kanda, cf. 391</td>
</tr>
<tr>
<td>60 Tanna</td>
<td>a plain</td>
<td>කුෂල</td>
<td>tenn</td>
</tr>
</tbody>
</table>

* I am not sure whether the g† was inserted before the d, or the d was intended to take the place of the g.

† Substituted for “puddle,” erased.
<table>
<thead>
<tr>
<th>S.</th>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>61</td>
<td>Eurapitti</td>
<td>a cliff</td>
</tr>
<tr>
<td>62</td>
<td>Párra</td>
<td>a way</td>
</tr>
<tr>
<td>63</td>
<td>Mauwet</td>
<td>a highway</td>
</tr>
<tr>
<td>64</td>
<td>Márda</td>
<td>mud</td>
</tr>
<tr>
<td>65</td>
<td>Mátte</td>
<td>clay</td>
</tr>
<tr>
<td>66</td>
<td>Cömball matte</td>
<td>potter's clay</td>
</tr>
<tr>
<td>67</td>
<td>Velle</td>
<td>sand or dust</td>
</tr>
<tr>
<td>68</td>
<td>Dúa</td>
<td>an Island, also a Daughter</td>
</tr>
<tr>
<td>69</td>
<td>Gall</td>
<td>a stone</td>
</tr>
<tr>
<td>70</td>
<td>Galpottt</td>
<td>a Rock</td>
</tr>
<tr>
<td>71</td>
<td>Pallinga Gall</td>
<td>crystall, of which there is great plenty, &amp; very good</td>
</tr>
<tr>
<td>72</td>
<td>Gendegum</td>
<td>brimstone</td>
</tr>
<tr>
<td>73</td>
<td>Weddlooon</td>
<td>Salt peter</td>
</tr>
<tr>
<td>74</td>
<td>Rotteroon</td>
<td>gold</td>
</tr>
<tr>
<td>75</td>
<td>Riddj</td>
<td>silver</td>
</tr>
<tr>
<td>76</td>
<td>Pettal</td>
<td>brass</td>
</tr>
<tr>
<td>77</td>
<td>Támbo</td>
<td>copper</td>
</tr>
<tr>
<td>78</td>
<td>Yáckadee</td>
<td>iron</td>
</tr>
<tr>
<td>79</td>
<td>Waânne</td>
<td>steel</td>
</tr>
<tr>
<td>80</td>
<td>Eeung</td>
<td>lead</td>
</tr>
<tr>
<td>81</td>
<td>Sudduoe eung</td>
<td>tin or white Lead or peuter</td>
</tr>
<tr>
<td>82</td>
<td>Rődj</td>
<td>quicksilver</td>
</tr>
<tr>
<td>83</td>
<td>Sáade lingum</td>
<td>Red Lead</td>
</tr>
</tbody>
</table>

"Ivura piṭa," = "on the verge"?

pára
máwata
maḍa
mēṭi
kuṃbal mēṭi
veli
duwa; daughter is duwa, cf. 672
gala
gal potta, "range or surface of rocks"(Clough), cf. 69, 93, 103, 105
paliṅgu gala
gendagam
vedi lnu, lit. "shooting salt," cf. 342, 257
ratran, cf. 280
ridī
pittala
taṁba
yakaḷa
wāné
iyan, iyam
sudu iyam, cf. 278, 80
rahadiya
sādiliṅgam
**Knox's Vocabulary.**

<table>
<thead>
<tr>
<th>No.</th>
<th>English</th>
<th>Sinhalese</th>
<th>Transcript, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>84</td>
<td>Pellatt</td>
<td>a plant</td>
<td>pelēṭi (pl.)</td>
</tr>
<tr>
<td>85</td>
<td>gaha</td>
<td>a tree</td>
<td>gaha, cf. 613, 675</td>
</tr>
<tr>
<td>86</td>
<td>Polla</td>
<td>an hearb</td>
<td>paḷa</td>
</tr>
<tr>
<td>87</td>
<td>Mull</td>
<td>a root</td>
<td>mula</td>
</tr>
<tr>
<td>88</td>
<td>Gaha-Conda</td>
<td>ye trunk or body of a tree</td>
<td>gaha kaṇḍa</td>
</tr>
<tr>
<td>89</td>
<td>Natta</td>
<td>a stalk</td>
<td>neṭṭa</td>
</tr>
<tr>
<td>90</td>
<td>leah</td>
<td>wood</td>
<td>liya</td>
</tr>
<tr>
<td>91</td>
<td>Dandu-leah</td>
<td>timber</td>
<td>dāndu liya : now li dāndu†</td>
</tr>
<tr>
<td>92</td>
<td>Baddu</td>
<td>ye pith or belley</td>
<td>bāde, pith ; belly is bāda, cf. 204</td>
</tr>
<tr>
<td>93</td>
<td>Poott</td>
<td>ye Barke</td>
<td>potta, cf. 103, 105, 115</td>
</tr>
<tr>
<td>94</td>
<td>atta</td>
<td>a bough or branch</td>
<td>atta</td>
</tr>
<tr>
<td>95</td>
<td>Cotua [Gōtua]</td>
<td>a rod or switch</td>
<td>kōṭuwa</td>
</tr>
<tr>
<td>96</td>
<td>Durrua</td>
<td>a sucker or Child</td>
<td>daruwa = child, cf. 322 ; daḷuwa; &quot;young shoot of the leaf, bud&quot; (Clough)</td>
</tr>
<tr>
<td>97</td>
<td>pouden</td>
<td>a bud</td>
<td>pohotṭuwa</td>
</tr>
<tr>
<td>98</td>
<td>Colla</td>
<td>a leaf</td>
<td>kola, cf. 380</td>
</tr>
<tr>
<td>99</td>
<td>Neele-Colla</td>
<td>a greene leaf</td>
<td>nil kola</td>
</tr>
<tr>
<td>100</td>
<td>Mall</td>
<td>a blossom or flower</td>
<td>mala, cf. 674</td>
</tr>
<tr>
<td>101</td>
<td>Giddie</td>
<td>fruit or berry</td>
<td>gediyva</td>
</tr>
<tr>
<td>102</td>
<td>Giddie-atta</td>
<td>ye stone of a fruit</td>
<td>gediyē eṭa, cf. 101, 106</td>
</tr>
<tr>
<td>103</td>
<td>poat [pēat]</td>
<td>a husk</td>
<td>potta, cf. 93, 105, 115</td>
</tr>
<tr>
<td>104</td>
<td>poll</td>
<td>a pod or Cod</td>
<td>palla</td>
</tr>
<tr>
<td>105</td>
<td>poat</td>
<td>a shell</td>
<td>potta, cf. 93, 103, 115</td>
</tr>
<tr>
<td>106</td>
<td>atta</td>
<td>a kernell</td>
<td>eṭa, cf. 208</td>
</tr>
</tbody>
</table>

* These letters are written one below the other on the left-hand margin of the page.

† Mr. Panabokke writes: "กาδ̄νυ-ලィya [dāndu liya] denotes a particular kind of stick. কা means 'timber,' লィya 'stick'; but in the Kandyon country, and perhaps throughout the Island, the compound word means a stick tied across the necks of cattle to prevent their breaking through fences. The compound may have been misapprehended by Knox himself."
<table>
<thead>
<tr>
<th>No.</th>
<th>Item</th>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>107</td>
<td>heeng [heēng]-durra</td>
<td>brush wood</td>
<td>hín dara, cf. 259, 30</td>
</tr>
<tr>
<td>108</td>
<td>Gatta</td>
<td>a knot</td>
<td>gěṭaya, gěṭé</td>
</tr>
<tr>
<td>109</td>
<td>lavan [Lavan]</td>
<td>grasse</td>
<td>lawan = grass-land</td>
</tr>
<tr>
<td>110</td>
<td>raw Rice, hall</td>
<td>if in yə husk as it grows, we [vee]; if boiled, batt</td>
<td>hál, cf. 657; ví; bat, cf. 658</td>
</tr>
<tr>
<td>111</td>
<td>Gotema</td>
<td>wheat</td>
<td>gódhuma</td>
</tr>
<tr>
<td>112</td>
<td>Collow-lee</td>
<td>ebony</td>
<td>k valu, cf. 279, 90</td>
</tr>
<tr>
<td>113</td>
<td>[Déchie-gátha]</td>
<td>a lemon-tree</td>
<td>dehi gala, cf. 114, 85, 611</td>
</tr>
<tr>
<td>114</td>
<td>a lemon</td>
<td>[Déhe]</td>
<td>dehi = lime</td>
</tr>
<tr>
<td>115</td>
<td>Poat</td>
<td>A scale of a fish</td>
<td>[kora]potta, cf. 93, 103, 105</td>
</tr>
<tr>
<td>116</td>
<td>Raad [dal]</td>
<td>a nett</td>
<td>dél. The word first written by Knox evidently represents the Portuguese &quot;rede&quot;</td>
</tr>
<tr>
<td>117</td>
<td>lánnuah</td>
<td>a line</td>
<td>lanuwa, cf. 348</td>
</tr>
<tr>
<td>118</td>
<td>Billecott</td>
<td>a fish hook</td>
<td>bili kāṭṭa</td>
</tr>
<tr>
<td>119</td>
<td>Cake [Cāke]</td>
<td>a hook</td>
<td>kekka</td>
</tr>
<tr>
<td>120</td>
<td>goodero</td>
<td>a bait</td>
<td>godura</td>
</tr>
<tr>
<td>121</td>
<td>Billebáwwneway</td>
<td>Angling</td>
<td>bili bánáwa, cf. 118</td>
</tr>
<tr>
<td>122</td>
<td>Coudamassa</td>
<td>a fish</td>
<td>kuḍa massá = &quot;fish, general name for river fish&quot; (Clough)</td>
</tr>
<tr>
<td>123</td>
<td>Carrawla [Carrā-wla]</td>
<td>salt fish</td>
<td>karawala</td>
</tr>
<tr>
<td>124</td>
<td>Carramall</td>
<td>yə Comb of a bird [or cocks comb]</td>
<td>karamala</td>
</tr>
<tr>
<td>125</td>
<td>Ootto [Oottoo]</td>
<td>yə wing</td>
<td>attātuva</td>
</tr>
<tr>
<td>126</td>
<td>Peott</td>
<td>a feather</td>
<td>pihāṭṭa</td>
</tr>
<tr>
<td>127</td>
<td>[Cōuttoa]</td>
<td>a spur or thorne of a bird</td>
<td>kaṭuwa</td>
</tr>
<tr>
<td>128</td>
<td>Gej [Gēhi]</td>
<td>a nest or house</td>
<td>gē = house, dwelling</td>
</tr>
<tr>
<td>129</td>
<td>Bittera</td>
<td>an egg</td>
<td>bittara, cf. 619</td>
</tr>
<tr>
<td>130</td>
<td>Bittera-poatte</td>
<td>an egg shell</td>
<td>bittara potta, cf. 129, 105</td>
</tr>
<tr>
<td>131</td>
<td>sappea</td>
<td>Cattell</td>
<td>sappayā = animal</td>
</tr>
<tr>
<td>132</td>
<td>weddecorand</td>
<td>a working beast</td>
<td>věḍakaraṇa sappayā</td>
</tr>
<tr>
<td>Knox's Vocabulary</td>
<td>Meaning</td>
<td>Sinhalese</td>
<td>Transcript, &amp;c.</td>
</tr>
<tr>
<td>-------------------</td>
<td>---------</td>
<td>----------</td>
<td>----------------</td>
</tr>
<tr>
<td>133 Wall-sáppea[ceea]</td>
<td>a wild beast</td>
<td>දෙල්ලියකේ</td>
<td>val sappāya</td>
</tr>
<tr>
<td>134 hómpoate</td>
<td>a hide</td>
<td>ය්‍රිමිකා</td>
<td>ham potta</td>
</tr>
<tr>
<td>135anga</td>
<td>a horne</td>
<td>අරෙනය</td>
<td>aṅga</td>
</tr>
<tr>
<td>136 Ezekiah</td>
<td>hair</td>
<td>දෙල්ලියකේ</td>
<td>isakeiyā = hair of the head, cf. 238, 249</td>
</tr>
<tr>
<td>137 Romba-Col</td>
<td>yā haire of a beast</td>
<td>දෙල්ලියකේ</td>
<td>rōmbu kola, cf. 162</td>
</tr>
<tr>
<td>138 Walgey</td>
<td>yā taile of a beast</td>
<td>දෙල්ලියකේ</td>
<td>valgė</td>
</tr>
<tr>
<td>139 penda</td>
<td>yā taile of a bird</td>
<td>දෙල්ලියකේ</td>
<td>peñda</td>
</tr>
<tr>
<td>140 hunda-wale</td>
<td>yā trunk of Elephant</td>
<td>දෙල්ලියකේ</td>
<td>hoñdāvela</td>
</tr>
</tbody>
</table>

f. 163.

141 an Ape | Rélowah | මල්ලී | rijawa, cf. 453 |
| 142 a babboone | Wándoro | මල්ලී | wafidurā, cf. 452 |
| 143 a batt | Waughla [wawoola] | මල්ලී | wavulā |
| 144 a bare | Wálalah | මල්ලී | walāhā |
| 145 a catt | bōllelah [ballele, a shee cat] | මල්ලී, මැල්ලී | balalā, bējali |
| 146 a deer | Mōah | මල්ලී | muwā |
| 147 a dog | bōla [lah erased] | මල්ලී | ballā |
| 148 a bitch | [bélle] [la erased] | මල්ලී | bēlli |
| 149 barkeing | boorrōnowah | මල්ලී | buraṇawā |
| 150 an Elephant | Alleah, without u teeth; if teeth, Atta; [āttane, a shee elephant] | මල්ලී, මල්ලී, මල්ලී, මල්ලී | aliya, ētā, ētinnī |

151 a frog | Gím meleta [melitta] | මල්ලී | gemaṇḍittā |
| 152 a geate | Ellowah | මල්ලී | eļuwā |
| 153 a hog | ūro ; a hog sty, ūro Gey | මල්ලී | úrā, úrugē, cf. 128 |
| 154 a sow | ere [eēre] | මල්ලී | īrī |
| 155 a pig | ūro pētteah | මල්ලී | ūru-pētiyā |
| 156 a horse | āspeo | මල්ලී | aspayā, cf. 615, 616 |

* Substituted for "noe."
<table>
<thead>
<tr>
<th>No.</th>
<th>English</th>
<th>Sinhalese</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>157</td>
<td>a Jackcall</td>
<td>Närre-bella</td>
<td>nari ballá = lit. “jackal-dog”</td>
</tr>
<tr>
<td>158</td>
<td>a leopard</td>
<td>De-eah [Diveah]</td>
<td>diviyā</td>
</tr>
<tr>
<td>159</td>
<td>a mouse</td>
<td>Meah [Meeah]</td>
<td>miyā = rat</td>
</tr>
<tr>
<td>160</td>
<td>bull or Cow</td>
<td>Eleah [-] harracke</td>
<td>ela harakā = “ox, cattle, in contradistinction to the buffalo” (Clough)</td>
</tr>
<tr>
<td>161</td>
<td>a Calfe</td>
<td>Wassa, y° male; Wøsse, y° female</td>
<td>wassā; vessi, cf. 32</td>
</tr>
<tr>
<td>162</td>
<td>Wool</td>
<td>römbacool</td>
<td>rōmbu-kola, cf. 137</td>
</tr>
<tr>
<td>163</td>
<td>a ratt</td>
<td>loke [look]-meah [look-meah]</td>
<td>loku miyā, lit. = “large rat,” cf. 159</td>
</tr>
<tr>
<td>164</td>
<td>a snake</td>
<td>Gøreenda</td>
<td>gerañdiyā = rat-snake, cf. 464</td>
</tr>
<tr>
<td>165</td>
<td>Cocke</td>
<td>[Cëkolah]</td>
<td>kukuḷa, cf. 609</td>
</tr>
<tr>
<td>166</td>
<td>a hen</td>
<td>kéekelah [lee]</td>
<td>kikili</td>
</tr>
<tr>
<td>167</td>
<td>an owl</td>
<td>Bâckamonna</td>
<td>bakamúnā</td>
</tr>
<tr>
<td>168</td>
<td>a sparrow</td>
<td>Gey Courralah</td>
<td>gé kurullā, lit. “house-bird,” cf. 128, 169, 676</td>
</tr>
<tr>
<td>169</td>
<td>[Cëurralah]</td>
<td>any bird{o}</td>
<td>kurullā, cf. 676</td>
</tr>
<tr>
<td>170</td>
<td>an ant</td>
<td>[Coombæa] severall sorts, severall</td>
<td>kûmbiyā, cf. 442</td>
</tr>
<tr>
<td></td>
<td>names</td>
<td></td>
<td></td>
</tr>
<tr>
<td>171</td>
<td>[måssa]</td>
<td>any fly{o}</td>
<td>messā</td>
</tr>
<tr>
<td>172</td>
<td>a bee</td>
<td>Mee massa</td>
<td>mi messa, lit. “honey-fly,” cf. 449, 173, 171</td>
</tr>
<tr>
<td>173</td>
<td>honny</td>
<td>Mee penne</td>
<td>mi pēni, lit. “honey-syrup,” cf. 174</td>
</tr>
<tr>
<td>174</td>
<td>[pënne]</td>
<td>syrupe{o}</td>
<td>pēni</td>
</tr>
<tr>
<td>175</td>
<td>beeswax</td>
<td>itte</td>
<td>iṭi</td>
</tr>
<tr>
<td>176</td>
<td>a fiea</td>
<td>bólmeck</td>
<td>balumekkkā</td>
</tr>
<tr>
<td>f. 163 v</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>177</td>
<td>a horse leech</td>
<td>Dürä pundell</td>
<td>diyara-pûndellà, lit. “water-leech,” cf. 40, 655</td>
</tr>
</tbody>
</table>

* These three words with their meanings are written by Hooke in a blank space on the right-hand side of the page. I have inserted them in their proper places.
<table>
<thead>
<tr>
<th>Knox's Vocabulary</th>
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<th>Sinhalese</th>
<th>Transcript, &amp;c</th>
</tr>
</thead>
<tbody>
<tr>
<td>178 a louse</td>
<td>edōonna</td>
<td>වක්‍රසයිය</td>
<td>ukuṆā</td>
</tr>
<tr>
<td>179 a maggott</td>
<td>pōnnuah</td>
<td>පුදු වත්</td>
<td>paṆuwał</td>
</tr>
<tr>
<td>180 a spider</td>
<td>Mōckoulah</td>
<td>මුකුලයිය</td>
<td>makuluvā</td>
</tr>
<tr>
<td>181 a worme</td>
<td>bēeme[a] pōnnuah</td>
<td>නුවත්</td>
<td>bim-paṆuwał, lit. “earth-worm,” cf. 179</td>
</tr>
<tr>
<td>182 y° body</td>
<td>Ángah</td>
<td>අංගය</td>
<td>aṅga</td>
</tr>
<tr>
<td>183 fleesh</td>
<td>Mall</td>
<td>මල්</td>
<td>mālu</td>
</tr>
<tr>
<td>184 fatt</td>
<td>tāle</td>
<td>මැල්</td>
<td>tel, cf. 221, 261</td>
</tr>
<tr>
<td>185 Yilk</td>
<td>keère</td>
<td>මේය</td>
<td>kiri</td>
</tr>
<tr>
<td>186 snott</td>
<td>hoott</td>
<td>ගොත්</td>
<td>hoṭu</td>
</tr>
<tr>
<td>187 blood</td>
<td>[Lo ]</td>
<td>වුල්කා</td>
<td>le, cf. 254</td>
</tr>
<tr>
<td>188 urin</td>
<td>hūḷḷegøy</td>
<td>මෝල්ලිය</td>
<td>huliḷja, cf. 219</td>
</tr>
<tr>
<td>189 dung</td>
<td>goo [gō] [góme, dung]</td>
<td>මොල්ලිය</td>
<td>gu; goma = cowdung</td>
</tr>
<tr>
<td>190 sweat</td>
<td>Dāwdy</td>
<td>වුල්කා</td>
<td>dādiya, lit. ”sweat-water,” cf. 40, 655</td>
</tr>
<tr>
<td>191 y° head</td>
<td>oluah [olouah]</td>
<td>මොල්ලිය</td>
<td>oluwa</td>
</tr>
<tr>
<td>192 y° eye</td>
<td>Āhha [ass, both eyes]</td>
<td>මොල්ලිය</td>
<td>eha; pl. ēs, cf. 268</td>
</tr>
<tr>
<td>193 y° eare</td>
<td>Cōnna</td>
<td>මොල්ලිය</td>
<td>kāna, cf. 226</td>
</tr>
<tr>
<td>194 y° nose</td>
<td>Noy</td>
<td>මොල්ලිය</td>
<td>nāhē</td>
</tr>
<tr>
<td>195 y° mouth</td>
<td>Catta</td>
<td>මොල්ලිය</td>
<td>kāta</td>
</tr>
<tr>
<td>196 a tooth</td>
<td>Dōtta</td>
<td>මොල්ලිය</td>
<td>data</td>
</tr>
<tr>
<td>197 y° tongue</td>
<td>Dēwah</td>
<td>මොල්ලිය</td>
<td>diva</td>
</tr>
<tr>
<td>198 y° beard</td>
<td>[Rawla]</td>
<td>මොල්ලිය</td>
<td>rēvula</td>
</tr>
<tr>
<td>199 y° necke</td>
<td>bōtoah</td>
<td>මොල්ලිය</td>
<td>botuwa</td>
</tr>
<tr>
<td>200 y° throat</td>
<td>bēlla</td>
<td>මොල්ලිය</td>
<td>bella</td>
</tr>
<tr>
<td>201 y° hacke</td>
<td>pittā</td>
<td>මොල්ලිය</td>
<td>pīta</td>
</tr>
<tr>
<td>202 y° brest</td>
<td>lapatt</td>
<td>මොල්ලිය</td>
<td>lepēṭta</td>
</tr>
<tr>
<td>203 a pap</td>
<td>tanna Gīdda</td>
<td>මොල්ලිය</td>
<td>tana gediya, lit. ”breast-lump,” cf. 101</td>
</tr>
<tr>
<td>204 y° belley</td>
<td>badda</td>
<td>මොල්ලිය</td>
<td>baḍa, cf. 92</td>
</tr>
<tr>
<td>205 y° navill</td>
<td>pīckeneen</td>
<td>මොල්ලිය</td>
<td>pekaniya</td>
</tr>
<tr>
<td>206</td>
<td>y° knee</td>
<td>Danna</td>
<td>දන්න</td>
</tr>
<tr>
<td>207</td>
<td>y° hand</td>
<td>òtta</td>
<td>දෝට</td>
</tr>
<tr>
<td>208</td>
<td>a seed</td>
<td>a seēd[ə]</td>
<td>යෝක්ත</td>
</tr>
<tr>
<td>209</td>
<td>y° leg</td>
<td>Cockeula</td>
<td>කෝකුල ආංගුලන</td>
</tr>
<tr>
<td>210</td>
<td>y° foot</td>
<td>ódde</td>
<td>මංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංංඔදිංගිල්ල</td>
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<tr>
<td>211</td>
<td>y° toe</td>
<td>Cockeula ángula</td>
<td>කෝකුල ආංගුලන</td>
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<tr>
<td>212</td>
<td>y° right hand</td>
<td>Đóckina atta</td>
<td>බෝට්ට්ටනෝන්ට</td>
</tr>
<tr>
<td>213</td>
<td>a finger</td>
<td>angula</td>
<td>බෝට්ට්ටනෝන්ට</td>
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<td>214</td>
<td>a nail</td>
<td>[nēeputt]</td>
<td>පුස්කලක්</td>
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<td>215</td>
<td>y° breath</td>
<td>[hoosma]</td>
<td>පුස්කලක්</td>
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<td>216</td>
<td>y° heart</td>
<td>hitta</td>
<td>පුස්කලක්</td>
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<td>217</td>
<td>a gutt</td>
<td>badda wēl</td>
<td>පුස්කලක්</td>
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<td>kauṭt</td>
<td>පුස්කලක්</td>
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<tr>
<td>219</td>
<td>a bladder</td>
<td>hullėgy [hüllegee] buccke</td>
<td>පුස්කලක්</td>
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<td>220</td>
<td>beauty</td>
<td>ruwh</td>
<td>පුස්කලක්</td>
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<tr>
<td>221</td>
<td>fat</td>
<td>tale catte [tāl ; very fat, tāl cātṭe]</td>
<td>පුස්කලක්</td>
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<td>222</td>
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<td>kānch</td>
<td>පුස්කලක්</td>
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<td>223</td>
<td>tall</td>
<td>šuah</td>
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<td>224</td>
<td>low</td>
<td>mitte</td>
<td>පුස්කලක්</td>
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<td>225</td>
<td>blind</td>
<td>Conna witch</td>
<td>පුස්කලක්</td>
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<tr>
<td>226</td>
<td>Deaf</td>
<td>Conna nahi [nahi]</td>
<td>පුස්කලක්</td>
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<tr>
<td>227</td>
<td>Dumb</td>
<td>Cóttā Coránd[e] bery</td>
<td>පුස්කලක්</td>
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<td>228</td>
<td>lame</td>
<td>Cóño gānnua</td>
<td>පුස්කලක්</td>
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<tr>
<td>229</td>
<td>sleep</td>
<td>nindy [Ninde]</td>
<td>පුස්කලක්</td>
</tr>
</tbody>
</table>

* This word and its meaning are written by Hooke in a blank space on the right-hand margin of the page. It is out of place here; but seems to have been suggested by "otta."
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<td>230 a dream</td>
<td>[hén'a]-penina</td>
<td>්‍රී දෙයෝ</td>
<td>hína-penima</td>
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<td>231 hunger</td>
<td>bádda ginna</td>
<td>දිඟේලී</td>
<td>báda ginna, cf. 15</td>
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<td>232 thirst</td>
<td>Dúra tibba</td>
<td>දියර ව්‍යෝ</td>
<td>diyara tibaha, lit. &quot;water-thirst,&quot; cf. 40, 655</td>
</tr>
<tr>
<td>233 loathing</td>
<td>oppériwitch</td>
<td>අප්‍රියා වෙළිය</td>
<td>apriya vecca = lit. &quot;become hateful&quot;</td>
</tr>
<tr>
<td>234 laughter</td>
<td>hén[a]</td>
<td>වනයි</td>
<td>hinaha</td>
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<td>235 weeping</td>
<td>A[en]danaway</td>
<td>උනල්</td>
<td>anđanawà = to weep</td>
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<td>236 a song</td>
<td>hebudda</td>
<td>ප්‍රතිකාරය</td>
<td>hivpada (for siwpada) = 4-line verse</td>
</tr>
<tr>
<td>237 quaking</td>
<td>woughlonoway</td>
<td>මුළුසන්වයය</td>
<td>vevlavanawà = to quake, cf. 37</td>
</tr>
<tr>
<td>239 sickle</td>
<td>ledda</td>
<td>අඹන්</td>
<td>leda</td>
</tr>
<tr>
<td>240 weake</td>
<td>high-na</td>
<td>උස්ස්පන්ය</td>
<td>hayiyàne = lit. &quot;no strength,&quot; cf. 294, 703</td>
</tr>
<tr>
<td>241 paine</td>
<td>rudoua [roodóoa]</td>
<td>නායක</td>
<td>rudáya, cf. 249</td>
</tr>
<tr>
<td>242 a wound</td>
<td>twahwitch</td>
<td>නාවාකාරය</td>
<td>tuvá-vecca = lit. &quot;having been wounded&quot;</td>
</tr>
<tr>
<td>243 a-bruise</td>
<td>tallitch</td>
<td>තල්ලිත්</td>
<td>teliċa = &quot;bruised&quot;</td>
</tr>
<tr>
<td>244 a fever</td>
<td>[coonagonna] oona gónnaway [feaverish]</td>
<td>මුළුසන්වායය</td>
<td>ùna gannava = lit. &quot;to get fever&quot;</td>
</tr>
<tr>
<td>245 an ague</td>
<td>yᵉ same</td>
<td>අබියෙමීයන් මෙයෝ</td>
<td>see 244</td>
</tr>
<tr>
<td>246 yᵉ small-pox</td>
<td>[Diona Cara]</td>
<td>බෙදේසන්නා මෙයෝ</td>
<td>deiyyanne kāriya = lit. &quot;act (or affair) of the gods&quot;</td>
</tr>
</tbody>
</table>

* See Knox's book, p. 113:—"The Small-Pox also sometimes happeneth among them. From which they cannot free themselves by all their charms and inchantments, which are often times successful to them in other distempers. Therefore they do confess like the Magicians in Egypt that this is the very finger of Almighty God." See also Ribeiro, Fatalidade Historica, tom. I., cap. XIX. :—"They call this disease Deaneé charia, which in our tongue is as much as to say an affair with God."
| 247 mad         | pissa wethech [wetich] |
| 248 doteage    | dudduñna               |
| 249 ye head-age[ake] | issarúdda          |
| 250 ye tooth ake | doatt [doat-] ponua-Conna |
| 251 cold       | seeta                  |
| 252 a Cough    | Cay [cahy]             |
| 253 physic     | beatt [beht]           |
| 254 lett blood | [Lea]-arrind           |
| 255 a vomitt   | wómina baate [beht]   |
| 256 a table    | masa or bang-lîle     |
| 257 salt       | Loona [Loña]           |
| 258 bread      | rotte                  |
| 259 fine flower| heng [heeng] peettee   |
| 260 aknif      | peaccatt               |
| 261 oile       | tale                   |
| 262 butter     | Doon-tale              |
| 263 Cloath     | radda                  |
| 264 silk       | potta pille            |
| 265 a hat.     | sumbera                |

* The word “mésé” (or “mésaya”) is from the Portuguese “mesa,” and is the common word now in use. The other word given by Knox seems to be a hybrid, from the Portuguese “bano,” bench, and Sihalese “lêlî,” boards.

† This is the word in use for rice-cakes; for wheaten bread “pâp” (from Portuguese “pão”) is used.

‡ The first word is the ordinary one for “knife”; the second means “chopper” or “bill-hook.”

| பிஸு வேதிச்ச | “having gone mad,” cf. 525 |
| கடா வுணா | “having become a fool” |
| இசாராடா | isarada, cf. 136, 238, 241 |
| டாபானுவாகாநாவா | “tooth-worm eating,” cf. 196, 179, 621, 624 |
| மெஷே | sita, cf. 287 |
| கேகே (for kessa); kahinawa = to cough |
| வெட் (for behet) |
| லெ அரியா, cf. 187, 311 |
| வணாணா பேபே | “vomiting medicine,” cf. 253 |
| மெசே; பாய்கு-லீலி (?), cf. 661° |
| லுடு |
| ரூதி† |
| ஹிந்பிடி, cf. 107 |
| பியாக, கேட்டா† |
| தெல, cf. 184, 221 |
| புண் தெல = கேஎ |
| ரெட்டா |
| பாடபிளி |
| சும்பராயா§ |

§ This represents the Portuguese “sombreiro,” the original meaning of which was a sun-hat. Mr. Panabokke writes:—"In the Kandyen country the word சும்பராயா [sumbaraya] means a head-dress. முண்டாணாயா [munḍasānaya] and சும்பராயா are synonyms." In modern Sihalese the next word is used for “hat” as well as “cap.”
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<td>266 a cap</td>
<td>tope</td>
<td>මිටිඩෝ</td>
<td>toppiya, = hat or cap</td>
</tr>
<tr>
<td>267 a Chaine</td>
<td>dong-wale</td>
<td>යුටිකුර්</td>
<td>damvēla (for damvēla)</td>
</tr>
<tr>
<td>268 an eye</td>
<td>abhai</td>
<td>යුටිකුර්</td>
<td>ගහෙ, cf. 192</td>
</tr>
<tr>
<td>269 a ring</td>
<td>mudeerey [muddcoeeroea?]</td>
<td>රුඹුරුණා ගම්ම</td>
<td>muduhiruwa</td>
</tr>
<tr>
<td>270 a towne</td>
<td>gomma</td>
<td>රුඹුරුණා</td>
<td>gama, cf. 677</td>
</tr>
<tr>
<td>271 a streete</td>
<td>vede [veede]</td>
<td>දේශීයයි</td>
<td>vidiya</td>
</tr>
<tr>
<td>272 a gate</td>
<td>Durra cutt</td>
<td>දේශීයයි</td>
<td>dorakăda = doorway</td>
</tr>
<tr>
<td>273 God</td>
<td>Dio</td>
<td>දේශීයයි</td>
<td>deyyiño, lit. gods, cf. 649</td>
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<tr>
<td>274 a man</td>
<td>pe[é]remy</td>
<td>දේශීයයි</td>
<td>piri[ma], strictly = male. The ordinary word for man is given at 607</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>gēni, cf. 657</td>
</tr>
<tr>
<td>275 a woman</td>
<td>Gāny</td>
<td>මිටිඩෝ</td>
<td>ගහෙ penena[va] = lit. “appearing to the eye,” cf. 192, 268</td>
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<td>276 y' sight</td>
<td>Aih-penyen[penennj]</td>
<td>මිටිඩෝ</td>
<td>eliya, cf. 25</td>
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<td>277 light</td>
<td>elleah</td>
<td>මිටිඩෝ</td>
<td>sudu, cf. 26</td>
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<tr>
<td>278 white</td>
<td>sudy</td>
<td>මිටිඩෝ</td>
<td>kalu</td>
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<tr>
<td>279 blacke</td>
<td>Collo [Colloo]</td>
<td>මිටිඩෝ</td>
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<td>280 red</td>
<td>rottoo</td>
<td>මිටිඩෝ</td>
<td>puspā, a; pusbā, s.</td>
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<tr>
<td>281 a sweet smell</td>
<td>puspā</td>
<td>මිටිඩෝ</td>
<td>gaṇḍa, cf. 43</td>
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<td>282 a stink</td>
<td>Gōnda</td>
<td>මිටිඩෝ</td>
<td>penu[raha](for q rasa) = “sweet-tasting,” cf. 174</td>
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<tr>
<td>283 sweet</td>
<td>penne [pēnne]-rau</td>
<td>මිටිඩෝ</td>
<td>tīṭa</td>
</tr>
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<td>284 bitter</td>
<td>te[ţ]ta</td>
<td>මිටිඩෝ</td>
<td>embul raha (for q rasa) = “sour-tasting”</td>
</tr>
<tr>
<td>285 sower</td>
<td>amble [ambul]-rau</td>
<td>මිටිඩෝ</td>
<td>rasne, cf. 20</td>
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<td>286 hot</td>
<td>rosnie [rosne]</td>
<td>මිටිඩෝ</td>
<td>sīta, cf. 251</td>
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<td>287 Could</td>
<td>seta</td>
<td>මිටිඩෝ</td>
<td>tēta</td>
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<tr>
<td>288 moist</td>
<td>tetta</td>
<td>මිටිඩෝ</td>
<td>vēlīcōa</td>
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<tr>
<td>289 dry</td>
<td>waelch [welich]</td>
<td>මිටිඩෝ</td>
<td>ganakāma = thickness; gana = thick</td>
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<td>290 thick</td>
<td>[gōnnoocum]</td>
<td>මිටිඩෝ</td>
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<td>291</td>
<td>thin</td>
<td>tuní</td>
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<td>292</td>
<td>heavie[y]</td>
<td>bara</td>
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<td>293</td>
<td>light</td>
<td>heheóllu [for seheóllu]</td>
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<td>294</td>
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<td>hayya, cf. 240</td>
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<td>feare</td>
<td>baya</td>
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<td>303</td>
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<td>hoñda[yi], cf. 547</td>
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<td>304</td>
<td>bad</td>
<td>naraka[yi], cf. 652</td>
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<td>305</td>
<td>druncke</td>
<td>mat vecc = lit. “become drunk”</td>
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<td>306</td>
<td>a whore</td>
<td>vésa, cf. 549</td>
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<td>307</td>
<td>a guift</td>
<td>tégga</td>
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</tr>
<tr>
<td>308</td>
<td>proud</td>
<td>gámbera</td>
<td></td>
</tr>
<tr>
<td>309</td>
<td>a knave</td>
<td>cátu káravá</td>
<td></td>
</tr>
<tr>
<td>310</td>
<td>a theif</td>
<td>horá</td>
<td></td>
</tr>
<tr>
<td>311</td>
<td>pardon</td>
<td>at ariñda = to abandon (lit. “to open the hands”), cf. 207, 254</td>
<td></td>
</tr>
<tr>
<td>312</td>
<td>[coola poortinoah]</td>
<td>kulaporottuvuná, past tense of kulaporottuvaná, pardon; from Tamil pilaiportutu</td>
<td></td>
</tr>
<tr>
<td>313</td>
<td>quarrelling</td>
<td>dabarakarañawá, cf. 684</td>
<td></td>
</tr>
<tr>
<td>314</td>
<td>a lye</td>
<td>boruwa</td>
<td></td>
</tr>
<tr>
<td>315</td>
<td>a jest</td>
<td>saradam, pl.</td>
<td></td>
</tr>
<tr>
<td>316</td>
<td>peace</td>
<td>hantán = tranquility, cf. 336</td>
<td></td>
</tr>
<tr>
<td>--------------------</td>
<td>----------</td>
<td>------------</td>
<td>----------------</td>
</tr>
<tr>
<td>317 posterytie[y]</td>
<td>Wärrelgey</td>
<td>வரேல்லே</td>
<td>variga = caste, race, generation, descent</td>
</tr>
<tr>
<td>318 a father</td>
<td>Oppa</td>
<td>ஓப்பா</td>
<td>appá, cf. 665</td>
</tr>
<tr>
<td>319 a mother</td>
<td>omay</td>
<td>அம்மா</td>
<td>ammá, cf. 668</td>
</tr>
<tr>
<td>320 a grandfather</td>
<td>kere oppa</td>
<td>கேரே ஓப்பா</td>
<td>kírì appá, lit. “milk-father,” cf. 185, 318, 665</td>
</tr>
<tr>
<td>321 a grandmother</td>
<td>kere oma</td>
<td>கேரே ஓமா</td>
<td>kírì ammá, lit. “milk-mother,” cf. 185, 319, 666</td>
</tr>
<tr>
<td>322 Children</td>
<td>Durrua[ooa]</td>
<td>கூறுவா; குமர்ந்தென்</td>
<td>dāruwó, pl. of dāruwá, cf. 96</td>
</tr>
<tr>
<td>323 a brother</td>
<td>Jah ê [ejeh, an elder brother]</td>
<td>ஜாக முதல் பற்போரா சேர்</td>
<td>ayyiyyá, akká; nangí</td>
</tr>
<tr>
<td>324 [a] sister</td>
<td>occa, if older; if younger, nanga</td>
<td>முதல் பற்போரா சேர்</td>
<td>radala: “husband; headman, chief (a Kandyen term)” (Clough)</td>
</tr>
<tr>
<td>325 an husband</td>
<td>Raddela, or lord</td>
<td>இராதுலா</td>
<td>hānñhe (vulg.)</td>
</tr>
<tr>
<td>326 a wife</td>
<td>hanna</td>
<td>ஹானா</td>
<td>putuva</td>
</tr>
<tr>
<td>327 a stool</td>
<td>[pootooaah]</td>
<td>பூட்டோங்ஙு</td>
<td>dína-putuva = arm-chair</td>
</tr>
<tr>
<td>328 a chair</td>
<td>deena-puțua [deena-pootooa]</td>
<td>தோற்றுக்கு</td>
<td>koṭṭa</td>
</tr>
<tr>
<td>329 a cushion or pillow</td>
<td>Cotta</td>
<td>கொட்டா</td>
<td>henda</td>
</tr>
<tr>
<td>330 a ladle</td>
<td>handa</td>
<td>ஹண்டா</td>
<td>muttia</td>
</tr>
<tr>
<td>331 a pot</td>
<td>múte</td>
<td>மூடெ</td>
<td>pandama, cf. 342</td>
</tr>
<tr>
<td>332 a candle</td>
<td>[pondam]</td>
<td>பெண்டங்ஙு</td>
<td>peḍura</td>
</tr>
<tr>
<td>333 a matt</td>
<td>pederæ</td>
<td>பெடெரெ</td>
<td>wālalanaññaway = burying</td>
</tr>
<tr>
<td>334 a burial</td>
<td>wallalaññaway</td>
<td>வலலானாய்</td>
<td>hévākama, cf. 691</td>
</tr>
<tr>
<td>335 warr</td>
<td>heavacome</td>
<td>ஹேவாகொம்</td>
<td>hantan = tranquility, cf. 316</td>
</tr>
<tr>
<td>336 peace</td>
<td>honton</td>
<td>ஹந்தொன்</td>
<td>haturá, cf. 604</td>
</tr>
<tr>
<td>337 an enimie</td>
<td>[hottera]</td>
<td>ஹோட்டொரா</td>
<td>yālúwá</td>
</tr>
<tr>
<td>338 a friend</td>
<td>yallua</td>
<td>யல்லூா</td>
<td></td>
</tr>
</tbody>
</table>

* This word has been erased by Hooke, who has written “ejeh,” &c., above it.
339 a sword  ...  Colla chore [a hanger or Cimeter*]  ...  கோல்ல சோர்  ...  tuvakkuvu  
340 a gun  ...  tōike  ...  டைக்கே  ...  uṇḍiya, cf. 492  
341 a bullet  ...  [andonia]  ...  அட்டையா  ...  veṭi pandama, cf. 73, 332  
342 Match  ...  wēddapōnda  ...  வட்டபான்யா  ...  kappara  
343 a ship  ...  Coppara  ...  கப்பரா  ...  veḷaiḍam kappara, cf. 354, 343  
344 a marchantman  ...  Wēlandam Coppara  ...  வேலாண்டம் கப்பரா  ...  ḍevākam kappara, cf. 335, 343  
345 a man of warr  ...  [heāvakom] coppara  ...  ஹேவாகம் கப்பரா  ...  ruwala  
346 a saile  ...  rūalah  ...  ரூலாகம்  ...  kuṇmba  
347 a mast  ...  Cumbbo  ...  கூம்போ  ...  lanuwa, cf. 117  
348 a rope  ...  lánnuah  ...  லன்வா  ...  maha lanuwa = lit. "great rope"  
349 a Cable  ...  Maw lánnuah  ...  மாவு லன்வா  ...  sini (obs.). Like the word for  
350 an anker  ...  Cena [sena]  ...  சென்பா  ...  sugar, this also probably originally = "Chinese"  
351 ye* master of a ship  ...  Coppera Mōhandrim  ...  கோப்பேரா மோஹந்திரம்  ...  kappara muhandirama, cf. 342  
352 ye* pilate  ...  Mallim-Caattracare [-Saṭrakāre]  ...  மல்லிம்-சாட்ட்ரகாரே  ...  málima; saṭrakārāyā. "Málima"  

* Cf. Ribeiro, *Fat. Hist.*, tom. I, cap. XVI. :—"Only the men of war use arms; they carry sabres of two and a half spans, which they call Calachurras." Bocarro, *Dec. 13 da Hist. da India*, cap. XIX. :—"...... the calichurro (which are a kind of broad and short knife, a little curved)." Sá e Menezes, in his *Rebellion de Ceylan*, chap. XII., says (as translated in *C. B. R. A.* S. *J.*, XI., p. 575) :—"...... for close quarters some [of the soldiers in Ceylon] have small broadswords, which are called calachurras." Mr. T. B. Panabokke, in reply to an inquiry as to the origin of this word (or words), writes :—"I have never heard the name of such a weapon as cailacurre in the Kandyan country. My inquiries since the receipt of your note from low-country Siyâhalese have not led to any better result. The word kalla-bondiya is very familiar here. It is a small dagger encased in a stick—in fact a sword-stick. Kallabondiya and kalla-sura, as we would now spell the latter word, may be identical. The origin of the word may be Tamil, kalla meaning hidden or secret, and bondi or sura a case. Sura and bondi are quite capable of the meaning I attribute to them. The word kalla is in the mouth of everyone. The surname Kalamsuri Araechchigē used by low-country Siyâhalese is, I think, due to the use of the weapon referred to by Ribeiro. The ancestors of these men may have served in regiments composed of soldiers using these weapons."
<table>
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<td>353 a sea fight</td>
<td>moonda-hévakom</td>
<td>මුහුදු ලේකයම්</td>
<td>muhudu hékákama, cf. 53, 335</td>
</tr>
<tr>
<td>354 a merchant</td>
<td>vellandam-carre-[karre]</td>
<td>සොටියකළ</td>
<td>veľlándamkára[yá], cf. 603</td>
</tr>
<tr>
<td>355 y* flag</td>
<td>[Cáda]</td>
<td>කළොදා</td>
<td>kod[i][ya]</td>
</tr>
<tr>
<td>356 a goldsmith</td>
<td>báddálla</td>
<td>යුදුක</td>
<td>badálá</td>
</tr>
<tr>
<td>357 a potter</td>
<td>budhála</td>
<td>මිදුහුල</td>
<td>badáhelya</td>
</tr>
<tr>
<td>358 a carpenter</td>
<td>Wádduah</td>
<td>මිදුහලයා</td>
<td>wádüwá</td>
</tr>
<tr>
<td>359 a hammer</td>
<td>Mittea</td>
<td>මිත්මේ</td>
<td>miťya</td>
</tr>
<tr>
<td>360 a file</td>
<td>péere</td>
<td>ඔසාපා</td>
<td>píra</td>
</tr>
<tr>
<td>361 a saw</td>
<td>keátea</td>
<td>සීපය</td>
<td>kiyata</td>
</tr>
<tr>
<td>362 a Ohisell</td>
<td>nean-cóttua</td>
<td>සින්නා කොටුව</td>
<td>niyan kátuwa</td>
</tr>
<tr>
<td>363 a cooke</td>
<td>wóung-puddeo</td>
<td>෌ිංහු පෝද්දේ</td>
<td>vahunpurayá</td>
</tr>
<tr>
<td>364 a weaver</td>
<td>vereway</td>
<td>බපුරායේ</td>
<td>peherá = weaver. Perhaps confused with beráwyá = tom-tom beater</td>
</tr>
<tr>
<td>365 a barber</td>
<td>pónnicall</td>
<td>පානික්කලා</td>
<td>paníkkal</td>
</tr>
<tr>
<td>366 a dancer</td>
<td>náttim-cárri</td>
<td>නදිමෙරි</td>
<td>nețțuk karí = female dancer</td>
</tr>
<tr>
<td>367 a yeare</td>
<td>ourida</td>
<td>අරුඩා</td>
<td>avuruđda, cf. 730</td>
</tr>
<tr>
<td>368 two year</td>
<td>da ourada</td>
<td>අරුඩා</td>
<td>dé-avuruđa, cf. 705, 367, 730</td>
</tr>
<tr>
<td>369 fourer year</td>
<td>hottera-ourada</td>
<td>මහාරා</td>
<td>hatara-avuruđa, cf. 707, 367, 730</td>
</tr>
<tr>
<td>370 a month</td>
<td>Maugh [máhá]</td>
<td>කර්ඩයා</td>
<td>maha (for masa)</td>
</tr>
<tr>
<td>371 a day</td>
<td>dausacke</td>
<td>මහාරා</td>
<td>davasaka, cf. 743</td>
</tr>
<tr>
<td>372 Sunday</td>
<td>ereda</td>
<td>මහාරා</td>
<td>iridá, cf. 736</td>
</tr>
<tr>
<td>373 Monday</td>
<td>saummoda [sámmoda ?]</td>
<td>සැමිමෝදා</td>
<td>saíduđa, cf. 737</td>
</tr>
<tr>
<td>374 tuesday</td>
<td>[ankhawoooda]</td>
<td>මහාරා</td>
<td>añgaharuváđa, cf. 738</td>
</tr>
<tr>
<td>f.165.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>375 wednesday</td>
<td>buddeda</td>
<td>මහාරා</td>
<td>badá dá, cf. 739</td>
</tr>
<tr>
<td>376 thursday</td>
<td>Braspattinday</td>
<td>මහාරා</td>
<td>brahaspatindá, cf. 740</td>
</tr>
<tr>
<td>377 fryday</td>
<td>securáda</td>
<td>මහාරා</td>
<td>sikuráda, cf. 741</td>
</tr>
<tr>
<td>378 satterday</td>
<td>hennuráda</td>
<td>මහාරා</td>
<td>henahuráda (for senasuráda), cf. 742</td>
</tr>
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* The simple form “niyana” is now more often used; kátuva = anything sharp or pointed, cf. 127.
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<td>379</td>
<td>Ambo</td>
<td>mango</td>
<td>වාඹ</td>
<td>අඹ</td>
<td>aṁba, plur. of kolé, cf. 98</td>
</tr>
<tr>
<td>380</td>
<td>Cola</td>
<td>leaves</td>
<td>එල්ලන</td>
<td>එල්ලන</td>
<td>kolá, cf. 710</td>
</tr>
<tr>
<td>381</td>
<td>Hotcourly</td>
<td>seven counties</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Hat kóralé, cf. 710</td>
</tr>
<tr>
<td>382</td>
<td>Wallaponahoy</td>
<td>fifty holes or vales</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>vajā paṇaha, cf. 51, 726. Now &quot;Valapané&quot;</td>
</tr>
<tr>
<td>383</td>
<td>Poncipot</td>
<td>five hundred soildiers</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>pansiya = five hundred; pattuwa = a division of a kóralé</td>
</tr>
<tr>
<td>384</td>
<td>Goddaponahoy</td>
<td>fifty pieces of dry land</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>godha-paṇaha, cf. 55, 726. Now Godapané</td>
</tr>
<tr>
<td>385</td>
<td>Hevoihattay</td>
<td>sixty soildiers</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Héwá hēta, cf. 688</td>
</tr>
<tr>
<td>386</td>
<td>Horsepot</td>
<td>four hundred soildiers</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Hára-siya = four hundred; pat- tuva, see 383. Now Háris pattuva</td>
</tr>
<tr>
<td>387</td>
<td>Tunponahoy</td>
<td>three fifties</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Tun paṇaha, cf. 706, 726. Now &quot;Tumpané&quot;</td>
</tr>
<tr>
<td>388</td>
<td>Oudanour</td>
<td>the upper city</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Uḍunuwara, cf. 389, 746</td>
</tr>
<tr>
<td>389</td>
<td>Tattanour</td>
<td>the lower city</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Yaṭinuwara, cf. 746</td>
</tr>
<tr>
<td>390</td>
<td>Conde Uda</td>
<td>on top of the hills</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Kanda-uḍa, cf. 59, 391. Now &quot;Kandy&quot;</td>
</tr>
<tr>
<td>391</td>
<td>Conde</td>
<td>hills</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>kaṇdu, cf. 59</td>
</tr>
<tr>
<td>392</td>
<td>Hingodagul-neure</td>
<td>the city of the Chingulay people</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Hēnagala-gala (Seṅkhaḍa-gala) nuwara, cf. 746</td>
</tr>
<tr>
<td>393</td>
<td>Mau-neur</td>
<td>the chief or royal city</td>
<td>මෙන් මෙන්</td>
<td>මෙන් මෙන්</td>
<td>Mahā Nuvara, cf. 746</td>
</tr>
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</table>

* This derivation (like others of Knox's) is quite wrong.
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<td>394 Mauvi</td>
<td>rice that matures in seven months</td>
<td>එෝ</td>
<td>māvī = lit. large paddy, cf. 110°</td>
</tr>
<tr>
<td>395 Hauteal</td>
<td>rice that matures in six months</td>
<td>එෝල්</td>
<td>hātīlo°</td>
</tr>
<tr>
<td>396 Honorowal</td>
<td>rice that matures in five months</td>
<td>එෝල්ලෝල්</td>
<td>honara vála°</td>
</tr>
<tr>
<td>397 Henit</td>
<td>rice that matures in four months</td>
<td>එෝල්ලෝල්ලෝල්</td>
<td>hīnati°</td>
</tr>
<tr>
<td>398 Aulfancol</td>
<td>rice that matures in three months</td>
<td>එෝල්ලෝල්ලෝල්ලෝල්</td>
<td>hūlpan-kaḷu°</td>
</tr>
<tr>
<td>399 Attom</td>
<td>mutual help in rice cultivation</td>
<td>ගිතාමි</td>
<td>attam</td>
</tr>
<tr>
<td>400 Warapol</td>
<td>a fee in paddy paid to women for their labour</td>
<td>අරපාලු</td>
<td>warapala, cf. 567</td>
</tr>
<tr>
<td>401 Coracan</td>
<td>a small seed like mustard seed</td>
<td>ගැකමුකා</td>
<td>kurakkan, cf. 758</td>
</tr>
<tr>
<td>402 Tanna</td>
<td>another corn</td>
<td>සැහෙලේ [සයලේ]</td>
<td>tāṇa[hál] = millet</td>
</tr>
<tr>
<td>403 Moung</td>
<td>a corn somewhat like vetches</td>
<td>මුෂ්</td>
<td>muŋ = green gram</td>
</tr>
<tr>
<td>404 Omb</td>
<td>a small seed, boyled and eaten as rice</td>
<td>මුෂ්</td>
<td>amū = <em>Paspalum scrobiculatum</em></td>
</tr>
<tr>
<td>405 Minere</td>
<td>a small seed</td>
<td>මුෂ්</td>
<td>menēri = <em>Panicum miliare</em></td>
</tr>
<tr>
<td>406 Boumas</td>
<td>we call them “garavances”†</td>
<td>මුෂ්</td>
<td>būṃē = <em>Phaseolus max</em></td>
</tr>
<tr>
<td>407 Tolla</td>
<td>a seed used to make oyl</td>
<td>සුශ</td>
<td>tala = sesamum</td>
</tr>
<tr>
<td>408 Ponudecar</td>
<td>officer of the country</td>
<td>සුශුකතකය</td>
<td>paṇiviḍakārayā</td>
</tr>
<tr>
<td>409 Polos</td>
<td>young jacks</td>
<td>හෝලෝල්</td>
<td>polos, plur. of polaha, cf. 617, 618</td>
</tr>
<tr>
<td>410 Cose</td>
<td>jacks before they be full ripe</td>
<td>හෝලෝල්</td>
<td>kos</td>
</tr>
<tr>
<td>411 Warracka or vellas</td>
<td>ripe jacks</td>
<td>හෝලෝල් ; හෝල්</td>
<td>warakā ; vēla</td>
</tr>
</tbody>
</table>

* See Moon's "Catalogue of Ceylon Plants" for names of varieties of paddy.
† See *Hobson-Jobson*, s. v. "Calavance."
412 Cola  bloud of the "cos" [juice of jak fruit]
413 Jambo  a fruit
414 Murro  a fruit, round in shape and as big as a cherry
nearest like to a black cherry
415 Dong
416 Ambelc  like to barberries
417 Carolla cabella  like to little plums
418 Cabela pooke
419 Polla
420 Paragiddie  like to our pears
421 Pautaurung  in tast all one with a lemon, but much bigger than a man's two fists
p. 15.
422 Tallipot  a tree
423 Kettle  a tree
424 Tellegie  a sort of liquor which the kettule yieldeth
p. 16.
425 Corunda-gauhah  cinnamon tree
p. 17.
426 Orula  a tree as big as an apple tree
427 Dounekaia gauhah  a shrub
428 Capita gauhah  a shrub

kohollé = jak-gum. Knox derives the second part of the word from "lé," blood, cf. 187
jambu = rose-apple
mora = Nephelium longana, cf. 765
day = Eugenia caryophyllea
aṁbala = Limnanthemum cristatum
karavalax-kēbbēla = Antidesma bunius
kēbbēla-puk = Aporosa lindleyana?
palu = (fruit of) Mimusops hexandra
péra geḍiya = guava fruit, cf. 101
pataṛa (mod. natnāra) = Citrus medica
talapata = leaf of the talipot palm ("tala")
kītul = Caryota urens, cf. 763
telijja = sweet toddy
kurūṇdu gaha = cinnamon tree, cf. 85, 613
veralu = Elaeocarpus serratus
dunukkeyiyā gaha = Pandanus fatidus
kēppiṭiyā gaha = Croton lacciferum
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<tr>
<td>429 Bo-gahah</td>
<td>the god-tree</td>
<td>බෝ ගහා ලෙස</td>
<td>bō gaha = bo-tree, cf. 762</td>
</tr>
<tr>
<td>430 Alloes</td>
<td>inyames [yams]</td>
<td>ියාමේ</td>
<td>ala</td>
</tr>
<tr>
<td>431 Angul-alloes</td>
<td>finger roots</td>
<td>විස්මුල්ලිකා</td>
<td>විස්මුල්ලිකා (Dioscorea sativa var., cf. 213, 428)</td>
</tr>
<tr>
<td>432 Carowela</td>
<td>various fruits</td>
<td>රෝමලාල්</td>
<td>karivila = Momordica charantia</td>
</tr>
<tr>
<td>433 Wattacul</td>
<td></td>
<td></td>
<td>සොටකෝලු (Luffa acutangula)</td>
</tr>
<tr>
<td>434 Morongo</td>
<td></td>
<td></td>
<td>murungá = “horse-radish tree”</td>
</tr>
<tr>
<td>435 Cacorehoun</td>
<td></td>
<td></td>
<td>භාකාරියන්දා =?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>kāmaraṇḍa = Averrhoa carambola</td>
</tr>
<tr>
<td>436. Amaranga</td>
<td>a tree</td>
<td>කාමරාණඩය</td>
<td>sendrikka mala = flower of “marvel of Peru,” or “four o’clock plant,” cf. 100, 674</td>
</tr>
<tr>
<td>437 Sindrie-mal</td>
<td>a flower</td>
<td>විවිධ මලා</td>
<td>picca mala = jasmine flower, cf. 100, 674</td>
</tr>
<tr>
<td>438 Picha-aul</td>
<td>a flower</td>
<td>සාපු</td>
<td>hapu (for sapu) mala = champak flower, cf. 100, 674</td>
</tr>
<tr>
<td>439 Hop-aul</td>
<td>a flower</td>
<td>සාපු (සාපු)</td>
<td>mūminna = mouse-deer (Moschus mūminna)</td>
</tr>
<tr>
<td>440 Meminna</td>
<td>a small deer</td>
<td>මුණ්ණා</td>
<td>gavarā = bison, gaur</td>
</tr>
<tr>
<td>441 Gauvera</td>
<td>a sort of beast resembling a bull</td>
<td>මුණ්ණා</td>
<td>kūmbiyā, cf. 170</td>
</tr>
<tr>
<td>442 Columbia</td>
<td>a small reddish ant</td>
<td>සොලුහා</td>
<td>tel kūmbiyā, cf. 261, 442, 170</td>
</tr>
<tr>
<td>443 Tale-columbia</td>
<td>as small as the former but blackish</td>
<td>සොලුහා</td>
<td>dimiyā, pl. dimiyo</td>
</tr>
<tr>
<td>444 Dimbio</td>
<td>great red ant</td>
<td>සොලුහා</td>
<td>geriyā?</td>
</tr>
<tr>
<td>445 Coura-atch</td>
<td>great black ant</td>
<td>සොලුහා</td>
<td>kadiyā.</td>
</tr>
<tr>
<td>446 Coddia</td>
<td>ant of an excellent bright black</td>
<td>සොලුහා</td>
<td></td>
</tr>
<tr>
<td>447 Vaeo</td>
<td>a sixth sort of ant</td>
<td>නැගලි; pl. නැගලී</td>
<td>vēyā, pl. vēyō</td>
</tr>
<tr>
<td>448 Humbosse</td>
<td>termites' mounds</td>
<td>දියුම්</td>
<td>hümbasa</td>
</tr>
<tr>
<td>449 Meemasse</td>
<td>the right English bee</td>
<td>දෙළෙහෝ; pl. දෙළෙහෙ</td>
<td>mí messā, cf. 172</td>
</tr>
<tr>
<td>450 Bambugo</td>
<td>larger and of a brighter colour than our English bees</td>
<td>පහතු; pl. පහතු</td>
<td>bāmbarā, pl. bambaru</td>
</tr>
</tbody>
</table>

| 451 Connameia | signifying a blind bee                 | බිමරම | kana miyā         |

| 452 Wanderow  | a sort of monkey                       | මැබලු | waṉdurā, cf. 142  |
| 453 Billowe   | another sort of ape                    | මැබලු | riyawā, cf. 141   |
| 454 Rian      | about two cubits                       | මැබලු | riyana, cf. 550   |

| 455 Mal-cowda | a bird black with yellow gills about the bigness of a blackbird | මැබලු | mal-kavudā = Ceylon mina (Eulobes pitogenys)
| 456 Cau-cowda | another sort, yellow like gold         | මැබලු | gon kavudā = Ceylon mina (Acriotheres melanosturnus). Knox evidently confuses gon kavudā with kaha hurulld, the black-headed oriole |

| 457 Carlo     | a bird as big as a swan, colour black | මැබලු | diya-kāvā, black diver? |

<p>| 458 Pimberah  | a huge serpent                         | මැබලු | piṁburā = rock-snake (Python molurus) |
| 459 Polongo   | another venomous snake                 | මැබලු | polaṅga = viper |
| 460 Noya      | another poisnous snake                 | මැබලු | nayā = cobra |
| 461 Noy-rodgerah | a kings-snake                        | මැබලු | nayi rajjuruwā, cf. 460, 658 |
| 462 Noya polonga waghe | like a noya and polonga   | මැබලු | nayā polaṅga wāgé |
| 463 Carowala  | a very poisnous snake                  | මැබලු | karavalā = Bungarus ceylonicus |
| 464 Gerende   | another snake, not venomous            | මැබලු | geraṅdiyā = rat-snake, cf. 164 |</p>
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</thead>
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<tr>
<td>465 Hickanella</td>
<td>much like a lizard, venomous</td>
<td>මුහුණකාලිය</td>
<td>hikanála = ground lizard or skin</td>
</tr>
<tr>
<td>466 Democulo</td>
<td>a spider, very long, black, and hairy</td>
<td>බෙමොකුලෝ</td>
<td>divi makułavā = tarantula</td>
</tr>
<tr>
<td>467 Dubberia</td>
<td>a sort of water snakes</td>
<td>මුණිලාත</td>
<td>diyabariyā = Cerberus rhyncops</td>
</tr>
</tbody>
</table>
| 468 Kobbera guion | a creature resembling an alligator | නිටරුරුම් | kabaragoyā = Hydrosaurus sal-
|                   |          |           | vatorō |
| 469 Tolla guion   | very like the former | මහුනකාලිය | talagoyā = Varanus dracæna |
|                   | p. 31.   |           | Rāja Siha |
| 470 Raja-singa    | a lyon-king | පොලෝකු | terunnánse, cf. 516 |
| 471 Tirinanxy     | chief priest | මහුනකාලිය | Disāva, cf. 485 |
| 472 Tirinanx      |          |           | Mahā wāhala [wása] = the |
|                   | p. 35.   |           | Kandyen Court |
| 473 Dissava       | governor of the country | පොලෝකු | handuruvané Budu vænda, cf. 500, |
| 474 Mauhawaul     | a phrase importing greatness | මහුනකාලිය | 583, 597 |
|                   | p. 38.   |           | áyu bówan = long life (to you), |
| 475 Hondrewné boudound | “Let your majesty be a god!” | මහුනකාලිය | cf. 546 |
| 476 Oiooa         | many lives | මහුනකාලිය | baluget, cf. 593, 147†. Expression |
| 477 Baula gaut    | the limb of a dog | මහුනකාලිය | of deep humility addressed to |
|                   | the new year |           | the Kandyen king = “(Your |
| 478 Ourida cotamaul |           |           | Majesty’s) very humble servant” |
|                   | p. 47.   |           | Avuradu-kattimagula, cf. 367, 730, |
|                   |          |           | 530 |

* Yule, misled by Knox's peculiar spelling, in his Hobson-Jobson, derives this word from “cobra” and “(i)guana,” which is entirely erroneous; geyā is the generic name for the “iguana,” and kabara means leprous or blotchy.

† Mr. Panabokke writes:—“The word මුහුණකාලිය [baluget] has been misapprehended by Knox. මො [bala] “dog,” is correct; but මො [get] is not මො [gat]. The word මොලශාලිය [gettā] is a well-known Sinhalese word occurring even in our classical works. It means “one that is devoted to the service of another.” This was a term used by the courtiers in speaking of themselves when addressing the king.”
479 Alleusal cotamaul ... the first fruits
480 Ilmoy cotamaul ... a certain sacrifice in the month of November to their god
481 Tor-ne ... a sort of triumphal arch
482 Oulpangi ... the king’s washing-houses
483 Dackim ... new year’s gifts

p. 49.
484 Adigar ... chief judge

p. 50.
485 Dissauva ... governor over a province or county
486 Roteraul ... other great officers

p. 51.
488 Courlivedani ... an officer
489 Congonna ... an overseer
490 Courli-atchila ... like our constable

p. 52.
491 Liannah ... the writer
492 Undia ... a word that signifieth a lump. He is a person that gathers the king’s money

FS 493 Monnannah ... the measurer
494 Marral ... harriots as I may call them
495 Gom sabbi ... town consultations

Alutsál kāttimagula, cf. 110, 659, 530
Il mahé kāttimagula, cf. 370, 530
torana
ulpen gé
dēkum = gifts
Adikārama
Disáva, cf. 473
Raṭérāla
Vidāné
Kórala-vidāné
Kankānama
Kórala-āraccila
Liyanná
Undiyá (for undiya = ball, cf. 341)
Mananná
Marāla
Gaṇsabā, cf. 270, 677
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<td>496 Oussary</td>
<td>worshipful</td>
<td>[සුරු]</td>
<td>isuru (plur. of isura)</td>
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<tr>
<td>497 Sihattu</td>
<td>honour</td>
<td>[සුරු]</td>
<td>siṟu</td>
</tr>
<tr>
<td>498 Dishondrew</td>
<td>excellency</td>
<td>[කොෂොංකා]</td>
<td>disāhānduru, cf. 473, 485, 500</td>
</tr>
<tr>
<td>499 Mote-rall</td>
<td>scribe</td>
<td>[මෝ officially contracted to Mo]</td>
<td>Mohoṭṭirāla (usually contracted to mohoṭṭala)</td>
</tr>
<tr>
<td>500 Hondrew</td>
<td>(nobleman), which I suppose comes from the word “homdrewnē,” a title given to the king signifying majesty</td>
<td>[හෙංදුරු ]</td>
<td>hānduru; hāndurunavē vocative of hānduruvō, cf. 475, 583</td>
</tr>
<tr>
<td>501 Mundianna</td>
<td>bearer of an honour, like unto knighthood</td>
<td>[මුදියනා]</td>
<td>Mudiyansē</td>
</tr>
<tr>
<td>502 Ruddaugh</td>
<td>washer</td>
<td>[දුෂ] ; pl. [දුෂ]</td>
<td>Radavā ; pl. Radav</td>
</tr>
<tr>
<td>503 Hungram</td>
<td>jaggory-maker</td>
<td>[හෙංගේරමු]</td>
<td>Haṅgarammu</td>
</tr>
<tr>
<td>504 Poddah</td>
<td>of no trader or craft but husband-men and soldiers</td>
<td>[පැදුව]</td>
<td>Paduvō</td>
</tr>
<tr>
<td>505 Kiddea</td>
<td>basket-maker</td>
<td>[කිඟීය]</td>
<td>Kidiyō</td>
</tr>
<tr>
<td>506 Kinmerah</td>
<td>whose trade is to make fine matts</td>
<td>[කින්නර]</td>
<td>Kinnaru</td>
</tr>
<tr>
<td>507 Couratto</td>
<td>elephant-men</td>
<td>[කුරාට්ටො]</td>
<td>Kūruṇṭṭo</td>
</tr>
<tr>
<td>508 Oppow</td>
<td>the names of the “hondrews” always end in</td>
<td>[පැ]</td>
<td>appu</td>
</tr>
<tr>
<td>509 Adgah</td>
<td>the names of others below the degree of the elephant people end in</td>
<td>[ඡ]</td>
<td>[a]jjā</td>
</tr>
</tbody>
</table>
510 Dodda vaddahs ... hunters ... ඄ං මූංග ... Daḍa vəḍḍa (plur. oḍó)

511 Roudeahs ... beggars ... කාංක ... Roḍiyā (plur. roḍi) = outcaste

512 Ossa polla maupt Deo ... the Creator of heaven and earth ... අහසා සොලොම් නියෙයි, දෙය ... ahasa poló mev deiyó, cf. 1, 653, 58, 649

513 Irri, irrihaumi, irrido ... the sun ... අරි, අරිහමි, අරිද ... iru, irihāmi, irideiyó, cf. 6, 7, 515, 649

514 Handa, handahami, handa dio ... the moon ... කරු, කරුහමි, කරු ... haṅda, haṅdahāmi, haṅdadeiyó, cf. 4, 5, 515, 649

515 Haumi ... a name they give to persons of the greatest honour ... සොහ ... hámi = lord

516 Tirinanxes ... the priests of the Buddou god ... අධිකාරීයකාල ... terunnánse, cf. 471, 472

517 Vehars (also vihar) ... their temples ... මුහුඩුජ, මුහුඩු ... vehera, vihāra

518 Gouni ... all the rest of the order ... මුහුජ, මුහුජ [මුහුජ ... gaṇa, gaṇi[mnánse], cf. 533

519 Bouna ... matter concerning their religion [in a book] ... දාග ... baṇā

520 Koppuhhs ... the priests that belong to the temples of the other gods ... අතිවුදන්කාල ... Kapuvá

521 Dewals ... their temples ... අංගම්කාල, අංගම්කාල ... devol, dévalé

522 Jaddeses ... priests of the spirits ... අග්ගාදාකාල ... Yakdessá = demon priest

523 Dayantaus ... spirits ... අග්ගාකාල ... dévatá = divinity, deity, god

524 Covels ... their temples ... අග්ගාකාල ... kóvila
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<td>p. 76. 525 Pissovetitch</td>
<td>mad</td>
<td>වූ වූමා</td>
<td>pissa veṣica, cf. 247</td>
</tr>
<tr>
<td>526 Gerehah</td>
<td>planets</td>
<td>මා, මා</td>
<td>graha, grha, cf. 532</td>
</tr>
<tr>
<td>p. 78.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>527 Geremoi goulamah</td>
<td>beef-eating slave</td>
<td>මාරිමා මාරිමා</td>
<td>gerimahé gulámá (gulámá = a dirty, mean fellow)</td>
</tr>
<tr>
<td>528 Perahar</td>
<td>a solemn feast and general meeting</td>
<td>පැරහාර</td>
<td>perahēra</td>
</tr>
<tr>
<td>p. 79.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>529 Allout neur dio</td>
<td>the God and maker of heaven and earth</td>
<td>අලෝත්නුවර ආරීයක් අලෝත්නුවරය</td>
<td>Alutnuwara deiyó = the god of Alutnuwara (in Bintenna)</td>
</tr>
<tr>
<td>p. 80.</td>
<td></td>
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</tr>
<tr>
<td>530 Cawtha poujah</td>
<td>another great solemn feast</td>
<td>මැතිවි මැතිවි</td>
<td>Kātti (for kārīkā) pūjá, cf. 478, 479, 480</td>
</tr>
<tr>
<td>531 Poujah</td>
<td>sacrifice</td>
<td>දෙක</td>
<td>pūjá, cf. 535</td>
</tr>
<tr>
<td>p. 83.</td>
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<tr>
<td>532 Gerehah</td>
<td>fortune</td>
<td>මා, මා</td>
<td>graha, grha, cf. 526</td>
</tr>
<tr>
<td>p. 84.</td>
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</tr>
<tr>
<td>533 Gonni-nancies</td>
<td>their churchmen</td>
<td>නිසායන්</td>
<td>gaṇinnanse, cf. 518</td>
</tr>
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<td>p. 85.</td>
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<tr>
<td>534 Ollua cottaual tiana</td>
<td>it is written in the head</td>
<td>අෙල්ලුව කොටුවල් තියනාව</td>
<td>oluvé koṭalā tiyanavā, cf. 191</td>
</tr>
<tr>
<td>535 Pud gia</td>
<td>sacrifice to their gods</td>
<td>දෙක</td>
<td>pūjá, cf. 531</td>
</tr>
<tr>
<td>536 Pau boi</td>
<td>a great sin</td>
<td>කොටුවල් වීරු</td>
<td>pav bohóyi =it is [a] great sin, cf. 23</td>
</tr>
<tr>
<td>537 Mitta-haul</td>
<td>handfuls of rice kept for charity</td>
<td>මිතා පුලු</td>
<td>mita hál =handful rice, cf. 110,659</td>
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<td>p. 87.</td>
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<tr>
<td>538 Hirimony</td>
<td>grater to grate cōker-nuts with</td>
<td>සරීසිරා</td>
<td>hiramaṇe</td>
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<tr>
<td>p. 38</td>
<td>Annego</td>
<td>juyce of lemmons boiled thick, used for sauce</td>
<td>anuga</td>
</tr>
<tr>
<td>540</td>
<td>Caown</td>
<td>like to a fritter made of rice-flower and jaggory</td>
<td>kēvuma ; pl. kēvun</td>
</tr>
<tr>
<td>541</td>
<td>Oggulus</td>
<td>another sort of sweetmeats</td>
<td>aggalá</td>
</tr>
<tr>
<td>542</td>
<td>Alloways</td>
<td>do.</td>
<td>ajuva</td>
</tr>
<tr>
<td>543</td>
<td>Yackpetties</td>
<td>do.</td>
<td>yakpeti</td>
</tr>
<tr>
<td>544</td>
<td>Pitu</td>
<td>like unto a pudding</td>
<td>piṭṭu (plur. of piṭṭuva)</td>
</tr>
<tr>
<td>p. 39</td>
<td>Bullat</td>
<td>green leaves which they eat raw with lime and betel-nut and tobacco</td>
<td>bulat = betel</td>
</tr>
<tr>
<td>546</td>
<td>Ay</td>
<td>how do you?</td>
<td>āy [bóvan], cf. 476</td>
</tr>
<tr>
<td>547</td>
<td>Hundoj</td>
<td>well</td>
<td>hoṇḍayi, cf. 303</td>
</tr>
<tr>
<td>p. 91</td>
<td>Auh Dio</td>
<td>God help or keep me</td>
<td>ā deiyó = O God !</td>
</tr>
<tr>
<td>548</td>
<td>Vesou</td>
<td>whore</td>
<td>vēsā, cf. 306</td>
</tr>
<tr>
<td>p. 92</td>
<td>Rian</td>
<td>a cubit</td>
<td>riyana, cf. 454</td>
</tr>
<tr>
<td>550</td>
<td>Waddo rian</td>
<td>the carpenter’s rule</td>
<td>vaḷu riyana=27 inches, cf. 454, 550</td>
</tr>
<tr>
<td>551</td>
<td>Potta</td>
<td>a corn measure</td>
<td>pata</td>
</tr>
<tr>
<td>552</td>
<td>Bonder nellia</td>
<td>the king’s measure</td>
<td>baṇḍāra nellya, cf. 756</td>
</tr>
<tr>
<td>553</td>
<td>Courney</td>
<td>a measure</td>
<td>kuruṇi[ya]</td>
</tr>
<tr>
<td>554</td>
<td>Pale</td>
<td>a measure</td>
<td>pēla</td>
</tr>
<tr>
<td>555</td>
<td>Laree</td>
<td>a coin</td>
<td>lāri ṝ</td>
</tr>
</tbody>
</table>

* Not current in modern Sinhalese. On this coin, see Baldens, Ceylon, chap. XLIX. (English translation); Yule’s Hobson-Jobson, s. v. “Larin”; Rhys Davids’s Ancient Coins and Measures of Ceylon, pp. 33-35; and Gray and Bell’s Pyrard (Hakluyt Soc.), vol. I, p. 232, note.
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<th>Sinhalese</th>
<th>Transcript, &amp;c.</th>
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<tr>
<td>557 Ommouna</td>
<td>a measure</td>
<td>ඔමුණන</td>
<td>amuna</td>
</tr>
<tr>
<td>558 Collonda</td>
<td>a weight</td>
<td>පුඨුණන</td>
<td>kalaňda</td>
</tr>
<tr>
<td>559 Pallum</td>
<td>a weight</td>
<td>පුඨුණන</td>
<td>palam (Tamil)</td>
</tr>
<tr>
<td>560 Tangom massa</td>
<td>a coin</td>
<td>පුඨුණන</td>
<td>tangam massa</td>
</tr>
<tr>
<td>561 Poddi tangom</td>
<td>the small tangom</td>
<td>පුඨුණන</td>
<td>poži taggama</td>
</tr>
<tr>
<td>562 Ponnam</td>
<td>coin</td>
<td>පුඨුණන</td>
<td>pañama</td>
</tr>
<tr>
<td>563 Amblobe</td>
<td>place built for stranger &amp;c. to lodge in</td>
<td>පුඨුණන</td>
<td>ambalama</td>
</tr>
<tr>
<td>564 Ande</td>
<td>at halves</td>
<td>පුඨුණන</td>
<td>aňđe</td>
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<td>565 Cotouman</td>
<td></td>
<td></td>
<td>kaťumáná</td>
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<tr>
<td>566 Waracool</td>
<td></td>
<td></td>
<td>varakola ?</td>
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<tr>
<td>567 Warapoli</td>
<td></td>
<td></td>
<td>varapola, cf. 400</td>
</tr>
<tr>
<td>568 Bolerud</td>
<td></td>
<td></td>
<td>bolrožu = chaff, refuse of paddy</td>
</tr>
<tr>
<td>569 Peldorah</td>
<td></td>
<td></td>
<td>peďora = &quot;wages in paddy for the man who takes care of the harvest&quot; (Clough)</td>
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<tr>
<td>570 Ockyaul</td>
<td></td>
<td></td>
<td>akyála</td>
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<tr>
<td>571 Neiăngala</td>
<td>a certain plant which is rank poysion</td>
<td>ඔයළපවාදා</td>
<td>niyaňgalala = Gloriosa superba</td>
</tr>
<tr>
<td>572 Puddcsci</td>
<td>a word for a woman of the lowest condition</td>
<td>පුඨුණන</td>
<td>pojiissi</td>
</tr>
<tr>
<td>573 Kiddekel</td>
<td>a term of more respect given to a wench</td>
<td>ඔයළපවාදා</td>
<td>kičahkeli</td>
</tr>
<tr>
<td>574 Nanda</td>
<td>a term for an inferior woman something in years; signifies also ant</td>
<td>ඔයළපවාදා</td>
<td>nəndá</td>
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<td>575</td>
<td>Nandadga</td>
<td>a little higher, yet of the like years</td>
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<td>576</td>
<td>Nauchere</td>
<td>a title, may be given to an ordinary woman, still, but yet higher</td>
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<tr>
<td>577</td>
<td>Lamhaumi</td>
<td>a title higher than any yet</td>
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<tr>
<td>578</td>
<td>Ettani</td>
<td>higher still</td>
<td></td>
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<td>579</td>
<td>Lam-ettani</td>
<td>of more respect</td>
<td></td>
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<td>580</td>
<td>Maugi</td>
<td>proper only to an old woman but of good quality</td>
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<tr>
<td>581</td>
<td>Maugiwanxi</td>
<td>better than the maugi</td>
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<tr>
<td>582</td>
<td>Comairehaumi</td>
<td>a title due to the greatest ladies</td>
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<tr>
<td>583</td>
<td>Hondreunié</td>
<td>given to the queen or the king</td>
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<tr>
<td>584</td>
<td>To</td>
<td>thou or you. All the words are gradually one higher than the other</td>
<td></td>
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<td>585</td>
<td>Topi</td>
<td>the limb of a dog</td>
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<td>586</td>
<td>Umba</td>
<td></td>
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<tr>
<td>587</td>
<td>Umbela</td>
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<td>588</td>
<td>Tomnai</td>
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<td>589</td>
<td>Tomsi</td>
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<td>590</td>
<td>Tomseli</td>
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<td>591</td>
<td>Tommanxi</td>
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<td>592</td>
<td>Dionanxi</td>
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<td>593</td>
<td>Baulagot</td>
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<td>594</td>
<td>Nicamava</td>
<td>I come for nothing</td>
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<tr>
<td>595</td>
<td>E eppa queinda</td>
<td>no, I thank you; how can I be so chargeable to you?</td>
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<td>596</td>
<td>Tomotoway</td>
<td>go lye with your mother</td>
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<tr>
<td>597</td>
<td>Jopi[read Topi]oppata audewind</td>
<td>go lye with your father</td>
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<tr>
<td>598</td>
<td>Harri, oppana</td>
<td>well said, valiantly spoken</td>
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<td></td>
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<td>nendjja</td>
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<td>måčchıre</td>
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<td>lamahami, cf. 515</td>
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<td>etani</td>
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<td>lam etani</td>
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<td>mahagę</td>
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<td>mahagévahansę, cf. 580</td>
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<td>kumarihăni, cf. 515</td>
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<td>hânduruvanę, cf. 500</td>
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<td>tamsusę</td>
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<td>tamsusélă</td>
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<td>tammunnansę</td>
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<td>deyiyanvahansę, cf. 273, 649</td>
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<td>balugęt, cf. 477</td>
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<td>nikam āwá, cf. 602</td>
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<td></td>
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<td>eyi épā koyinda, lit. = “Why? Not required. Where (got you it)?”</td>
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<td></td>
<td></td>
<td>cf. 696</td>
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<td>tómota váhé, cf. 584</td>
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<td>tope appaťa ávadi venda, cf. 585, 318, 665, 475</td>
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<td>hari hapanā = “Well (done or said), clever fellow”</td>
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<tr>
<td>599 Miris dilah, inguru gotta</td>
<td>I have given pepper, and got ginger</td>
<td>මිරිස් දිලාහි, විංගුර ගතත්</td>
<td>miris dīlā iṅguru gattā, cf. 745, 631, 637</td>
</tr>
<tr>
<td>600 Datta horrala badda perind</td>
<td>pick your teeth to fill your belly ...</td>
<td>දඟ පොරූලා ලැබිදා පරිංංදේ</td>
<td>dat hāralā baḍa pireṇḍa, cf. 196, 204</td>
</tr>
<tr>
<td>601 Caula yonawa ruah ati</td>
<td>to eat before you go forth is handsom and convenient</td>
<td>සොල් වෝනාව මුහුදායකි</td>
<td>kāḷā yanawā ruvaeti, cf.628,641, 647</td>
</tr>
<tr>
<td>602 Kiallah tiannah, degery illand avah oppala hanguand mordy [read mondy]</td>
<td>as the saying is, if I come to beg butter-milk why should I hide my pan?</td>
<td>සොල් තිනන්හ දැගෙන්න්ය පොලා රැහැදි නුංගන්ද සිරුම් සිරුම්ය [සිරුම්] ශ්‍රී</td>
<td>kiyāḷā tiyanā[va], dīkiri illānda āvā appalle haṅgaṇḍa [gaṇnā] manda, cf. 594</td>
</tr>
<tr>
<td>603 Hingga mwa wellendam cor cotton wat geah par wardenda netta</td>
<td>a beggar and a trader cannot be lost</td>
<td>සොල් මුවා දෙලේන්දම් කොරු කොට්ටාරු ද දැමෙන්ද ස්තී</td>
<td>hiṅganna veḷanḍamkara kotanavaṁ giya pāra weraṇḍa neta, cf. 354, 647, 703</td>
</tr>
<tr>
<td>604 Atting mitting delah hortality harracurnowah</td>
<td>to lend to another makes him become an enemy</td>
<td>සොල් මිටින්සි මිටින්සි නායකරය සාර්කාර්ය රාරුන් යන්තරයේ</td>
<td>atin mitin dīlā haturā harikaraṇavā, cf. 311, 537, 631, 337</td>
</tr>
<tr>
<td>605 Annuna min yain eka ourowaying younda epa</td>
<td>go not with a slave in one boat⁹</td>
<td>සොල් දීලාහි අපි සීමාවේ අපි සීමාවේ</td>
<td>annunne minihēk ekkā oruvaṅkin yandā epā, cf. 607, 704 642, 696</td>
</tr>
<tr>
<td>606 Issara otting bollanowah pos cotting</td>
<td>first look in the hand, afterwards open the mouth</td>
<td>සොල් මුවා ඉත්තින් කොතින් පොසෝ මිටින්</td>
<td>issara atin balanavā passe kāṭin, cf. 311, 604, 195</td>
</tr>
<tr>
<td>607 Minnia</td>
<td>a man</td>
<td>සොල් වින් වින්</td>
<td>minihā, cf. 274</td>
</tr>
<tr>
<td>608 Minnis</td>
<td>men</td>
<td>සොල් මින්සි</td>
<td>minissu</td>
</tr>
<tr>
<td>609 Cucula</td>
<td>a cock</td>
<td>සොල් පුෂුලා</td>
<td>kukuḷā, cf. 165</td>
</tr>
<tr>
<td>610 Cuculong</td>
<td>cocks</td>
<td>සොල් පුෂුලාන්</td>
<td>kukuḷan (acc. plur.)</td>
</tr>
<tr>
<td>611 Cole-la</td>
<td>a boy</td>
<td>සොල් පුෂුලා</td>
<td>kollā</td>
</tr>
</tbody>
</table>

* Knox confuses ekka "with" and eka "one."
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<th>No. 47.—1800.</th>
<th>KNOX'S SINDHASE VOCABULARY.</th>
<th>191</th>
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</table>

| 612 Colani | boyes | සීලනි | kollané (voc. plur.) |
| 613 Gahah | a tree | ගාහ | gaha, cf. 85, 675 |
| 614 Gos | trees | මස | gas |
| 615 Auhoun | a horse | සාමන් | alun (for asun), plur. of as |
| 616 Auspio | horses | සාමණණ, සාමන් | aspayó, plur. of aspayá, vulg. for |
| 617 Polaha | a young jack | පෝලාහ | asvayá, cf. 156 |
| 618 Polas | jacks | පෝලස | polaha |
| 619 Bittera | an egg | අභ්‍රාජත් | polos, cf. 409 |
| 620 Bittera cattei | eggs ; word for word, egg many | අභ්‍රාජත්කේ | bittara, cf. 129 |
| 621 Mam conna | I eat | ස්කාර් | bittara kēti = lit. "lumps of eggs,” |
| 622 Mam conyum | I will eat | ස්කාර්වේ | cf. 619, 3, 221 |
| 623 Mam cava | I have eat | ස්කාර්පා | mam kana[va] |
| 624 Conowa | eating | ස්කාර්පා | mam kaññá |
| 625 Caupoudi | let him eat | ස්කාර්පාජයි | mam kóvá |
| 626 Caum | let us eat | ස්කාර්පාභයි | kanavá |
| 627 Conda | to eat | ස්කාර්පාගයි | kápudén |
| 628 Caula | eaten | ස්කාර්පායි | kamu |
| 629 Mam denyam | I will give | ස්කාර්පායි | kanlä |
| 630 Mam doun-na | I gave | ස්කාර් ස්කාර්යි | mam deññá |
| 631 Dila | I have given | ස්කාර් ස්කාර්යෝ | mam dunná |
| 632 Dendi | shall I give? to give | ස්කාර් ස්කාර්යෝ | dilá |
| 633 Dem | let us give | ස්කාර් ස්කාර්යෝ | denḍa |
| 634 Dennowa | giving | ස්කාර් ස්කාර්යෝ | demu |
| 635 Dipon | give him | ස්කාර් ස්කාර්යෝ | denavá |
| 636 Douna or | given | ස්කාර් ස්කාර්යෝ | dipan |
| 637 Dila tiana | | ස්කාර් ස්කාර්යෝ | dunnu |
| 638 Mam yonyam | I'll go | ස්කාර් ස්කාර්යෝ | dilá tiyana |
| 639 Mam yonda oni | I will go | ස්කාර් ස්කාර්යෝ | mam yanja oné = I must go |
| 640 Yong | let us go | ස්කාර් ස්කාර්යෝ | yañ, vulg. for yamu |
Knox's Vocabulary.

| 641 | Yonowa | going |
| 642 | Yonda dipadi | let him go |
| 643 | Pollatch | gone, spoken of an ordinary person |
| 644 | Pollad-da | gone, spoken of a person of quality |
| 645 | Mam oy | I am |
| 646 | Eai | he, or they, or he is |
| 647 | Mam gia atti | I have been; “atti” signifies have |
| 648 | Gia dendri | let him, or give him leave to go |
| 649 | Dio | God |
| 650 | Dio loco | heaven |
| 651 | Jacco | the devil |
| 652 | Narra cauda | hell |
| 653 | Aucor | the sky |
| 654 | Taurcoi | a star |
| 655 | Deure | water |
| 656 | Gindere | fire |
| 657 | Gani | a woman |
| 658 | Rodgura | a king |
| 659 | Haul | raw rice |
| 660 | Bat | boiled rice |
| 661 | Banglale | a table |
| 662 | Wellau | time |
| 663 | Wauri | season |
| 664 | Colading | harvest |
| 665 | Oppa | father |
| 666 | Piannah | mother |

Meaning

Sinhalese.

yanawá
yanda dipden = give him (permission) to go
palachcha
paladdé
mamayi = it is I
éyi
mam giya ěti
giyadendé
deyiyó, cf. 273
deyiyalóka
yaka
narakádi[y], cf. 304
ákahé (for ákásaya), cf. 1, 36
taráka, cf. 2
diyara, cf. 40
gindara, cf. 12
gópi, cf. 275
rajjuru[vó], cf. 461
hál, cf. 110
bat, cf. 110
békka-léli (?), cf. 256
veláwa
wáré
kola médima = threshing
appá, cf. 318
piyánó
appocci
ammá, cf. 319
ammandí
670 Puta
671 Putandi
672 Dua
673 Douianna
674 Molla
675 Gauhah
676 Courilla
677 Gom
678 Oppuland
679 Naund
680 Pinaund
681 Coppaund
682 Horraund
683 Hoppacauand
684 Corauand
685 Corowauand

{ son } putá
{ daughter } putan̄qa (voc.)
{ a flower } duva, cf. 68
{ a tree } duvaniyó
{ a town } mala, cf. 100
{ to wash'cloths } gaha, cf. 85, 613
{ to wash the body } kurullá, cf. 169
{ to swim } gama, cf. 270
{ to cut } apullanqa
{ to bore } nánda
{ to bite } píñanda
{ to do } kapanda

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686 Goumanic
687 Gauman corowauand

{ a journey } gamanak

{ to send, word for word, to cause to be do a journey } gamankarawanqa

{ All words signifying common soldiers, only they are titles one above another, and the two last are as much as to say gentlemen } hówáyá, cf. 385
{ soldiers } hówá unnéhe?
{ gentlemen } hówáyanvaru?

{ to fight : as much as to say, to act the  } hewákamkarananda, cf. 335, 684

soldier

688 Heuwoya
689 Heuvoynanna
690 Heuvoynanoura
691 Heuwaycom-corowauand

692 Mihi
693 Mich
694 Mienyum
695 Mianowa

{ to dye } miya[nava]
{ dead } miyachcha
{ I will dye } miyanañá
{ dying } miyanawa
<table>
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<tr>
<td>696 Eppa</td>
<td>do not</td>
<td>ධ්‍රුයෙ</td>
<td>epa</td>
</tr>
<tr>
<td>697 Negatind</td>
<td>to rise</td>
<td>නෙගුතින්දා</td>
<td>negitinda</td>
</tr>
<tr>
<td>698 Upaudénowa</td>
<td>the resurrection</td>
<td>ආසරංගීමේ</td>
<td>upadinava = be produced, be born, arise, originate</td>
</tr>
<tr>
<td>699 Negantind eppa</td>
<td>do not rise</td>
<td>නෙගුතින්දා epa, cf. 697, 696</td>
<td></td>
</tr>
<tr>
<td>700 Tounaud</td>
<td>to build</td>
<td>මවාදෙ මවුන් වඩා</td>
<td>tenichcha</td>
</tr>
<tr>
<td>701 Taunitch</td>
<td>built</td>
<td>මැටාණු තෙත්</td>
<td></td>
</tr>
<tr>
<td>702 Touncheroutwitch</td>
<td>it is finished</td>
<td>මාරු වෙන්</td>
<td>vecci</td>
</tr>
<tr>
<td>703 Na ; natti</td>
<td>no, or not</td>
<td>මෙන් මේ</td>
<td>ne, neti</td>
</tr>
<tr>
<td>704 Eckhoi</td>
<td>I</td>
<td>දෙක්ඩි</td>
<td>ekayi</td>
</tr>
<tr>
<td>705 Deckhoi</td>
<td>II</td>
<td>දක්කුඩි</td>
<td>dekayi</td>
</tr>
<tr>
<td>706 Tunhoi</td>
<td>III</td>
<td>දක්කුඩි</td>
<td>tunayi</td>
</tr>
<tr>
<td>707 Hotterhoi</td>
<td>IV</td>
<td>බහුරුඩි</td>
<td>hatarayi</td>
</tr>
<tr>
<td>708 Paulhoi</td>
<td>V</td>
<td>බහුරුඩි</td>
<td>pahayi</td>
</tr>
<tr>
<td>709 Hoyhoi</td>
<td>VI</td>
<td>බහුරුඩි</td>
<td>hayayi</td>
</tr>
<tr>
<td>710 Hothoi</td>
<td>VII</td>
<td>බහුරුඩි</td>
<td>hatayi</td>
</tr>
<tr>
<td>711 Ot hoı</td>
<td>VIII</td>
<td>බහුරුඩි</td>
<td>athayi</td>
</tr>
<tr>
<td>712 Novihoi</td>
<td>IX</td>
<td>වෙන්ක වෙන්</td>
<td>navayayi</td>
</tr>
<tr>
<td>713 Dauhoihoi</td>
<td>X</td>
<td>වෙන්ක වෙන්</td>
<td>dahayayi</td>
</tr>
<tr>
<td>714 Eckolauhoi</td>
<td>XI</td>
<td>වෙන්ක වෙන්</td>
<td>ekojahayi</td>
</tr>
</tbody>
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* Christoph Schweitzer, in his description of Ceylon (English translation, as reprinted in Ceylon Lit. Reg., IV., p. 85), says:—“To give you a specimen of the Cingalese Language, they express their numbers thus: — 1, Eckai; 2, Deckai; 3, Dusnai; 4, Hattarai; 5, Pourai; 6, Hasai; 7, Hattai; 8, Atai; 9, Nahai; 10, Dahai; 11, Ecolohai; 12, Dollai; 13, Dahunai; 14, Dakattarai; 15, Pahallalai; 20, Wishai; 30, Dihai; 40, Hattalishai; 50, Paswichai; 100, Sihau. But it is to be observed, That here are Diversity of Dialects, as in the several Provinces of other Countries, and so the Inland Cingularians differ from the Borderers; which makes Rob. Knou in his description of Ceylon give a different Account; and generally writes with an o what I put down with an a, as, Echoi, Dechoi, Tunhoi, Hatterhoi, Pahhoi, Hoyhoi.”
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<td>Dolahoi</td>
<td>XII</td>
<td>වෝලහයි</td>
<td>do</td>
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<tr>
<td>716</td>
<td>Dauhottunhoi</td>
<td>XIII</td>
<td>එසාරනයි</td>
<td>da</td>
</tr>
<tr>
<td>717</td>
<td>Dauhotterhoi</td>
<td>XIV</td>
<td>පාහාරයි</td>
<td>dahaharayi</td>
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<tr>
<td>718</td>
<td>Paulohoi</td>
<td>XV</td>
<td>පහාහසරයි</td>
<td>paha</td>
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<td>719</td>
<td>Dauhossahoi</td>
<td>XVI</td>
<td>පහසරයි</td>
<td>dahahayi</td>
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<td>720</td>
<td>Dauhahottoi</td>
<td>XVII</td>
<td>පහසරයි</td>
<td>dahahayi</td>
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<td>721</td>
<td>Dauha ot hoi</td>
<td>XVIII</td>
<td>පහසරයි</td>
<td>dahahayi</td>
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<td>722</td>
<td>Dauhanovihoi</td>
<td>XIX</td>
<td>පහසරයි</td>
<td>dahahayi</td>
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<td>723</td>
<td>Vishoi</td>
<td>XX</td>
<td>පහසරයි</td>
<td>dahahayi</td>
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<td>724</td>
<td>Tihoi</td>
<td>XXX</td>
<td>පහසරයි</td>
<td>dahahayi</td>
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<tr>
<td>725</td>
<td>Hottalehoi</td>
<td>XL</td>
<td>පහසරයි</td>
<td>dahahayi</td>
</tr>
<tr>
<td>726</td>
<td>Ponnahoi</td>
<td>L</td>
<td>පහසරයි</td>
<td>dahahayi</td>
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<table>
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<tr>
<td>727</td>
<td>Taul-cole</td>
<td>වල්කොලේ</td>
<td>a leaf used for writing letters, &amp;c., on tal-kola = palmira or talipot leaf, cf. 98, 380</td>
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<tr>
<td>728</td>
<td>Leet</td>
<td>හිඹතලිය</td>
<td>almanacks</td>
</tr>
<tr>
<td>729</td>
<td>Hauna hom pot</td>
<td>දැහැණ්ඩහන්පට</td>
<td>nativity</td>
</tr>
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<td>730</td>
<td>Ouredah</td>
<td>වෝරුද්ධ</td>
<td>a year</td>
</tr>
<tr>
<td>731</td>
<td>Wasachmaha</td>
<td>මාසකාලයි</td>
<td>Vesak-maha [masa], cf. 370</td>
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<tr>
<td>732</td>
<td>Pomaha</td>
<td>පොහොන්මහ</td>
<td>Pohon-maha, cf. 370</td>
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<td>733</td>
<td>Ahalamoha</td>
<td>එකකාලයි</td>
<td>Ehe</td>
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<tr>
<td>734</td>
<td>Micheneha</td>
<td>මිකොනේහ</td>
<td>Nikini-maha, cf. 370</td>
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<td>735</td>
<td>Bochmoha</td>
<td>බොකොහ</td>
<td>Bak-maha, cf. 370</td>
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<tr>
<td>736</td>
<td>Iridah</td>
<td>කිරදා</td>
<td>Iridá, cf. 372</td>
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*Read “Nickememaha.”*
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<td>737 Sandudah</td>
<td>Monday</td>
<td>ශ්‍රී ම වර්ශය</td>
<td>Sañdudá, cf. 373</td>
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<tr>
<td>738 Onghorudah</td>
<td>Tuesday</td>
<td>මෙන් ම වර්ශය</td>
<td>Afgharáravádá, cf. 374</td>
</tr>
<tr>
<td>739 Bodadah</td>
<td>Wednesday</td>
<td>වෙන් ම වර්ශය</td>
<td>Badádá, cf. 375</td>
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<tr>
<td>740 Braspottindah</td>
<td>Thursday</td>
<td>වෙන් ම වර්ශය</td>
<td>Brahaspatindá, cf. 376</td>
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<tr>
<td>741 Secouradah</td>
<td>Friday</td>
<td>පෙළ වර්ශය</td>
<td>Sikurádá, cf. 377</td>
</tr>
<tr>
<td>742 Henaouradah</td>
<td>Saturday</td>
<td>වෙන් ම වර්ශය</td>
<td>Henahurádá (for Senasurádá), cf. 378</td>
</tr>
</tbody>
</table>

| 743 Dausack       | day     | මෙරියා | davasak = a day, cf. 371 |
| 744 Pay           | hour    | දි වෙලා | peya |
| 745 Cabah mirris  | turmeric and pepper | විෂ්ණි + දි වෙලා | kaha-miris |

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| 746 Neur         | a city | එළඹය | nuwara |
| 747 Lalla        | put into the river | කො, මෙද | lálá, conj. past part. of lanawá, put |
| 748 Dalluguanah  | a tree of a soft substance bearing only thorns | දූරයේ ඉද | daluk gaha = Euphorbia antiquorum |
| 749 Warracole    | leaf of a plant in colour like a cabbage leaf | පුස්සකයේ කො | vará kola = leaf of Calotropis gigantea, cf. 98, 380 |
| 750 Jawpolls     | a little long greenish berry | දිකුටිය | jápala = Croton tiglium |

p. 114.

| 751 Mockinacola  | a leaf very like our tunhoof or ground-ivy | චිනන් (රේලි)ිකා | mukunu (venna) kola = leaves of Alternanthera triandra, cf. 98, 380 |
| 752 Oulcande-cole| two herbs | මෙහෙයුම්, කො? | ukenda kola |
| 753 Goderacole   | godaravála? | ගොඩඕුර කො | |
| 754 Condoura giddi| a fruit of a tree in form somewhat like a mussel | පුළු කො | kaduru gedí = fruits of divi- |
| 755 Mounggoutia  | a kind of ferret | කො | kaduru (Tabernamontana dichotoma), cf. 101 |

p. 115.

|mugatiyá = mongoose|
756 Bonder  something belonging to the king  අභීඹන්ග  bandāra = son of a chief or nobleman, cf. 553

p. 161.
757 Diabat  God bless, or keep you  අබ්බේදී යු ?  deiyō raku?  cf. 548

p. 177.
758 Coracan tallipa  a kind of hasty pudding  කරක්කන සාලිප  kurakkan talapa = kurakkan porridge; cf. 401

p. 178.
759 Hour ē  brother  අර යු hūrā = cousin

p. 181.
760 Courtalbad  chief over all the smiths and carpenters  කොවේලබඳ  Koṭṭalbaddé

761 Beia pas mettandi hitta pas ettandi  he serves me for fear and them for love; or his fear is here and his love is there  බය ම සාමාන්‍යය baya paksha metanādi hita paksha etanādi, cf. 302, 216

* The sentence in which this word occurs runs as follows:—“Thus bidding him and the rest of the Neighbours farewell, we departed, they giving us the Civility of their accustomed Prayers, Diabat, that is, God bless, or keep you.” In the Errata Diabat is corrected to Diabat; so that the latter form must be taken as what Knox intended to write, but what Sinhalese expression is meant to be represented I cannot tell. [Probably Deiyō raku, “God keep (you).”—B.]
Words given in List of Curiosities from Tonquin, presented by Knox to Royal Society, Nov., 1683.
(Birch’s History of the Royal Society, vol. IV., p. 228.)

<table>
<thead>
<tr>
<th>Knox’s Vocabulary</th>
<th>Meaning</th>
<th>Sinhalese</th>
<th>Transcript, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>762 Bogaw</td>
<td>tree worshipped by the Chingalese</td>
<td>නියෝගණි</td>
<td>bō gaha, cf. 429</td>
</tr>
<tr>
<td>763 Kitule</td>
<td>tree, the virtues of which are described in the History of Ceylon</td>
<td>නියෝගණී</td>
<td>kitul, cf. 423</td>
</tr>
<tr>
<td>764 Attuna atta</td>
<td>the leaves of the deutro or dotra, called by the Chingalese “attuna atta”</td>
<td>අත්තුණු අතෛ</td>
<td>attana-ṇa = datura seeds, cf. 106, 208</td>
</tr>
<tr>
<td>765 Murta</td>
<td>plumbs called by the Chingalese “murtas”</td>
<td>........</td>
<td>........</td>
</tr>
<tr>
<td>766 Endra-atta</td>
<td>seed from which oil is made, used for painting, burning in lamps, and anointing the body</td>
<td>අත්තුණු අතෛ</td>
<td>eṇḍaru-ṇa = castor-oil seeds, cf. 106, 208</td>
</tr>
<tr>
<td>767 Kermda-atta</td>
<td>seeds of a plant called by the Chingalese “kermda-atta”</td>
<td>....</td>
<td>——?  etā, cf. 106, 208</td>
</tr>
</tbody>
</table>

* This cannot be for “muruta” (Lagerstroemia flos-reginae). I suspect that “murtas” is a misprint for “murlas,” in which case the “mura” (Nephelium longana) is intended, an alternative name for which is “murale,” from Tamil “morali,” probably. Cf. 414.

† A misprint, doubtless, for “kerenda-atta,” meaning “kiriṇḍi-ṇa” = seeds of Coix lachryma.
Mr. F. H. Modder said that his long residence in the Kurunégala District, in which the Knoxes (father and son) spent the early part of their captivity, gave him some claim to speak on the subject. The following are some of the criticisms which he offered:

5, 6. These are respectful terms, used especially by the illiterate, e.g., the Veéddas. Cf. Tamil sandamama.

28. Knox may mean dumpala, "resin." It is of different kinds: hal dummal, resin obtained from hal trees; dun dummal, from dun trees; and bin dummal, from the earth. Dumbulu is soot. Both dumbulu and dummalu are used medicinally, and are relied on as specifics to stop bleeding, just in the same way as cobwebs are.

48. More fully या अहाबादा (oya-ahabada), bordering or in the neighbourhood of the oya. So—

49. कुंबुरा-अहाबादा (kumbura-ahabada), bordering or in the neighbourhood of the field.

77. टंबक्का (tambakka), is pinchbeck.

91. दुंधुलिया (danduliyā) is a piece of stick tied across the neck of cattle to prevent their breaking through fences and trespassing on plantations. दुंधु (li-dandu) means timber.

120. गोडु (godu) now means food in general; bait is गृह (gma).

132. वेदकराणा सप्पाय (vedakrana sappaya) is also applied, endearingly, to a human being in the sense of the working man or breadwinner.

133. वल-सप्पाया (val-sappaya, lit. "wild animal"), used contemptuously for a silly person.

265. Sumbera never used by the Sighalese for "hat" or "cap." A handkerchief (चुवाळ, uramāla) is commonly used by the natives; headmen and other respectable and influential natives affect the well-known "pincushion hat," which however is not designated somberu, though it is entitled to be and answers all the purposes of, an umbrella.

339. The calachurro, described as a sabre, could not have been so small an instrument as the kalla-bondiya; it must have been the kala-cris or kala-birichiya, a large dagger imported from the maritime provinces. Kala means deadly, as in kala tuwakkwara.

400. नारुपाला (naruapa) not नारु (naru) and not नारुपाला (narupala). It is the paddy that remains at the "bottom" (palla) of the "heap" (varuwa) gathered after threshing, and is given away to the cultivator, while the heap is taken by the landowner.

408. पानि-विदाकाराया (panividakārāya) more correctly "messenger."

477. Read सुता (balugeta), from chatako, "servant" or "hiring." Sanskrit bhutuka. Bhati means "support," "maintenance," "wages," "hire"; hence balu. Geta comes from Sanskrit gata, "having gone to," i.e., devoted to, or followed. So balugeta would imply a devoted and loyal servant of the king.

543. Read याकपति (yakpēti). Mr. L. Nell in his Paper on "The Archaeology of Sighalese Gastronomy," commenting on the word as spelt and used by Knox, surmised that it was no doubt intended for koppa-pittu, so called from the shape. It is not so. Yakpēti is a well-known kind of Kandyian sweetmeat. Probably it received its name from the circumstance of its forming the chief component among the offerings in a devil ceremony.

* Mr. Modder exhibited a fine specimen of the kāla-cris, large enough to be fairly described as a sword.
A manuscript communication was read from F. W. de Silva, Mudaliyár.

Mr. C. M. Fernando wished only to make one remark: that was to correct Mr. Ferguson in his assumption that the word \( \text{muruta} \) was derived from the Dutch and English "water." This is wrong. Sinhalese grammarians classify Sinhalese words into three divisions: (1) words purely Sinhalese, or \( \text{nispanna} \); (2) words which are identical with their Sanskrit and Pāli equivalents; (3) words which are Sanskrit and Pāli derivatives. \( \text{Watura} \) is of the first kind. Its relationship to English cannot be traced through the cognate languages, as in the case of the words like \( \text{nāma} \) (name), &c. It is however a purely Sinhalese word, and known to the language in pre-Dutch times. It occurs in the \( \text{Namavaliya} \) (1421 A.D.); and the \( \text{Sidat-sangārāva} \), which we have reason to believe was published about a century earlier, contains a quotation of a book called \( \text{Amd-watura} \) ("sweet water"), a word which is used as a synonym of \( \text{Nirvāna} \). The word \( \text{watura} \) literally means flowing water. A similar \( \text{nispanna} \) word bearing resemblance to its English equivalent is \( \text{māda} \), mud.

7. A vote of thanks was accorded to the writers of the Papers read, on a motion proposed by Mr. C. M. Fernando and seconded by Mr. F. Lewis.

8. A vote of thanks to the Chair terminated the Proceedings of the Meeting.

COUNCIL MEETING.


Present:

The Lord Bishop of Colombo, President, in the Chair.

Mr. P. Freüdenberg. | Mr. W. P. Raňasıgha.
Mr. Justice A. C. Lawrie. | Mr. E. S. W. Senāthi Rájá.
Mr. F. Lewis. | Dr. W. G. Vandort.

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

Business.

1. Read and confirmed Minutes of Meeting held on September 10, 1896.
2. On a motion proposed by Mr. Justice Lawrie and seconded by Mr. P. Freydenberg, the following resolution was passed, viz.:

"The Council records the deep regret of its Members on the death of Dr. Henry Trimen, M.B., F.L.S., F.R.S., Director of the Royal Botanic Gardens, a distinguished man of science and an esteemed Member of the Society, to whose Journals he contributed several valuable Papers."

3. Resolved,—That the following Candidates for admission into the Society as Resident Members be elected:

E. S. D. Tillekeratne: nominated by { F. W. de Silva.  
{ A. Jayawardena.
{ The Lord Bishop of Colombo.
{ W. P. Ranasingha.
{ H. C. P. Bell.
{ J. B. M. Ridout.

J. E. de Silva:  do.

G. C. Trask:  do.

4. The Honorary Treasurer reported regarding certain Members in arrears, and laid on the table a statement of defaulters.

On a motion proposed by Mr. Harward, it was decided that, in view of the resolution passed at the last Meeting, Mr. E. F. Perera's name be removed from the roll of Members.

The Honorary Treasurer submitted the following names to Council as defaulters, which names he suggested should be taken off the list of Members, viz. —Messrs. B. W. Bawa, F. W. de Silva, N. A. W. Jayawardena, T. B. Panabokke, T. Sammogam, and S. Visuvalingapillai.

Resolved,—That if the above-named Members do not pay up all arrears before November 28, 1896, their names be struck off the roll; and that final notice be given them of this decision of Council.

5. Laid on the table Circular No. 203, covering a Paper by Mr. J. P. Lewis on "Place Names of the Vanṇi," referred to the Hon. P. Coomaraswamy and Mr. J. Harward for their opinions.

Resolved,—That the Paper be accepted to be read and printed.

6. Laid on the table Circular No. 183, covering a Paper by Mr. J. P. Lewis on "Reland on Malay, Sinhalese, and Tamil," referred to Mr. H. C. P. Bell for his opinion.

Resolved,—That the Paper be accepted to be read and printed.

7. Laid on the table "Note on the Fortifications of Yāpahuwawa," by Mr. J. Harward.

Resolved,—That the Paper be referred to Mr. Justice Lawrie for his opinion.

8. Laid on the table a communication from the Secretary of the Committee of the British Association on Zoological Bibliography.

Resolved, on the proposal of Mr. Harward, that the letter be referred to Mr. Haly for his advice.

9. Resolved,—That a General Meeting of the Society be held on Saturday, November 14, and that another be held on Thursday, December 10, and that the business of the first Meeting be the reading of Mr. J. P. Lewis' two Papers, viz., "Place Names of the Vanṇi" and "Reland on Malay, Sinhalese, and Tamil," and of Mr. Harward's "Note on the Fortifications of Yāpahuwawa"; and that the business of the other Meeting be the reading of Mr. H. C. P. Bell's "Interim Report on the operations of the Archaeological Survey at Sigiriya in 1896," promised by the Archaeological Commissioner, subject to the sanction of the Government.
GENERAL MEETING.

Colombo Museum, November 14, 1896.

Present:
Mr. P. Freüdenberg in the Chair.
Mr. C. M. Fernando. | Mr. L. Walter.
Rev. F. H. de Winton.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.
Visitors: one lady and eight gentlemen.

Business.

1. Read and confirmed Minutes of General Meeting held on October 3, 1896.

2. The Honorary Secretary explained that a telegram had been received from the Lord Bishop of Colombo in Kandy regretting his inability to preside at the Meeting.

3. On a motion proposed by Mr. Harward and seconded by Mr. Joseph, Mr. Philip Freüdenberg was voted to the Chair.

4. The Chairman moved the following resolution, which was seconded by the Rev. F. H. de Winton, and was unanimously passed, viz.:—

"That the Members of the Ceylon Branch of the Royal Asiatic Society desire to place on record their regret at the death of the late Dr. Henry Trimen, M.B., F.R.S., F.L.S., and to express their sense of the very serious loss caused thereby, both to this Society and to the scientific world."

Mr. C. M. Fernando, in supporting the resolution, dwelt on the fact that the late Dr. Trimen was the only Fellow of the Royal Society who had spent his life in this Island. He was a gentleman of great achievements, and he (the speaker) thought that if he had chosen to cast his lot in England he might have been even more widely known. But he was a modest man, and had been content to pass his life in Ceylon. He had left behind work which would live for years to come. As a Ceylonese he desired to express his appreciation of the work done by him, and he felt that the loss they had sustained would be difficult indeed to replace.

5. Mr. Harward read the following Paper:—
PLACE NAMES IN THE VANNI.

By J. P. Lewis, c.c.s.

To ascertain the meanings of the names of places in a long-settled district is as a rule by no means an easy task, owing to the changes they have undergone in the course of ages. This has been well put by a writer in the "Madras Journal of Literature and Science":* "All proper names were, or were originally derived from, words or sounds having a meaning; but process of time and the long-continued wear and tear of familiar use have rubbed off the corners that were rough to the tongue, and have run together the liquid parts that most easily coalesced. With the original form the meaning has also been lost, and it is generally very difficult, almost impossible, to discover them. Still, local circumstances and traditions occasionally point to the true etymology, whence the original form may be approximately reconstructed or fairly guessed at; but there is a very general impression that the tradition itself has been often invented to account for the name."† Most of the place names now

* Names of Places in Tanjore, by Colonel Branfill in the volume for 1879.
† There are numerous instances of this to be met with in Ceylon; for instance, the explanation of the name Anurádhapura as being "the city of ninety kings," because over ninety kings had reigned in it, which would mean that it did not get its name until the 90th king had at least begun his reign (see Ceylon Literary Register, vol. III., p. 296).

Another is the explanation of the name Mákwita quoted by Casie Chitty (Gazetteer, p. 152) from a Mission Report:—"When the famous temple at Dondra-head was in progress, the inhabitants of this village were ordered to display their generosity by feeding the crows. The words used in calling them, há ká vīta, were uttered so often, that the name was afterwards given to the village with the change of the first letter." I may mention that there is more than one Mákwita in Ceylon, and I suppose the crow-calling episode occurred in each before the village had acquired any name at all.

I have met with very good instances of this tendency in the Negombo District, where some of the villages have very curious names; as for example, Watinápaha and Nálapaha. The explanation given me of the former was that once a sweet potato grew there that measured five cubits in circumference. Nálapaha was explained as being really "Nallapaw," "do not seize (them), it is a sin," and the story relied on to account for the
found in the Vaṃṭi are not of sufficient antiquity, and have not been subject to this process long enough to have undergone much change, and their meaning is therefore evident enough.

This is due to the fact that this part of the country was colonized by its present occupants in comparatively modern times, and that the former Siṃhalese inhabitants were driven from the villages to the southern districts. The invaders gave new names to the villages which they occupied, and to the tanks which they had not destroyed. Many villages, no doubt, were not occupied at all owing to the destruction of the adjoining tanks, and in this way the old Siṃhalese names disappeared and were forgotten. The task of explaining the present names of places in the Vaṃṭi is therefore comparatively an easy one.

The tank is everywhere the great necessity of the country, and without the tank the village could not exist.* Accordingly we find that nearly every village is called after its tank, and in the great majority of names the affix is one of the numerous words employed in Tamil to denote a tank or a pond. There are nine of these in use in the Vaṃṭi, viz.:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuḷam</td>
<td>a tank</td>
</tr>
<tr>
<td>Maḍu</td>
<td>a tank</td>
</tr>
<tr>
<td>Mōḷḍai</td>
<td>a pond, tank (not given by Winslow)</td>
</tr>
</tbody>
</table>

name was that the village is on the boundary between the Alutkūru and Ĥapitigam kōrāḷes, and that some people fleeing from justice, or rather from the King of Kandy, crossed over from the latter into the former kōrāḷe. When it was suggested that their pursuers should also cross over and arrest them, some one said: "Do not touch them, it would be a sin"—Nāḷlapau. This is the only explanation of the name of the village that I could obtain.

To go from the names of places to the names of plants upon which they are often founded, I should be inclined to doubt the fantastic derivation of the name for sweet potato, batala, from bata "rice" and le "blood," given in the Journal of this Society for 1891–92, pp. 125–6, and to suggest that it is merely a Siṃhalese corruption through the Portuguese of the Haytian word batata, from which potato is also derived.

* It is owing to this intimate connection between the two that the words for tank and village become interchangeable. I have heard Siṃhalese villagers of the Vaṃṭi talk of the tank as gama. Mr. Ivers says gama is used for paddy field in the North-Central Province. The tank, the field, the village—one implies the other.
Kéni = in Jaffna a well, here a tank
Nirávi = a well, a tank
Ódai = a channel, a tank
Kulí = a hole, pit, a tank
Vil = villu, a pond
Tálvu = depth, water, a tank

Of these words, as regards popularity kuḷam is easily first. Out of 555 names of tanks and villages I have counted 332, or about three-fifths, ending in kuḷam, whereas there are only 24 maḍus, 7 móḍais, 4 kénis, 3 ódais, and the same number of vils, and a solitary tálvu.*

There are shades of difference in the meaning of these words, no doubt, but why a tank is generally called a kuḷam, but sometimes a maḍu† or a kéni, I am not able to say. There does not appear to be any difference in the appearance of a kuḷam, a maḍu, or a kéni: they all have bunds, and are artificial. A kéni in Jaffna means a large well walled completely on three sides and with a sloping path leading down to it on the other, but in the Vaughan it simply means an ordinary tank with a bund, and is indistinguishable from a kuḷam. A vil or villu is a natural pond, and therefore has no bund.

Just as the affix is nearly always some word denoting a tank, the village or tank usually takes the first part of its name from some tree or plant.‡ These are the most conspicuous objects everywhere, and on or near the tank bunds the finest specimens of the different varieties of trees are generally to be found. Consequently, in naming the tank the first thing thought of is some tree with which it is especially connected in the minds of the cultivators; hence the greater number of tanks, and therefore of villages, are called after trees. Of these, though it is not indigenous to the country, by far the most popular is the tamarind. I have counted nearly forty villages and tanks called after this tree,

* I have come across one kulí, but cannot recall the name. This termination is more common in the Man:Nár District.
† Some of the largest tanks are called maṇḍus.
‡ See Appendix.
which is generally found in every village clearing. The name “Puḷiyankuḷam” is hardly more distinctive than Jones as a surname in Wales, or Fernando on the west coast from Mārawid down to Kalutara, or Silva among the low-country Siṃhalese generally, and accordingly other prefixes are necessary in addition, and we have many Puḷiyankuḷams named after different personages or castes, as well as big and little Puḷiyankuḷams, &c.*

Next to the tamarind comes the maruta, or kumbuk as it is called in Siṃhalese, which from its size is conspicuous at all the tanks, with about two dozen derivatives; then the nochchi or nika (Siṃ.), the kulā or Ceylon oak (Siṃ. kēn), the nāval (Siṃ. mādan), the vēl (Siṃ. mahā-andara), the woodapple (Tamil vilā), each with about a dozen, followed by the halmilla, kuruntu (Siṃ. pamburu), suriya (Tamil puvarasu), paṇichchai (Siṃ. timbirē), banyan, and margosa, with each half a dozen. Besides these dozen varieties of conspicuous trees over fifty species of trees, creepers, grasses, and other plants are represented in smaller numbers. Strange to say, the satinwood tree, which is common in many places, gives its name to a single tank only, Mutiran-kuḷam in Udaiyaur, while the pālai, also common, and the ebony tree have each but two representatives.

Sometimes the tank or village takes its name from some physical feature or peculiarity in its situation or construction. Such are the following names:—

Alaikalluppōḷḷakulam ... (Siṃ. Relapanā-vevwa.) Tank (the bund of which is) faced with wave-stones. This is what is called in the North-Central Province rela pānā, “the stone revetment on the inner slope of the bund to prevent scour by waves” (Ivers). There are at least four tanks called by this name in the Vaṇṇi, and in the case of one of them which is in Siṃhalese hands the name has got Siṃhalacized and abbreviated into Alagalla

* E.g., Karuvalpuḷiyankuḷam, Vayirava, Kakkaiyar, Kartikēsar, Kopala, Paṇikkar, Vannān, &c.
No. 47.—1896.] Place Names in the Vaññi. 207

Cheđikéni ... tank with weeds
Cheļiyávillu ... pond which does not thrive (cheři = thrive)
Kailoğunkánpuliyankulum ... tamarind tank where stones are placed in order. This name must have much the same signification as the preceding
Kallukkoŋjamaṇu ... (Siŋ. Gaikkandamaŋu.) This I think must be an example of the opposite process to that mentioned with respect to Alagalla, i.e., it is a Siḫhalese word Tamilized (and with a Tamil termination added), viz., Gał-kanda "rock-hill." If, however, it is a Tamil word, it should probably be written Kallukkoŋjamaṇu, "tank where people are killed by impaling." The Siḫhalese meaning is a more likely one
Kalídaŋjikanulum ... tank where the stone was set up
Kaŋaaddiveli ... plain where the stone was placed
Kušitáŋkiŋikanulam ... tank bordering the village
Maŋjakattálvu ... pond whose bed is deep. Mondakum "deepest part of a tank" (not given by Winslow)
Marantallëniŋikanulam ... tank where trees stand far apart
Matavuvaitakulam ... tank in which a sluice is placed. Mataru = mataku, a sluice
Máŋrumurippu ... three breaches (not a pair of ditto). I know of at least six tanks in the Vaññi called by this name
Muŋikanđi ... cut (in the bund) where the breach occurred
Pajamaikallu ... stone of eld
Tekilpajartáŋ ... (place) overgrown with tekil (a creeper)
Térávil ... pond, the water of which is not clear (from root téru)
Vatțappalai ... place where the water never dries up (vatțu = dry up)
Pākkuchchoriśchán ... where arecanuts were abundant
Paŋaśinīŋa ... where the palmirah tree stood
Vákaikadžiŋa Olukkanulam lotus tank where the vakāi tree (Cassia marginata) was planted (?)

* This beats, in number of syllables, the Welsh Llanfairmather-farnethaf, but cannot hold a candle to Llanfairpwchwyngergobwchlandyssiliogogo. It is, however, fair to say that I have met with the latter name only in verse.

25—96
A curious and favourite method of naming places is to call them after some single event, sometimes quite trivial, connected with them in the minds of those new settlers who, unacquainted with their original names, first found some other method of describing them necessary. Of this kind are the following names:

Alyaḥchāyntakulam ... tank where the elephant fell down
Aṣaipidittakulam ... tank where the tusked elephant was caught
Aṣaiwiluntal ... where the elephant fell
Karippaḍamurippu ... breach (in bund) where the elephant died.

The next village is called Maṇavālan-
paḍamurippu; and Maṇavālan, which means “bridegroom,” is said to have been the name of another elephant which died here.

Kiḍāppidittakulam ... tank where the buffalo was caught
Kiḍačchhuri ... where the buffalo stuck in the mud
Maṇiṛtakulam ... tank where the deer stood
Māviddākēṇi ... tank where the deer got away
Maraiyaḍittakulam ... tank where the elk (sambur) was struck
Maraiṅkutti ... where the elk was stabbed (kuṭṭi = pierce)
Narikaḍittapāṇi ... village (grove) where the jackal bit
Pulipāṇchakallu ... rock where the leopard jumped
Paṭḍikurichchhāṇ ... where the pig stuck in the mud
Paṭḍikeytakulam ... tank where the pig was shot with an arrow
Uḍumpapančhāṇ ... where the iguana ran

Āriyaḥkurichchadakulam tank where Āriyan branded (cattle). Āriyan is a sort of Balbus of the Vaṃśa. There is another tank called Āriyakkopṛāṇi, “where Āriyan was killed,” and he has also a maḷu called after him. (The proper name Āriyan, however, has the initial A long, but in these names the long sound seems to have been lost)

Kurivaichchāṇ ... where the branding was done
Kuriyiddakulam ... do. do.
Kurileddakulam ... do. do.

* An incident of this kind has given its name to a whole patta in the Chilaw District, viz., the Anaiviluntan Patta of Pitigal Kōralē North. The patta, which bore this name in Knox’s time, as appears from his map, takes it from a village the name of which has been Siphalarized into Anawilundewa. There are also in the North-Central Province the form Anawilondeva, and a Siphalese name Aliyavėṭuṇuwewa (in which case, however, the elephant that came to grief was not a tusker).
Kompavittamadu ... tank where the horn was cut
Koppavittakulam ... tank where the horn was put
Mayimkurvaiyilakulam ... tank where the peafowl laid eggs
O_EV_uchujiyil ... where the paddy stalks were burnt
O_EV_aravittakulam ... tank where the stalks were broken (or fell
to the ground)
Charyuvantapulavu ... hēma where the stalk was burnt
Karappukitti ... where fish were caught with a karappu (a
type of fishing basket)
Ammivittai ... where the grinding stone was placed
Kolaliparichehī ... where the axe was wrested away
Ilkumuriñchā ... where the spear was broken
Padalaiumuriñchā ... where the necklace was broken
Pamalakallu ... rock where the platform for shooting (paray)
was put up
Porikkaḷavai ... entrance where trap was set
Alavelaḷūvāi ... where the banyan tree was cut
Pirappuvelaḷūvāi ... where rattans were cut
Kalveliṭiḷai (corrupt-
ly Kalaveliṭidal) ... high ground where stone was cut
Unchalayi ... where the swing was put up
Vālaiyittakulam ... tank where the plantain tree was planted
Vayiramchayittakulam ... tank where hardwood fell
Vedivittakulam ... rock which was blasted
Vilakkuvittakulam ... tank where lamp was placed
Muriyakulam ... tank which did not breach

I annex a table of prefixes and affixes, with a classified list of other words occurring in Vaṇṇi place names, with their meanings so far as I have been able to ascertain them.

The list of words with meanings unknown will show what still remains to be done to complete the task of explaining place names in the Vaṇṇi, and on this part of my subject no doubt some of the Members of the Society will be able to make valuable suggestions.

### I.—Prefixes.

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chēru</td>
<td>mud</td>
<td>Chēṭṭirakkam</td>
</tr>
<tr>
<td>Chēma</td>
<td>red</td>
<td>Chēmamadu</td>
</tr>
<tr>
<td>Chiṇna</td>
<td>small</td>
<td>Chiṇṇakkulam, &amp;c.</td>
</tr>
<tr>
<td>Kal</td>
<td>stone</td>
<td>Kaṭkiḷankanu</td>
</tr>
<tr>
<td>Karu</td>
<td>black</td>
<td>Karumpuḷiyankulam</td>
</tr>
<tr>
<td>Kilakku</td>
<td>lower or eastern</td>
<td>Kilakkumūlai</td>
</tr>
<tr>
<td>Kuḍa (Siḷ.)</td>
<td>small</td>
<td>Kuḍakachchatkoḷi</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td>Word</td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Mā, Maha</td>
<td>... big</td>
<td>Māmaḍu,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Māmūlai,</td>
</tr>
<tr>
<td>Mēl</td>
<td>... above, upper</td>
<td>Mēlpatṭu</td>
</tr>
<tr>
<td>Mēkku</td>
<td>... southern</td>
<td>Mēkumūlai</td>
</tr>
<tr>
<td>Naḍu</td>
<td>} ... middle</td>
<td>Naḍuchoheḍḍikkuḷam</td>
</tr>
<tr>
<td>Naḍuvil</td>
<td>} ... long</td>
<td>Naḍuviḳkuḷam</td>
</tr>
<tr>
<td>Neḷu</td>
<td></td>
<td>Neḷunjōṇi,</td>
</tr>
<tr>
<td>Nēr</td>
<td>... straight</td>
<td>Nēriyakulam</td>
</tr>
<tr>
<td>Paḷaiya</td>
<td>... old</td>
<td>Paḷaiyaūr,</td>
</tr>
<tr>
<td>Periya</td>
<td>... big</td>
<td>Periyaḳulam,</td>
</tr>
<tr>
<td>Pēr</td>
<td>... big</td>
<td>Pēr-āru</td>
</tr>
<tr>
<td>Putu</td>
<td>... new</td>
<td>Putukkuḷam</td>
</tr>
<tr>
<td>Taṇi</td>
<td>... single, solitary</td>
<td>Putuḷiruppu</td>
</tr>
<tr>
<td>Teṭku</td>
<td>... southern</td>
<td>Taṇikkallu</td>
</tr>
<tr>
<td>Vāḍa</td>
<td>... northern</td>
<td>Teṭkiluppaikkuḷam</td>
</tr>
<tr>
<td>Veḷi</td>
<td>... open</td>
<td>Vāḍakāḍu</td>
</tr>
<tr>
<td>Vil</td>
<td>... bow (shaped)</td>
<td>Veḷikkulam</td>
</tr>
<tr>
<td>Iraḍḍai</td>
<td>... double</td>
<td>Taḍchaṇḍiḷikkuḷam</td>
</tr>
<tr>
<td>Iraṇai</td>
<td>... double</td>
<td>Iraḍḍaiyalikkuḷam</td>
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</tbody>
</table>

II.—Affixes.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adī</td>
<td>... at the foot of</td>
<td>Ayilaḍi</td>
<td></td>
</tr>
<tr>
<td>Adaippu</td>
<td>... an enclosure (not in Winslow)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aḷam</td>
<td>... salt pan</td>
<td>Aḷaiyaḷam</td>
<td></td>
</tr>
<tr>
<td>Āru</td>
<td>... river</td>
<td>Pērāru, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Chēṇai (Siḷ.)</td>
<td>... a clearing</td>
<td>Neḷunjaraichēṇai</td>
<td></td>
</tr>
<tr>
<td>Īraḷammed</td>
<td>... slope, declivity</td>
<td>Periyaiṇaḷammed</td>
<td></td>
</tr>
<tr>
<td>Iruppu</td>
<td>... dwelling-place</td>
<td>Kalliruppu</td>
<td></td>
</tr>
<tr>
<td>Kaḍal</td>
<td>... lagoon</td>
<td>Nantikkaḷal</td>
<td></td>
</tr>
<tr>
<td>Kaḍḍa</td>
<td>... bund</td>
<td>Periyaḳaḍḍu</td>
<td></td>
</tr>
<tr>
<td>Kāḍu</td>
<td>... jungle</td>
<td>Kallikkāḍu</td>
<td></td>
</tr>
<tr>
<td>Kāl</td>
<td>... footpath, place</td>
<td>Pirappukāl</td>
<td></td>
</tr>
<tr>
<td>Kallu</td>
<td>... rock</td>
<td>Periyakallu</td>
<td></td>
</tr>
<tr>
<td>Kāṇam</td>
<td>... village</td>
<td>Paḷankāṇam</td>
<td></td>
</tr>
<tr>
<td>Kauḍal</td>
<td>... low jungle</td>
<td>Tērāṅkaṇḍal</td>
<td></td>
</tr>
<tr>
<td>Kaṇṇa</td>
<td>... scrub</td>
<td>Periyakaṇṇa</td>
<td></td>
</tr>
<tr>
<td>Karai</td>
<td>... bank</td>
<td>Ochenkarai</td>
<td></td>
</tr>
<tr>
<td>Kēṇi</td>
<td>... tank</td>
<td>Neḷunjēṇi</td>
<td></td>
</tr>
<tr>
<td>Kiḍaṅku</td>
<td>... hole</td>
<td>Kaṭkiḍaṅku</td>
<td></td>
</tr>
<tr>
<td>Koḍḍai</td>
<td>... fort</td>
<td>Manṭukkoḍḍai</td>
<td></td>
</tr>
<tr>
<td>Kuḍā</td>
<td>... cavity, hollow</td>
<td>Kōraimọḍḍai</td>
<td></td>
</tr>
<tr>
<td>Place Name</td>
<td>Meaning</td>
<td>Place Name</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------------------------------------</td>
<td>------------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>Kuḍiyiruppu</td>
<td>hamlet</td>
<td>Putukkuḍiyiruppu</td>
<td></td>
</tr>
<tr>
<td>Kuḷam</td>
<td>tank</td>
<td>Vilāṅkuḷam, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Kuḷi</td>
<td>hole, tank</td>
<td>Valaiyāṇmāḷaṇu</td>
<td></td>
</tr>
<tr>
<td>Māḷam</td>
<td>shed</td>
<td>Māḷaṇu</td>
<td></td>
</tr>
<tr>
<td>Māḍu</td>
<td>tank</td>
<td>Cheppulamai</td>
<td></td>
</tr>
<tr>
<td>Malai</td>
<td>hill</td>
<td>Malai</td>
<td></td>
</tr>
<tr>
<td>Māḷikai (Siṅ.)</td>
<td>palace</td>
<td>Kōyilmōḍḍai</td>
<td></td>
</tr>
<tr>
<td>Mōḍḍai</td>
<td>pond</td>
<td>Māḷāḷai</td>
<td></td>
</tr>
<tr>
<td>Mūḷai</td>
<td>corner</td>
<td>Kumāḷamunai</td>
<td></td>
</tr>
<tr>
<td>Muṇai</td>
<td>headland</td>
<td>Mūḷumunippu</td>
<td></td>
</tr>
<tr>
<td>Murippu</td>
<td>breach in bund</td>
<td>Panīkkāṇīravī</td>
<td></td>
</tr>
<tr>
<td>Nīrāvī</td>
<td>well, tank</td>
<td>Marutōḍaḷi</td>
<td></td>
</tr>
<tr>
<td>Ōḍaḷi</td>
<td>tank</td>
<td>Kāḍḍuchinkappāḍḍi</td>
<td></td>
</tr>
<tr>
<td>Paḍḍi</td>
<td>fold</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paḷai</td>
<td>place of residence, den (Winslow only gives latter meaning)</td>
<td>Valliyappalai</td>
<td></td>
</tr>
<tr>
<td>Paḷḷam</td>
<td>low land</td>
<td>Chilākuttippalḷam</td>
<td></td>
</tr>
<tr>
<td>Parappu</td>
<td>a wide expanse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paravai</td>
<td>stagnant water, a shoal</td>
<td>Mavilapparavai</td>
<td></td>
</tr>
<tr>
<td>Piḍḍi</td>
<td>high ground (not in Winslow with this meaning)</td>
<td>Kolluppiḍḍi</td>
<td>Pāḷampuḍḍi</td>
</tr>
<tr>
<td>Puḍḍi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pili</td>
<td>artificial water-course (it has this meaning in the Vaṇṇī; in Jaffna it means a wooden spout for irrigation)</td>
<td></td>
<td>Pīchchaḷpili</td>
</tr>
<tr>
<td>Pokkaṇai (Siṅ.)</td>
<td>pond</td>
<td>Ampalavanpokkaṇai</td>
<td></td>
</tr>
<tr>
<td>Potāna (Siṅ.)</td>
<td>grass land devoid of jungle, patana</td>
<td>Eruopotāna</td>
<td></td>
</tr>
<tr>
<td>Pulavu</td>
<td>arable land</td>
<td>Chekkadipulavu</td>
<td></td>
</tr>
<tr>
<td>Pūṇḍi</td>
<td>grove, village</td>
<td>Narikaḍṭiptanuḍḍi</td>
<td></td>
</tr>
<tr>
<td>Pūram</td>
<td>city</td>
<td>Kumārapuram</td>
<td></td>
</tr>
<tr>
<td>Pūval</td>
<td>hole for getting water</td>
<td>Karaḍipūval</td>
<td></td>
</tr>
<tr>
<td>Taḍi</td>
<td>rice field, compartment of rice field, place</td>
<td>Appākuḍḍikinattaḍi</td>
<td></td>
</tr>
<tr>
<td>Talaṇḍi</td>
<td>place</td>
<td>Māṭṭalaṇḍi</td>
<td></td>
</tr>
<tr>
<td>Tāḷavu</td>
<td>tank</td>
<td>Maṇḍakattāḷvu</td>
<td></td>
</tr>
<tr>
<td>Tarai</td>
<td>soil</td>
<td>Varakutaraī</td>
<td></td>
</tr>
<tr>
<td>Tidal</td>
<td>high ground</td>
<td>Kalveḍḍitidal</td>
<td></td>
</tr>
<tr>
<td>Tīvū</td>
<td>island</td>
<td>Mullaitīvū</td>
<td></td>
</tr>
</tbody>
</table>
Toḍuvāy ... creek (Winslow gives it as meaning the confluence of two rivers) ... Kokkutoḍuvāy

Tulāval ... plain in a forest covered with scrub. This word seems peculiar to the Vaṇi ... Kānchurantulāval

Úr ... village ... Tavasiyūr
Úṭṭu ... spring ... Taṇṇiyūṭṭu

Vāḍi ... enclosure (Winslow), resting place (Vaṇi) ... Aṭṭuvādi

Vāṭ (Sīg.) ... channel ... Uppukkiḍalankuvān
Vattai (Sīg.) ... garden ... Chilāvattai
Vāykkāl ... channel ... Iradhāivāykkāl
Vayal ... field ... Veļivayal
Velī ... field ... Tavasivēli

Veli ... plain ... Kannāḍiveḷi

Vil, Villu ... pond ... Terāvīl

Veļḍi ... path ... Ilantaiveḷḍi

III.—Proper Names.

Adiriyaḥ | Chūriyaḥ | Kartikēsar
Alvaḥ | Ėkar | Karuval
Ampalavāṅ | Ilankaināriyaṅ | Kāṭāliyār
Amutaṅ | Irāmar | Katirān
Aṇantar | Irāmiḻ | Kayilayar
Aṇḍaṅ | Irāmanāṭan | Kontakkūran
Āṇḍī | Iraṅgtiraṅ | Kōpalaṅ
Aṅṅatēvan | Kadṉaiyar | Kōlaṅḍar
Appākudhī | Kakkayaṅ | Kulaṅgam
Arīyaṅ | Kakkayar | Kumaṅsaṅ
Arumukuttaṅ | Kanakaṅ | Kumpukanḍanṉ
Aiyamperumāl | Kanakanayan (?) | Kunchīṅ

Chilaųyįṅa† | Kanakarāyan | Maniṣay JPG
Cholayan | Kappāchhiṅ | Matar the Panikan

* Literally the “god of rice.”
† Name of a woman, said to be Portuguese. Query: Is it the equivalent of Helena?
‡ Names of women.
§ A mythical giant.
|| Mr. Parker says the Sihpalese name of the tank is Maniḥira-wėwa. If so the Tamil Maniṣay must be a corruption of Maniḥira, the meaning of which I do not know.
Mayilāṉ*  |  Pattīniyār  |  Umaichchi†
Nantī†  |  Poḍunkaṇṭ  |  Vaikāli
Navaṇṇaḥ  |  Pokkār  |  Vairavār
Nayīṇa  |  Putar  |  Vāri, the Nalava caste man
Nitchinkar  |  Puvāṇi‡  |  Varikkukāḷī
Pāḷan  |  Tavasi  |  Vavuṇiyaṇ§
Pandaram  |  Tirumeṇṭi  |  Vināsi, the Chetty
Pāṇḍiyān  |  Umaiyar  |

IV.—CASTES, &c.

Chankattār  |  Buddhist priest
Chetty with hairknot  |  (Kuḷumpicheḷḷi)
Choṇakaṇṭ  |  Moorman
Kollaṇṭ  |  Blacksmith
Kumāraṇ  |  Prince
Kurukkaḷ  |  Priest (non-Brahmin)
Nāvitaṇṭ  |  Barber
Oddaṇṭ  |  Tank-digger
Oḍāvi  |  Carpenter
Pāḍḍanakaddi  |  Fisher headman
Pāṇikkakāṇṭ  |  Elephant-catcher
Pāṇḍāri  |  Treasurer (?)
Pāṇḍanichchi  |  Afghan (Pathan ?) woman
Pāṇaiyaṇṭ  |  Pariah
Paranki  |  Portuguese
Parikāri  |  Medical man
Peyaḍḍi  |  Devil-dancer
Pirāmaṇṇaḥ  |  Brahmin
Pulavaṇṭ  |  Poet, sage
Sāstiri  |  Astrologer
Tachchaṇṭ  |  Carpenter
Taddān  |  Goldsmith
Talaiyaṇṭ  |  Toddy-drawer
Tēvar  |  God
Valaiyaṇṭ  |  Hunter who uses a net
Valliyar  |  Shepherd
Vāṇṇaḥ  |  Dhoby
Vēḷaḷ  |  Hunter
Venkalachcheddi  |  “Brass” Chetty

* Mr. Parker makes this Monara-wewa, “the peacock tank,” taking Mayil to be peacock. But there is a proper name Mayilaṇṭ.
† Nantī was one of the original Tamil settlers mentioned in the Kaḷveddu.
† Names of women. Umaichchailai is mentioned in the Kaḷveddu, which gives an account of the colonization of the Vaṇṇi by the Tamils.
§ Vavuṇiyaṇṭ is said to have been a Vaṇṇi chief of the last century.
V.—Nicknames, Descriptive Names.

Chekiḍan... Corruption of “Cheviḍan,” deaf man
Kilavi... Old woman
Kuruḍi... Blind woman
Kutti... Concubine
Maladi... Barren woman
Mankai... Young woman
Muḍavaṇi... Blind man
Pulipparanki... “Leopard Portuguese,” i.e., Portuguese who used to shoot leopards. The village called after this sportsman, Pulipparankiyur, has been abandoned since 1881. It was in existence in 1817, so that he may date from last century.

VI.—Flora.

Aḍampu... Barringtonia acutangula... Aḍampu
Ál (banyan)... Ficus bengalensis { Álankulam
{ Áladikülam
Aṇinchil... —... Aṇinchiyankulam
Arasu (bo)... Ficus religiosa { Arasankulam
{ Arasamurippu
{ Arasadikülam
Aрукampullu... Cynodon dactylon... Aракampulveţi
Átti... Bauhinia racemosa... Áttimöddai
Ávarai... Cassia auriculata... Ávarankulam
Ayil... Holoptelea integrifolia Ayilaţi
{ Walsura piscidia
Chaṭavakku... Chaetocarpus castanocarpus Chaṭavakkankulam
{ Chaṭavakkankulam
Chálampai... Stephegyne parviflora Chálampalikulam
Chalalai... Berrya ammonilla... Chalalankulam
Chamanḍalai... Calotropis gigantea... Chamanḍalankulam
Erukkalai... Zizyphus jujuba { Erukkaḷankanlum
{ Zizyphus senoplia { Euktaiweddi
Iluppu (Indian olive)... Bassia longifolia... Iluppakkulam
Incnu... Phoenix zeylanica... Ichheknulam
Irampai... Cyperus pennatus... Irampaṇkulam
Iral (water grass)... —... Iralperiyakulam
Itti... Ficus retusa... Itımaṇu
Iyanku... Azima tetracantha Iyankulam { Iyankulam
{ Iyankarair
Kachchatkoḍi(creeper)... —... Kachchatkoḍi
Káḍḍamanṇakku... Vitex altissima... Káḍḍamanṇakkulam
Place Names in the Vanni.

<table>
<thead>
<tr>
<th>Place Name</th>
<th>English Name</th>
<th>Sinhala Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kadupparutti</td>
<td>Bombax malabaricum</td>
<td>Kadupparutti</td>
</tr>
<tr>
<td>Kalji</td>
<td>Euphorbia</td>
<td>Kaljikkulam</td>
</tr>
<tr>
<td>Kalvira</td>
<td></td>
<td>Kalvirankulam</td>
</tr>
<tr>
<td>Kanchura</td>
<td>Strychnos nux vomica</td>
<td>Kanchuraimodadi</td>
</tr>
<tr>
<td>Kanchurankulam</td>
<td></td>
<td>Kanchurankulam</td>
</tr>
<tr>
<td>Karampai</td>
<td>Carissa spinarum</td>
<td>Karampaimadu</td>
</tr>
<tr>
<td>Karunkali (ebony)</td>
<td>Diospyros ebenus</td>
<td>Karunkalikulam</td>
</tr>
<tr>
<td>Karunaval</td>
<td></td>
<td>Karunavalpattu</td>
</tr>
<tr>
<td>Karuvvel</td>
<td>Acacia arabica</td>
<td>Karuvvelankaqatal</td>
</tr>
<tr>
<td>Kaya</td>
<td>Memecylon capitelatum</td>
<td>Kayaankulam</td>
</tr>
<tr>
<td>Kepai (varaku)</td>
<td>Canicium miliaceum</td>
<td>Kepapupulavu</td>
</tr>
<tr>
<td>Kirai (herbs)</td>
<td></td>
<td>Kiraikkulam</td>
</tr>
<tr>
<td>Koliya (-varai)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kollu (gram)</td>
<td>Dolichos bifloris</td>
<td>Kolluppidi</td>
</tr>
<tr>
<td>Korai</td>
<td>Cyperus rotundus</td>
<td>Koraimodadi</td>
</tr>
<tr>
<td>Koya (guava)</td>
<td>Psidium guava</td>
<td>Koyakkulam</td>
</tr>
<tr>
<td>Kul (Ceylon oak)</td>
<td>Schleichera trijuga</td>
<td>Kulankulam</td>
</tr>
<tr>
<td>Kumil</td>
<td>Gmelina asiatica</td>
<td>Kumilamunai</td>
</tr>
<tr>
<td>Kuruntu</td>
<td>Atalantia missionis</td>
<td>Kuruntaqulam</td>
</tr>
<tr>
<td>Kurinchha</td>
<td>Dregea volubilis</td>
<td>Kurinchakkulam</td>
</tr>
<tr>
<td>Kuruvichchai</td>
<td>Loranthus</td>
<td>Kuruvichchayaru</td>
</tr>
<tr>
<td>Makil</td>
<td>Mimusops elengi</td>
<td>Makilankulam</td>
</tr>
<tr>
<td>Manalu</td>
<td>Cycas cirrinalis</td>
<td>Manakkodadi</td>
</tr>
<tr>
<td>Marukkarai</td>
<td>Randia dumetorum</td>
<td>Marukkarampalai</td>
</tr>
<tr>
<td>Mareyiluppi</td>
<td>Polyalthia longifolia</td>
<td>Mareyiluppi</td>
</tr>
<tr>
<td>Maruta</td>
<td>Terminalia glabra</td>
<td>Marutankulam</td>
</tr>
<tr>
<td>Mullai</td>
<td>Premna</td>
<td>Mullaitivu</td>
</tr>
<tr>
<td>Mulli (thorny scr)</td>
<td></td>
<td>Mullivaikkal</td>
</tr>
<tr>
<td>Murunkai</td>
<td>Moringa pteryosperma</td>
<td>Murunkaiyaqadikulam</td>
</tr>
</tbody>
</table>

* Mr. Parker says (Sessional Papers, 1886, p. 449) that the Sinhalese name of the village that once existed at Kurunathaumalai is given in an inscription there as Kurungama. If the Tamil name is a corruption of this, it is not of course called after the Kuruntu tree, the Sinhalese name of which is quite different, viz., pamburga. As to Kurangama, cf. Kurunigala, "Elephant rock."
Mutirai (satinwood) ... Chloroxylon ... Mutirankulam
Naaruvi ... Cordia obliqua ... Naaruviyaru
Nával ... Eugenia jambolana ... Návankulam
Nelli ... Phyllanthus emblica ... Nellikkulam
Nelu ... — ... Nellukulam
Nocchchi ... Vitex trifolia ... Nocchikkulam
Ólu ... Nymphæa lotus ... Ólukulam
Oti ... Odina Wodier ... Otiyankulam
Pálaí ... Mimusops hexandra ... Pálaipani
Pájampási ... Sida humilis ... Pájampási
Pási (moss) ... — ... Pásikkulam
Pañichchhai ... Diospyros ... Pañichchaikkulam
Pañai (palmirah) ... Borassus flabelliformis ... Pañaiyamurippu
Pával (a creeper) ... — ... Pávalgal
Pávadigai ... Pavetta indica ... Pávasigalikulam
Pichchulátti ... Capparis pedunculosa ... Pichchuláltikkulam
Pirampu ... Calamus Roxburghii ... Pirappankulam
Puji ... Tamarindus indica ... Pujiyankulam
Pámá ... Flowering mango ... Pámákulam
Pávarasu ... Thespesia populnea ... Pávarasankulam
Támarai ... Nelumbium speciosum ... Támarakulam
Tampañai ... Misochodon zeylanicus ... Tampanakulam
Tekil ... Derris scandens ... Tekilpanñitai
Téntúkki (a shrub) ... — ... Téntúkki
Teññai (cocoanut) ... Cocos nucifera ... Teññiyakkulam
Tuvarai ... Maba buxifolia ... Tuvarankulam
Tuári ... Scutia indica ... Tuárikkulam
Uyil ... Albizia amara ... Uyilkulam
Vákñai ... Cassia marginata ... Vákaikkulam

* Pálaipáni is a kind of jelly prepared from the fruit of the pálaí tree.
No. 47.—1896.] Place Names in the Vaṇṇi. 217

Veḍukunāri ... Diospyros ovalifolia Veḍukunārikkuḷam
Vēl ... Acacia ... Vēlānkuḷam
Vēmpu ... Azadirachta indica ... Vēppankuḷam
Vilā ... Feronia elephantum ... Vilānkuḷam
Vilāṭti ... Vēlānkuḷam
Vammil ... Sarcoccephalus cor- 
datus ... Vammil
Vaṇṇi ... Prosopis spicigera ... Pokharvaṇṇi
Viṇṇāṅku ... Pterospermum suberi-foliun ... Viṇṇāṅkanveli
Vīrāi ... Hemicycla sepiaria ... Vīraiḷalu
Vīrāi ... Vīraṇmurippu

VII.—Animals.

Aṇai ... elephant ... Aṇaiḷalam
Amaī ... tortoise ... Āmaiyan
Chippi ... shell-fish ... Chippikkuḷam
Karadi ... bear ... Karadippulval
Kokku ... crane ... Kokkilāy
Nāp ... deer ... Māpkuḷam
Nāmpaṇ ... bull ... Nāmpaṇkuḷam
Nari ... jackal ... Narikaṭṭitapūṇḍi
Nāy ... dog ... Nāyāru
Nettali ... fish (Sing. hālmesss) Nettali-āru
Puli ... leopard ... Pulipaṇičakallu
Vavvāl ... bat ... Vavvāl-āru

VIII.—Natural and Artificial Objects, &c.

Aruvi ... a spring ... Aruvī-āru
Kāḍu ... jungle ... Kāḍūtaḍjaḷamalai
Kal ... rock ... Kāḷukuḷam
Karaṇāļu ... dried fish ... Karaṇāļukēṇi
Koṇāli ... axe ... Koṇālikkuḷam
Koṇālai ... fort ... Koṇālikēṇi
Maṇaḷ ... sand ... Maṇatkuḷam
Paṇḍi ... cattle-fold ... Paṇḍikudiyiruppu
Pula ... chena ... Pulakuḍiyiruppu
Pul ... grass ... Putkuḷam
Pūval ... water-hole ... Pūval-āru
Sūriyan ... sun ... Sūriyan-āru

* It is doubtful whether here vaṇṇi means the tree, or is the same word that gives its name to the district. For suggested derivations of Vaṇṇi see R. A. S. Journal, Ceylon Branch, vol. XIII., p. 151.
IX.—Names with meaning unknown or uncertain.

Alampil  ... Possibly connected with *afiem* = a salt pan
Ampāmam ... Possibly a corruption of Ampakāmam (Siq. *Ambagama* = Mango village)
Chālai  ...
Chilāvattai ... “Chilā” may mean a stone, but it has been suggested that it may have something to do with Salāpam, pearl-fishing (cf. Chilāvaturai in the Mannar District), as there was a pearl fishery here in 1822, and therefore may have been others before that date. The village was known by its present name before 1822

Chiluppai  ...
Chirādli  ...
Chittāndri  ... Probably a proper name
Chivantā  ...
Eru(potana) ... Meaning of “Eru” unknown
Kachchilāi(maḍu) ... According to the villagers this should be Kaichchilaimaḍu, from *Kai* “hand,” and *chilai* “a bow,” and thus means “pool where the bow (dropped from) the hand”

(Kaḍḍu)chinka(paḍḍi) ... Meaning of “chinka” not known
Kalakalappāṅ(kulam) ...
Kanuk(keni) ... Meaning of “kaṇu” unknown
Kayankapirayan(kulam) ...
Kuravil ... Meaning of “kura” unknown
Mallāvi  ...
Maṇṇa(kanḍal) ... “Maṇṇa” is apparently a corruption, meaning unknown
Mayiler(kulam) ... A corruption. It may be from *mayīl*, a peacock, or from the proper name *Mayilaṇ*, or it may be the Sinhalese name retained with a Tamil termination. Mayila is the Sinhalese name for *Bauhinia racemosa* (Tamil *āṭti*), and tanks called after it are not uncommon in the North-Central Province and elsewhere, *e.g.*, Mayilagawewa, and in the Kurunegala District Mayiléwa, which comes very near the name under discussion

* These hybrids are common in the North-Central and North-Western Provinces. Sometimes the first part of the word is Tamil and the suffix Sinhalese, as, *e.g.*, Vēmpuwewa instead of Kohambawewa, Tāmarawewa instead of Nelumbowewa; sometimes it is the other way, as for instance Halmillakaluma, Kohambankulama.
Muḷḷiyavāḷai ... This name seems ancient. Is it Siṃhalese?
Ómantai ...
Parantaṇ ... This name is also found in Punaryn
Parappukāḷ ... Parappu = expanse, kāḷ = foot? Cf.
              Parappankaṇḍal in the Maṇṭar District
Pāliy(āru) ... Mr. Parker says Pālikkuḷam = Peliwapi
              of the Mahāwasya, hence Pāliyāru
Puluvaichhināṭīkūḷam A corruption
Pūmantal ... Possibly a corruption of Pūmalantāl, "place
            where the flower-bud opened"
Taṇḍuvāṇ ... —
Térāṅ(kaṇḍal) ...
Tuḍḍuvākai ... Meaning of "Tuḍḍu" unknown, possibly
              Siṃhalese; vākai may mean the tree (a
              kind of Cassia)
(Tuvarai)neri ... Meaning of "neri" unknown
Uvaṭ(kuḷam) ... Possibly from "uvar" = brackishness
Vāveḍdi or Vāvaḍai ... —
Yaṭṭpa(mōḍḍai) ... Query, has Yaṭṭpa anything to do with
                   Yāḷppānam = Jaffna?

APPENDIX.

The propensity for naming places after trees and plants
prevails among the Siṃhalese of the North-Central and North-
Western Provinces, and in fact generally throughout the
Island.* Many of the Tamil names in the Vaṇṇi have their
exact equivalents in the names of Siṃhalese villages in these
Provinces. The Siṃhalese have a tendency to put the word
gas or gaha (tree) after the name of the species, but a
corresponding tendency as regards maram (a tree) is not
found among the Tamils. The following list of equivalents
might no doubt be extended:—

Ávarankuḷam ... Ranóruwēwa†
Alankuḷam ... Nugagahawēwa
Attimōḍḍai { Mayilwēwa
              } Mayilgaswēwa

*E.g., Ambagamuwa, Badulla, Bogahawantalāwa, Dambulla, Dimbula.
Péradeniya.
† This I take to be from raṇawara and uṇwə."
Chálampaikkuḷam { Helambáwewa
{ Helambagaswewa.
Chamalankuḷam { Halmilléwa
{ Hammilléwa
Erukkalankuḷam ... Warawewa
Ilantaikkuḷam ... Ilandagaswewa
Iluppaikkuḷam ... Migahawewa
Irampaiikkuḷam ... Rambéwewa
Kalik(kálu) ... Daluk(golla)
Kánchürai(móḏḏai) ... Kadurugas(kada)
Karampaikkuḷam ... Karambéwa
Karunkálíkkuḷam ... Karuvalagawewa
Kúláŋkuḷam ... Kónwewa
Kumílóḏai ... Dematawewa
Makílankuḷam ... Múnamalagahawewa
Marutankuḷam ... Kumbukwewa
Naruvili(ărū) ... Lolugas(wewa)
Nellikkuḷam ... Nilíwewa
Nochchikkuḷam ... Nekawewa
Pálaimóḏḏai ... Palugawewa
Paṭichaikkuḷam ... Timbirdiwewa
Puliyankuḷam { Siyambalówa
{ Siyambalagaswewa
Tampaikaikkuḷam ... Tammannáwewa
Támaraikkuḷam { Nelumbíwewa
{ Tambaráwila
Vélánkuḷam ... Andarawewa
Véppankuḷam ... Kohambagaswewa
Vilánkuḷam ... Diwulwewa
Viránkuḷam ... Wirawewa

For the following trees, &c., the same names are used in Siźhalese and Tamil, and as they are none of them given in Winslow’s Tamil Dictionary, I imagine that their origin is Siźhalese:

Siźhalese. Tamil.
Chaetocarpus \{ ... héjáwaka ... chájavakku†
Castanocarpus \} ... chașavakku†
Stephegyne parviflora hélamba ... chájampai*
Careya arborea \{ ... kahata
\} kasaddai
\{ ... kayaddai

* Hence also Tammama-nuwa, Tambahapani, and ultimately (it is said) Taprobane. The tree *Mischodon zeylanicus* is peculiar to Ceylon, so that it is fitting that it should give the Island one of the names by which the latter was known to the Ancients.
† This name is also used apparently for *Walsura pizzidia*. 
PLACE NAMES IN THE VAṆṆI.

Sīghālese. Tamil.
Carissa spinarum ... bakaram ... karampāi
Stroblanthes ... nelu ... nelu
Mesua ferdrea ... nā ... nāka
Nymphaea Lotus ... ōlu ... ōlu
Cyperus pennatus ... ramba ... ḗṟāṟmpāi
Mischodon zeylanicus tammana ... tampaṇāṇi
Persea semecarpifolia wēwarani ... yāvaraṇai

The following names occur both in Sīghālese and Tamil, and are given in the dictionaries of both languages. I am unable to say to which language they belonged originally:—

Sīghālese. Tamil.
Anthocephalus cad-
amba (Miq.) ... kadamba ... kadampu
Berrya Ammonilla
(Roxb.) ... halmilla 
{ chamanṭāḷai
{ chavanṭāḷai
Oldenlandia umbel-
lata (L.) ... sāyan sāya ... chāyā
Zizyphus jujuba(Lam.) ilanda ... ilantai
Moringa pterygos-
perma (Gaertn.) ... murunga ... murunakai
Phyllanthus emblica
(L.) ... nelli ... nelli
(Moss) ... pāsi ... pāsī
Pavetta indica (L.) ... pawatṭa ... pavaṭṭai
Hemicyclia sepiaria
(W. & A.) ... wirā ... wirai

It is interesting to note that some of the Sīghālese and Tamil names of plants have been adopted, of course in a Latin form, as the scientific names of the genera and species to which they have been assigned. Thus we have:—

Names of Genera.

Alangium (Thw.) ... aḷiṅchil, T.
Adhatoda (Nees.) ... āḍatōdai, T.
Basella (Linn.) ... pasalai, T.
Canthium (Roxb.) ... kanti, T.
Anoda (Cav.) ... anōḍā, T.
Doona (Thw.) ... dūn, S.
Kokoona (Thw.) ... kokun, S.
Manihot (Pohl.) ... maññokka, S.
Moringa (Gaertn.) { murungá, S.
{ murunkai, T.
Naravelia (DC.) ... narawela
Nelumbium (Willd.) ... nelun, S.
Pavetta (Linn.) ... { páwaṭṭa, S.
{ pávaḍḍai, T.
Pongamia (Vent.) ... punku, T.
Tarenna (Gaertn.) ... tarana, S.

Names of Species.

(Alpinia) Allughas (Rox.) ... alugas, S.
(Allophylus) Cobbe (Bl.) ... kobbé, S.
(Anthoceppalus) Cāḍamba (Mig.) kadamba, S.
(Odina) Wodier (Roxb.) ... oti, T.
(Euphorbia) Tirucalli (L.) ... kaḷḷi, T.

The following names of genera are said to be derived from Tamil, but I have been unable to identify them in Winslow:—

Modecca
Sonerila†

| Toddalia
| Walsura

6. Mr. Harward next read:—

* I am not certain whether this name is Siphalese, or came with the plant when it was introduced from Mauritius by Governor Van der Graaf. Oliver, in his Indian Botany, talks of "cassava-meal" or "mandioca" (p. 280).

† It has been suggested that this is the Tamil for "I do not know," in reply to the question "What is the name of this plant?" but I fear this is only ben trovato.
RELAND ON MALAY, SIṆHALESE, AND TAMIL.

By J. P. Lewis, C.C.S.

[Adrian Reland, a learned Orientalist, was born July 17, 1676, at Rijp, a hamlet in North Holland, his father being Minister in the place. After Adrian's birth the father removed to Amsterdam, and in that city the education of the youth commenced. At the early age of eleven he had gone through the usual classical course. Under the guidance of Surenhusius, the next three years were devoted to the Hebrew, Chaldee, Syriac, and Arabic languages. He then entered the University of Utrecht, and after a three-years' course was admitted to the degree of Doctor in Philosophy. His University studies were commenced under Graevius and Leusden, and his divinity course was begun under Wetsius. He next removed to Leyden, and soon after became tutor to the son of the Earl of Portland, King William's favourite. In 1699 he was chosen Professor of Philosophy at Hardenwyk; but he quitted this situation in a short time, as on the recommendation of King William he was appointed Professor of Oriental Languages and Ecclesiastical Antiquities at Leyden. He held this situation seventeen years, and died in his forty-second year, of smallpox, on February 5, 1718. The great erudition and sound mind of Reland are conspicuous in all his works. The principal of these are:—"De Religione Mohammeda" in 1715, a useful book for the time; "Dissertationes Miscellaneae" in 1716.

* This I think is a mistake. I have before me the third and last volume of this work, and it was published in 1708 at Utrecht. The title page is:—

Hadriani Relandi
Dissertationum
Miscellinarum
Pars Tertia
Et Ultima
Trajecti ad Rhenum.

En Officina Gulielmi Broedel Bibliopolæ, MDCCVIII.

25—96
an able and interesting collection; "Analecta Rabbinnica" in "1702"; "Antiquitates Sacrae" in 1708, a useful compendium or textbook; "Dissertationes Quinque De Nummis Veterum Hebraeorium"; and "De Spolis Templi." His principal work—his enduring monument—is his "Palestina ex Monumentis Veteribus Illustrata." Recent travel has added greatly to our knowledge of the Holy Land, but Reland's work remains a study for all writers in sacred geography. Peter Reland, his brother, compiled a good and valuable "Fasti Consulares," printed after his death in 1715 (Imperial Dictionary of Universal Biography).

The XIth chapter of Part III. of the "Dissertationes Miscellaneae" is styled "De Linguis Insularum Quarundam Orientalium," and treats of Malay, Singhalese, Malabar, Javanese (which he says is now mixed with Malay), Japanese, Siamese, Annamese, the languages of the Solomon Islands, of the Cocos Islands, of New Guinea, of some islands called "Mosis" and "Moo," and of Madagascar (noting its connection with Malay).

The following is a translation from the original Latin of sections 1 to 8 of this chapter (pp. 57-91):

I.—On the Malay Language used in several Oriental Islands.

The Malay language is so extensively used through the islands of the East, that it is difficult to treat of the languages of these islands without making some preliminary remarks concerning the idiom of the Malays. This is the more necessary on account of the scarcity of works which help towards a knowledge of that language. On this account I hope that I may not only obtain the praise of such as desire to acquire that knowledge, but to effect a work which will be pleasing to such as wish to compare other languages with the Malay, or to read what I have written about the languages of some of the islands of the East, if I preface it with a vocabulary of some of the more common words of this language. This I have taken from the larger manuscript
Malay-Dutch Lexicon compiled at the time at Batavia in Java by M. Leidekker, Minister of the Divine Word, which exhibits more accurately the correct transliteration and meaning of the words than do the works of those authors who have learnt these solely from the pronunciation of the people and not from written texts. The Malay language takes its name from the Malay country, Tana Malaion, the chief town of which is Malacca, which in turn derives its name from the tree malaca or *myrobalanus*, whence others are accustomed to call this language Malaccic.

[Here follows a vocabulary of Malay words.* Among these the only familiar words to us in Ceylon are:—

<table>
<thead>
<tr>
<th>Malay</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behasa</td>
<td>language</td>
</tr>
<tr>
<td>Behagi</td>
<td>a portion</td>
</tr>
<tr>
<td>Boemi</td>
<td>the earth</td>
</tr>
<tr>
<td>Moeka</td>
<td>the face</td>
</tr>
<tr>
<td>Nagara</td>
<td>metropolis</td>
</tr>
<tr>
<td>Partama</td>
<td>first</td>
</tr>
<tr>
<td>Gaza</td>
<td>elephant</td>
</tr>
<tr>
<td>Oerang</td>
<td>an animal</td>
</tr>
<tr>
<td>Toehan</td>
<td>master, lord, which I suppose is the “Tuan” that all Malays expect to be addressed by Reland says “is called by us roting”</td>
</tr>
<tr>
<td>Roetan</td>
<td>which</td>
</tr>
<tr>
<td>Razja</td>
<td>king</td>
</tr>
<tr>
<td>Kapala</td>
<td>head which is like the Greek kephalé, as Reland notes</td>
</tr>
<tr>
<td>Manusja</td>
<td>man</td>
</tr>
<tr>
<td>Pagar</td>
<td>a rampart, palisade, “whence our <em>een pagger</em>”</td>
</tr>
<tr>
<td>Praho</td>
<td>a ship, “whence our people have manufactured <em>een praawo</em>”</td>
</tr>
</tbody>
</table>

Reland derives “Bengala” from “Penggalan” = emporium.]

II.—*How it is proposed to treat of the remaining Languages.*

Having said this much concerning the Malay language, which is common to many Eastern islands, I now turn to others. It is by no means my intention to give in this place complete grammars and lexicons of those languages of which I shall treat, but merely to give the reader some specimens of those characters which these people make use of when

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* In the Javanese vocabulary he gives *campong, villa, pagus, tradium*. 

0 2
they write, so that if he happens to meet with them in letters or manuscript treatises he may be able to distinguish them; as well as of the more common words, from which he will be able to form a judgment as to the points of agreement between those languages and others, and concerning the origin of those peoples themselves, which are frequently detected from the affinity of their languages with those of others.

Nor does the curiosity of most people as a rule extend further than this. Having no idea of themselves ever visiting these islands, they take little trouble to make themselves acquainted with the languages of their inhabitants or to study their literature, and so are not much concerned about the grammars or lexicons of these languages.

I do not, however, condemn them for this; on the contrary, I consider that they spend their time well if by reading books written in their own or some familiar tongue they imbibe ideas useful to themselves or to others. Nevertheless, I do not think it can be unpleasing to them to have some knowledge of the characters in which documents which from time to time come into their hands are written, or of such words as may help by comparison of them with others, in tracing back the origin of these peoples to neighbouring peoples, or in explaining many names of Eastern cities and rivers which are incorrectly given in maps because they were imperfectly understood by the compilers, and have thus been the cause of disputes which would be received with much laughter if they ever came to the ears of the Asiatic races.

Neither is this alien to the functions which I discharge in this Academy,* while it tends to a richer knowledge of the Oriental languages, which are mutually connected together by so close a bond of relationship, that it may be said with some show of reason that for a perfect, and in all ways absolute, knowledge of one Oriental language is required not merely an acquaintance with one of them, but with more than one, in fact, with all of them as far as possible.

"This Academy," i.e., the University of Leyden.
<table>
<thead>
<tr>
<th>Vocales Singalaeae</th>
<th>Consonae</th>
<th>Conjunctio vocalium cum Consonis, uti cum PA</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ka</td>
<td>ba</td>
</tr>
<tr>
<td>aa</td>
<td>kha</td>
<td>bha</td>
</tr>
<tr>
<td>i</td>
<td>ga</td>
<td>ma</td>
</tr>
<tr>
<td>ii</td>
<td>gha</td>
<td>ja</td>
</tr>
<tr>
<td>u</td>
<td>gna</td>
<td>ra</td>
</tr>
<tr>
<td>uu</td>
<td>tsja</td>
<td>la</td>
</tr>
<tr>
<td>iru</td>
<td>tsjha</td>
<td>wa</td>
</tr>
<tr>
<td>iruu</td>
<td>dspa</td>
<td>fa</td>
</tr>
<tr>
<td>ilu</td>
<td>dspa</td>
<td>fa</td>
</tr>
<tr>
<td>iluu</td>
<td>nja</td>
<td>fa</td>
</tr>
<tr>
<td>e</td>
<td>ta</td>
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<td>ay</td>
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</tr>
<tr>
<td>o</td>
<td>ha</td>
<td>pa</td>
</tr>
<tr>
<td>au</td>
<td>ta</td>
<td>pa</td>
</tr>
</tbody>
</table>
III.—Of the Sinhalese Language.

Of the Asiatic islands of which I shall treat, the one nearest to us is that which is called "Selan" by its inhabitants and by its neighbours, and generally "Ceylon" by us. The language itself is called "Singalese," because the people name themselves "Singalae," i.e., lions. The writing which they use is widely different from the others which I have been describing, and imitates the manner of the Europeans, and of their nearest neighbours, the Malabars, the lines running from the left to the right. The letters are forty-eight in number, of which five are short vowels, A I U (or the Greek ου, for here Ο ought to be so pronounced) E O, and five long vowels AA, II, UU, AY, AU. To these vowels must also be added four others expressed by IRU, IRUU, ILU, and ILUU, arranged by the Singalese in their alphabet intermediate between the other vowels. Some (scholars), however, express these four sounds by IRIĘ, IRIĘ, ILIE, ILIE, as for instance the Rev. J. Cronenburg,* himself educated in Ceylon, in his Sinhalese alphabet which, with a Singalese vocabulary, he published some years ago on my account, and he noted with reference to these letters that their power could not be exactly expressed.

The table opposite† shows the forms both of the vowels

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* Valentyn (vol. I., pp. 415, 416) mentions a Conradus Cronenburg, who was a predikant in Ceylon from 1692 to 1700.—D. W. F.

† In this table the author represents the dentals ɔ, ɔ̃, ɛ, and ɔ by ta, tha, da, and dha, and the linguals ɔ, ɔ̃, ɔ̃, and ɔ̃ by these letters, with the addition of a line across the upper part of the consonant, or in other words, he uses an intersecting line above instead of a dot below to distinguish the linguals from the dentals. Strange to say ɛ long and ɔ long and the "bleating" vowels ĕ and ę are omitted altogether, so that only fourteen vowel sounds are given instead of eighteen, the recognized number at the present day. The number of consonants, however, is correct, thirty-four. The half nasals ɛ̃, etc., and the guttural ɔ̃ are also omitted. This alphabet agrees with that given by Ruël, who also states that there are forty-eight letters in Sinhalese, fourteen of which are vowels and thirty-four consonants, the long ɛ and long ɔ being omitted.
and consonants and their pronunciation. The eleventh and three following consonants* are expressed by T and D, but intersected by two lines† to distinguish them from the 16th, 17th, 18th, and 19th letters,‡ to pronounce which correctly the tongue must be moved to the palate.

I shall add nothing about the declensions of the nouns, except that the cases are distinguished by certain letters added to their terminations, thus:—

\[
\begin{align*}
\text{Appa} & \rightarrow \text{Appataa} & \rightarrow \text{Appee} \\
\text{Appagee} & \rightarrow \text{Appawaa} & \rightarrow \text{Appaagen}
\end{align*}
\]

and so in the plural—

\[
\begin{align*}
\text{Appaawaaru} & \rightarrow \text{Appaawarundã} \rightarrow \text{Appaawarunee} \\
\text{Appaawarunnee} & \rightarrow \text{Appaawarunwa} \rightarrow \text{Appaawarunnen}$
\]

As for conjugations, of which they have four, they give more difficulty, since the word itself does not remain unchanged as among the Malays . . . . || but in addition to the prefixing of pronouns the word is changed in its last syllables: thus Kianjai, “I shall say”; Kijandooeenu, “you will say”; Kianjanu, “we shall say”; Kieandojoelaanu, “you or they will say.”

Those who care about these letters will see all these things set forth with the greatest accuracy in the Sinhalese grammar shortly to be published for the public of Amsterdam, and compiled for the use of our Colonies in the Island of Ceylon.¶

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* L.c., the linguals.
† This is a mistake. If the plate is closely examined it will be seen that only one line is really used. The other line is the cross of the t, and is not shown in the ð, which has only one line in each case, while the t has two. Ruëll adopts the same.
‡ L.c., the dentals.
§ The long vowels both of Sinhalese and Tamil are represented by doubling the letter, thus ñ is represented by ae, ð by eo, &c. Ruëll does the same. No doubt this accounts for such names as Ilangoñon being spelt Ilangkon, Mannâr by Mannar. Reland here uses ee for the long e, which he omits in the alphabet.
|| Here follow some examples from Malay.
¶ This no doubt refers to Ruëll’s “Grammar of the Sinhalese Language,” which was published at Amsterdam in the same year that the “Dissertations” came out. Johannes Ruëll was Rector of the Sinhalese Seminary at Colombo.
IV.—Vocabulary of Singalese Words.

But that you may have some Singalese words too, I subjoin a small vocabulary:

Table of Singalese Words.

Singa ... lion
Dewijoo ... God
Manuspajaa ... man (homo). Minihaa is also used
Pirimijaa ... man (vir.)
Istrii ... woman
Appa ... father
Aswajaa ... horse
Nuwara ... city, hence Oudanour, the high town; Tattanour, the low town; and many names which this word helps to explain

Ahasa ... sky
Ira ... sun
Handa ... moon
Ratha ... earth, field
Kadhuwaa ... sword
Kaludewaa ... ass
Radsjurowaa ... king (Razja also used)
Aadmaja ... soul
Sangiippuwa ... honour
Wala ... valley. Hence from the word "Ponahoy" is composed the word "Walaponahoy," which is the name of a district situated in the middle of the island, so called from fifty hollows or valleys

Rahasa ... a secret
Pallije ... school
Oegoera ... drop
Mama ... I
Api ... we
Umba ... thou
Umbalaa ... ye
Undoeoe... he
Undoeoela... they
Mee ... this
Kawda ... who? Ee, he
Koi ... which?
Aree ... that (iste)
Jamkenek ... any one
Koikenecwat ... whosoever
[It is to be observed that the persons are expressed in two or three different ways, in order of the importance of the personages addressed. Thus, too and uru signify the person (spoken of) when the talk is of slaves or persons of low condition. Umba, thou, and Undoeoe, he, are fitting when used by the elder addressing the younger, a father a son; and Tamunwahansa, thou, and Ohuwahansa, he, are used by the younger in addressing or speaking of an older person. So also in the Malay language, when I address persons of the same dignity as myself I say Beta, when I speak to persons of lower rank Ako, when I speak of myself in the presence of the king I say Patek or Hamba, which denotes a servant, or thar Manusiya.* I speak of myself as "the keeper of the king's dog." In the same way thou and he are expressed in different ways.]

Wahunnaw ... it is raining
Mama karanja ... I write.† Mama is the pronoun I (see above)
Mama lijanja ... I make (see note on preceding)
Mama janjaji ... I go
Mama injaji ... I sit
Mama adahaganja ... I believe
Mama kijanjai ... I speak
Mama bandinjai ... I bind
Mama woedenjai ... I fall
Mama moerunkanja ... I am killed
Mama enjai ... I come
Mama aam ... I have come
Mama issara-aam ... I shall have come
Mama em ... I will come (future)
Too wara ... come thou
Uu aawawee ... let him come (veniat ille)
Cola ... leaf, hence the tree Colombo, and the city commonly called Columbo ‡

* In Malay characters.
† The author has transposed the meanings of this and the next word. This should be "I write."
‡ This is incorrect, of course. The derivation usually accepted now-a-days is from Kolomba, a sea port, but this does not explain how the villages of Kolambagama in the Tissawa Koral of the Dewamada Hatpattu of the Kurunegala District, and of Kolumbugama in the Meda Pattuwa of the Nawadun Koral of Ratnapura District, neither of which is near the sea, obtained their names. Sirr says: "Tradition declares that Calamba
Conde ... mountains, hence the royal city situated in the hills is called Candi, which is shown in the annexed map of this island

Ouda ... high
Corunda ... cinnamon
Gauha ... tree
Weija\(^9\) ... river
Ponahoy ... fifty
Tun ... three
Angul ... finger
Vehar ... a temple of the chief god Buddeo, whom Clement of Alexandria has noted (Strom., lib. I., p. 223) that the Indians worship

Dewal ... a temple distinct from the temples called Vehar and by some called Covil in Malabar. See Knox's Description of Ceylon, Part IV., chapter 3, and Baldaeus' Description Orae Malabaricae, p. 158

V.—Similar Words in Singalese and Malay.

I have discovered in this Vocabulary some words which are common to this and to the Malay language, as Singa, lion, whence the name itself of the Singalese, which is Singa, lion, with which agrees the Brahmin (Brachmanum) Seng, which means the same; Manuspajaa, man, in Malay Manuschja, man, whence gambala anging raja,† a place inhabited by men; Kaludewaa, ass, Malay Kalidi; but since that sound comes from a Malabar origin, and many other Singalese word-sounds also spring from the Malabars, who are near neighbours of the Singalese, it is rather to be

\(^9\) Derived its name from a grove of mango trees, called also Colamba in Singhalese [properly Kolombiya—J.P.L.]; but in one of the most ancient native works extant we read that Calamba signifies a sea port and a fortified place. ... it is quite certain that the Portuguese conquerors corrupted or changed the name from Calamba to Colombo in honour of their celebrated navigator Columbus" (p. 41).

* For oya. Knox gives weya.
† Given in Malay characters.
assigned to that tongue, Razja, king, Malay Razja; Istiri, wife, Malay Isterii,* the same.

Some words agree with the Persian, as Aswajaa, horse, Asp; Rahasa, a secret, Raz = secret in the Chaldee tongue; Bandinjai, I bind, Band; Dewijan, God, Persian Div, a deity.*

VI.—Of the Malabar Language spoken in Ceylon.

But I conceive that before I leave this island I must say something of the Malabar language. For a great part of this island is inhabited by the Malabars, which part is commonly called after the name of the Prince who rules over them (Coilat Wanea), and the extent of which can be seen in the annexed map.† These are not subject to the Singalese King nor to us, who possess nearly all the country along the seaborde of this island, but to their own Prince. Besides, the greater part of the inhabitants of the maritime districts use the Malabar tongue; so that from the town of Negombo to near about Dondere the use of the Singalese language prevails, but in the district of Jaffnapatam and in the remaining districts situated along the shore which are nearer to the continent the Malabar tongue is spoken.

By this means Malabar names have been given to certain places; as for instance to the island of Manaar, from *Man “sand,” and *aur “river” (as the most learned Baldaeus has observed in his Description of the Island of Ceylon, p. 150); ‡ Caredives from Dive, an island, whence the name of this island *Soln Div and Serendib, and as *Nindundiva, long island. So also many names of places which end in *ture, which means harbour in Malabar, as Ourature, Paretiature, Colomboture, Corengoture, Caleture; to which add those that end in *Patam or *Patnam, which denotes city, emporium, in Malabar, as Jaffnapatam.

* These words are of course from the Sanskrit.
† This is a copy on the same scale of the map published in Knox’s book.
‡ I suppose Baldaeus is responsible for fathering this error, which still has vitality, as for instance in Mr. Boake’s Monograph on Maquár, p. 1. See Ceylon Literary Register, IV., pp. 303, 322, 359.
VII.—On the Malabar Characters.

Moreover, the Malabar language, which is written from left to right in our manner, has fourteen vowels.* These are used, just as among the Singalese, only at the beginning of the words, for at the end and in the middle other letters which take the place of vowels are joined to the consonants, as will be clearly seen from the Malabar alphabet which we have added in copper plate. The consonants are eighteen in number, and if one compares their shape with the Singalese character he will see that they agree in many ways, but that the former rather follow a square form such as is found in the Hebrew characters of the Sacred Codex, and that the latter are really round and drawn out into elegant and somewhat artificial forms. The names of the vowels as well as of the consonants are expressed in nearly the same method by the Malabars as by the Singalese, since both races add to the sound of the letters a similar termination. Thus, the Singalese call the vowel a, *a*jenoe; i, *i*jenoe; o, *o*jenoe; and to the consonants they add aino, saying when they wish to indicate the first consonant k, kaino; so g, gaino; ng, ngaino, and so on. The Malabars form the names of the vowels by adding the termination na (not *jenoe* as the Singalese do), calling the first vowel a, ana; i, ina; o, ona. To the consonants they add ana, saying kana, nghana, chana. Whence the affinity of the two languages makes itself manifest in this respect, for in other respects there is a great difference, not only in the sound, but in the declensions and conjugations. If any one wishes to pursue the subject further let him not merely have recourse to the works which Caspar d’Aguilar has put forth concerning this language,† which are seldom met with, but let him

* This is two more than Pope gives, one being *ai*, which he gives twice over, i. e., for each character by which it is represented, and the other *aytham* of which Pope gives as confined to poetry. Reland transliterates it by *ae*.

† These works are not mentioned in the list of Tamil grammars given in the introduction to Pope’s Tamil Handbook.
consult Baldaeus' Description of the Malabar Coast, which comprises the rudiments of the language, and an immense work in twelve volumes compiled by that illustrious man, the late Henry Hadrian van Reede, a member of the Order of Knighthood of this State. The title of this book is Hortus Malabaricus, and in it the names of trees and herbs are expressed, not only in Arabic and Brahmin or Sanscrit characters, but also in Malabar. Here any one can exercise himself not only in the reading of the Malabar characters, but he can also pick out the proper name of plants and some other names which are explained in the description, such as—

| Nir, water       | Kal, stone       |
| Mara, tree       | Malan, mountain  |
| Pou, flower      | Pomma, gold      |
| Kelengou, root   | Valli, ivy       |
| Para, branch     | Veluta and ven, white |
| Nalla, good      | Schovanna, red   |
| Vara, bad        | Inschi, hot, burning |
| Welli, great     | Katu, a wood     |
| Cit, small       | Naja, serpent    |

and more which help in the composition of the names given to the plants.

VIII.—Of the difference between the Malay and Malabar Languages.

What we have noted concerning the Malabar language sufficiently shows that it is not one with the Malay language of which I have treated in section I.

Neither the form of the letters nor the sounds, nor their significations agree, nor are they spoken in the same places. In fact there is nothing calculated to persuade any one that the Malabar and Malay tongues are one and the same, unless it be a certain similarity between the names Malabar and Malay. Nevertheless they are distinct regions, Malabar in the Indian peninsula on this side of the Ganges, and Malais or the Malacca country in the Indian peninsula beyond the Ganges, which, in the most accurate map of the kingdom of Siam and of the neighbouring countries lately published by the
Jesuit Mathematicians of the King of France who were sent there, is called Malaie or Malaios. But because Malabar is also called by some the Male country, some have thought from that that the name Malay was derived from it. So Cosmas Indicopleustes, who lived in the sixth century, and whose works have been edited by that most learned man to whom literature owes so much, Bernard de Montfaucon, calls it "the place that is called Male, where the pepper grows." The author also, who is known by the name of "the Nubian Geographer,"* seems to call the same region Meli or Mali (Part VII., chap. II.), although he describes it as an island situated in the sea and distant three miles from the city of Sandan (for if he had merely spoken of it as an island this might, according to the usage of the Arabic language, be understood as referring to a peninsula such as is the Malabar country), as those persons are often mistaken in their description of remote places. "The island of Melai is that in which pepper grows, which has its origin nowhere else than here and in Candana and Zjarebtan." And the Malabar country is that which is chiefly celebrated on account of the production of pepper, and it was therefore commonly called by the Arabs "the pepper country."

* This is the Arabian Geographer Edrisi, or Idrisi, who is thus referred to by Tennent (3rd edition, vol. I., p. 597):—"Of the Arabian authors of the middle ages the one who dwells most largely on Ceylon is Edrisi, born of a family who ruled over Malaya after the fall of the Khalifs of Cordova. He was a protégé of the Sicilian King Roger the Norman, at whose desire he compiled his Geography, A.D. 1154," which Tennent describes as "a Compendium of Geographical knowledge as it existed in his time" (loc. cit., p. 448). Reindell calls him "the Nubian Geographer" from the title of his book, or at least of the Latin edition of it.

I am indebted to Mr. D. W. Ferguson for the following transcript of the title from the British Museum Library Catalogue:—


"The translation used by Tennent was a French one, by Jaubert."
This brings to one's mind also the city of Melai on the island Alcomr, one of the Maldives, which is known to us as Male. It is in this way that a confusion of Malabar with Malay has arisen, although they are different peoples and languages. For not even does that most accomplished Oriental scholar B. Herbelotus, in his Bibliotheca Orientalis, distinguish them, writing thus: "Melai.—Oriental geographers understand by this name that part of India commonly "called by us the Malabar country. Nevertheless the name "Malabar is sometimes found in their books as if you should "say the Malay country. We also at the present day call the "inhabitants of this country the Malay, and their tongue "the Malay tongue (les Malais et leur langue la langue "Malaise)." Here that most learned man was mistaken. The language of the Malabar country is called Malabar, and the language of the kingdom of Malacca is called Malay; the two languages are quite different.

Mr. C. Fernando remarked that the writer of the Paper read (Reland) did not seem to display that Oriental research which might be expected from a Doctor of Philosophy. His treatment of Sihpalese was excelled even by Knox. He had occasion to speak to a Malay gentleman on the subject, who assured him that he was unable to recognize some of the words represented in the work as Malay. He did not deem Reland's efforts valuable nor important from a philological point of view.

7. The following Paper was read by the author:—
NOTE ON THE FORTIFICATIONS OF YÁPAHUWA.

By J. Harward.

The ruins of Yápahuwa have been described with some fulness in a Paper in *Once a Week* (August, 1864); in a Sessional Paper (I.I., 1886) by Mr. A. E. Williams, and more recently in a Paper by Mr. F. H. Modder, published in this Society's Journal (No. 44, 1893). These descriptions, while they do ample justice to the remains of the *Máligáwa*, give no adequate idea of the outline of the city itself and its fortifications.

I contribute this brief note on the subject in the hope that it may lead to the Archaeological Commissioner some day making an accurate examination of an interesting site.

Yápahuwa, though not very extensive, is the best specimen that I have seen of a Siýhalese fortified city. The rock of Yápahuwa is a huge isolated boulder of elliptical shape about 300 ft. high. Its sides are mostly precipitous, but it can be ascended on its south-east face. At this point, on a large ledge, about 106 ft. above the plain, stands the *Máligáwa*, whose window is so familiar an object in the Colombo Museum, and whose imposing staircase and doorway have been fully described in the Papers before referred to.

On the level ground at the foot of the south and south-east faces of the rock are two walls in the shape of concentric semicircles: the inner one is a stone wall with a diameter of about 200 yards, the outer one a steep earthwork faced with brick, whose diameter is about 450 yards. The steps of the *Máligáwa* seem to stand exactly at the middle point of the diameter on which those semicircles are described. These two walls are now overgrown with jungle, but their course can be seen clearly by any one on the steps of the *Máligáwa*. 
The inner wall has been a good deal dismantled, and many of the stones removed. Thick scrub renders it impossible to walk all round it; but I examined it at several points, and was assured by the villagers that it was built of stone all the way round. This wall may have been about 8 or 10 ft. high, and was sufficiently thick to form a substantial fortification. The ground enclosed by this wall must have formed the precincts of the royal palace and the temples attached to it.

The modern paysala is on the level ground within this inner wall, but its pilima-gé is a cave in the face of the rock between the two walls.

The outer wall, which is still known by the villagers as the koṭu-hēmma, is about 120 yards from the inner one, and the inhabitants of the city doubtless lived in the space between the two, which is now partly occupied by some small paddy fields and partly overgrown with scrub. The wall was a steep earthwork 15 ft. high, faced with bricks; the bricks are large and well made; on the outside of it is a moat about 15 yards wide, in a fair state of preservation.

Previous writers have referred to this fortification as a bund; this is misleading. Its construction has nothing to do with purposes of irrigation. The small paddy fields inside it slope down towards it, and are irrigated by two diminutive tanks near the inner wall. There is no trace of paddy fields on the outside of it. There can be no doubt that the outer wall and moat are the works referred to in the Mahāwansa:

Afterwards he (Wijaya Bāhu) enclosed that city (Subha Pabbata) also with a high wall and moat.

The wall is overgrown with jungle, but it is still possible to walk all round the moat, except for a short distance near the rock at the eastern side.

The entrance to the city was by a fine flight of stone steps leading over the earthwork, at a point in the middle of

* LXXXVIII., 77 (English translation, p. 306).
the semicircle which seems to be exactly opposite the steps of the Maligawa, the upper gateway of which can be seen from the top of these steps. This is the first flight of steps described by Mr. Modder in his Paper;* his second and third flights are on the rock itself. But there must have been also a corresponding entrance at the middle point of the inner semicircular wall, and I believe that I found its position; but thorns and red ants rendered a careful inspection of it impossible.

I believe that all the land within the fortifications is temple property. The village of Yapahuwa lies just outside the fortifications at the eastern corner. From it there is a jungle track southwards, which, according to the villagers, leads direct to Kurunegala: it is probably the old means of communication between the two cities.

8. A vote of thanks was accorded to the writers of the Papers read, on a motion proposed by the Rev. F. H. de Winton and seconded by Mr. G. Joseph.

9. A vote of thanks to the Chair concluded the Proceedings.

COUNCIL MEETING.

Colombo Museum, December 3, 1896.

Present:
Mr. S. Green, Vice-President, in the Chair.
Mr. C. M. Fernando. | Mr. F. H. Price.
Mr. P. Früdenberg.
Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on Wednesday, October 28, 1896.

2. Laid on the table a letter from Mr. A. Haly, regarding a Paper that he wishes to have read at a General Meeting of the Society.
Resolved,—That Mr. Haly be informed that the programme for the next Meeting is full, and that he be asked to kindly forward his Paper to be submitted to the Council, to be dealt with in the ordinary course.

3. Laid on the table Mr. Haly’s reply regarding the letter from the British Association on Zoological Bibliography, referred to him for his advice.
Resolved,—That the British Association be informed that this Society will, as far as possible, comply with the suggestion made by the Association as regards Zoological Bibliography and Publication.

4. Laid on the table the Journals of the Anthropological Society of Australasia, forwarded with a view to exchange.
Resolved,—That the Anthropological Society of Australasia be thanked for forwarding the Journals, but be informed that, as this Society receives the Journals of other Societies in Australia, the Council is not in favour of adding another name to the list.

5. Discussed the question of the next General Meeting.
The Secretaries explained that Mr. H. C. P. Bell’s “Interim Report on the operations of the Archaeological Survey at Sigiriya, 1896,” had been fixed for reading on December 10, and that H. E. the Governor had replied through the Colonial Office that he would answer the invitation of the Council to preside after the Report reached the Government.
Resolved,—That the Secretaries do fix another suitable date as soon as a further communication has been received from H. E. the Governor.
GENERAL MEETING.

Colombo Museum, January 9, 1897.

Present:

The Lord Bishop of Colombo, President, in the Chair.

Mr. H. Bois.  Mr. C. M. Fernando.
Mr. J. B. Cull.  Mr. F. Lewis.
Mr. J. Ferguson.

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

Visitors: ten gentlemen.

Business.

1. Read and confirmed Minutes of General Meeting held on November 14, 1896.

2. The Chairman then called on Mr. Harward to read Mr. Bell’s Report on Sigiriya, which the Government had placed at the disposal of the Society.*

Mr. Harward, before reading Mr. Bell’s Paper, made a few introductory remarks on the Rock, which has of late years excited so much interest.

The present Report, he said, was a continuation of that of last year, prepared by the Archaeological Commissioner on this famous site. The stronghold of Sigiri-gala was first used by Kasyapa I. in order to escape punishment for patricide; and while there the exile converted the Rock into an elaborate royal residence.

Mr. Bell’s examination of the Rock, as Archaeological Commissioner, was begun in 1895. His first year’s exploration resulted in two principal lines of discovery—first, that at the foot of the Rock there was a fortified city; and secondly, that at the top there were, concealed by jungle and long grass, the remains of very considerable buildings which must have been originally used by royalty.

In 1896 Mr. Bell devoted himself to continuing excavations on the summit, and further clearing and surveying the extensive area of the ancient Sigiri-nuwara; whilst his Head Draughtsman (Mr. D. A. L. Perera) commenced to make facsimile copies of such frescoes as still remain.

3. Mr. Harward then proceeded to read the following Paper:—

* The Report was accompanied by three albums of photographs, a series of composite photographs giving various views of Sigiri-gala, the fresco-caves, frescoes, and excavations; facsimile copies in oils of some of the frescoes; and plans of Sigiri-nuwara, &c.
INTERIM REPORT ON THE OPERATIONS OF THE
ARCHÆOLOGICAL SURVEY AT SIGIRIYA
(SECOND SEASON), 1896.*

By H. C. P. BELL, C.C.S., Archæological Commissioner.

PREAMBLE.

As projected in my Report for 1895, the Archæological Survey re-commenced its second season's operations at Sigiriya in the early days of February last (1896).

The last north-east monsoon proved somewhat heavy—sufficient to render the minor road from Inamaluwa to Sigiriya practically impassable for loaded carts, and to fill the vēva below the Rock to an extent quite unanticipated. Considerable damage to the "camp" huts was caused by the rains; and, in addition, the tank encroached on the tenantless "cooly lines" (which had been left in charge of a watcher), and washed down a portion.

All this had to be put right. A small party was accordingly, despatched in advance to clean up, rebuild, &c., during January.

LABOUR FORCE.

The main body of labourers—some 80 in all, men and boys (with this year a few women), and, as before, all recruited solely in Anurādhapura—started for Sigiriya on February 1, and settled down to regular work within three days.

Later on I was able to supplement this force—double that got together for the start in 1895—by 20 to 30 extra Tamil hands; and by inducing a sprinkling of Sinhalese to work as earth-carriers upon the top of the Rock, in consideration of a higher rate of wage than that paid for jungle-clearing below. For the timid and superstitious.

* Forwarded to Government with Archeological Commissioner's letter No. 767 of December 5, 1896.
Siųhalese villager to scale the dread Rock daily was an entirely "new departure," due to final conviction that the Archeological Survey had effectually routed for ever the yakku, or demons, of Sigiri-gala.

At one time the full strength at work (jungle-fellers excluded) reached 115; but with the vast amount of excavation still to be completed on the summit alone—to say nothing of perhaps as much below the Rock—I should have welcomed four times the number of stragglers who casually sought employment.

As last year, I personally took charge from the commencement of operations in February until the close of the season's work on May 23, or little short of four months altogether.

WEATHER.

The weather was fitful in February, with heavy rain at times (on the 14th and the 15th it poured incessantly for eighteen hours): during March and April hot and still.

May 2 and 3 witnessed the heaviest rainfall, marking the change of the monsoon, and giving place almost at once to the customary wind from the south-west, which steadily increased in force.

During the last ten days of our sojourn at Sigiriya it was hardly possible to stand against the fury of the gale—much less to work—at the southern end of the Rock's summit in the teeth of a ceaseless storm of blinding brick-dust.

HEALTH.

Throughout the treacherous month of February (when the thermometer ranged considerably in the twenty-four hours) chest complaints and fever prevailed to such an extent that several coolies deserted. With the advent of March, however, and its dry calm weather, the general health of the force rapidly improved, and continued good—with casual exceptions—until the end.

One or two stubborn cases of fever and indolent sores had to be sent to Dambulla hospital for skilled treatment.
For the second year, I rejoice to state that no casualty whatever occurred.

Those only who know Sigiri-gala, have climbed (not without some misgiving) to the summit, and uttered involuntarily a sigh of relief on reaching the ground again safely, can fully realize the mental “tenter-hooks” on which the officer is stretched, who for nearly four months has to be responsible for the safety of a hundred lives, daily risked—not in the ascent and descent of the Rock merely, but upon the summit itself. For, despite every precaution to ensure against ordinary accident, as well as fool-hardy rashness, hair-breadth escapes must inevitably occur.

Summary of Work Done.

Of the work accomplished this year, it is pleasant to record that both in quantity and quality that of 1895 has been surpassed. This satisfactory result was brought about by the more favourable conditions which governed generally—the distinct advantage of a large labour force—and, not least, by the valuable experience gained in 1895 of the nature of the work to be grappled with.

Last year we were groping our way, with little or nothing to guide us as to the extent and position of the many stone-banked terraces, rock sites, pokunu (ponds), &c., lying within the confines of the ancient city, then completely buried in forest; nor regarding the plan and description of ruins to be excavated. The majority of the hands were raw, unaccustomed to the wild surroundings, and ill-satisfied: food was bad and dear; water scarce and forbidding.

This season the outlook bore a rosier hue. Almost to a man the same coolies re-accompanied me to Sigiriya—some even brought their wives, and induced relatives and friends to join in the venture. As regards the work, we had with a year’s experience fairly got—to use an expressive colloquialism—“the hang of the thing,” and started afresh without the uncertainty which hampered us in 1895. The food supply was both ample and good; Sigiriya tank was
full; and on the Rock’s summit the cistern (dug out by the Archæological Survey last year) furnished excellent drinking water during working hours for the whole four months. In addition to rice advances obtainable on contract rate at Kimbissa (only two miles off), vegetables could be bought cheaply in the neighbouring villages; and, lastly, pay ruled a fanam higher on the average than at Anurádhapura. With no legitimate ground of grievance, therefore, the coolies set themselves to work with a zest which commanded success.

The *bambaru*, or rock bees, whose unprovoked attacks so seriously interfered with work for a time in 1895, this year gave us no real trouble. A few swarms arrived late in February; but being very warmly received with “fireworks” left the Rock incontinentlessly, or sought the harmless seclusion of the caves and ledges of its eastern cliff.

The one great trial—how great nobody who has not experienced it can grasp—was, and will always be, the terrible exposure to the tropical sun on the summit of *Sigiриgala*. Save for the three or four trees still standing, there is no “shadow” from the heat on that “great rock in a weary land.” To allow the coolies to descend the Rock for a midday meal was out of the question: it would have entailed undue waste of time and energy. The working hours were therefore fixed from 6.30 A.M. to 3 P.M. at a stretch—as honest and hard an “eight-and-a-half-hours’-day” as could be justly demanded by any taskmaster.

**Heads of Work.**

It will be convenient to deal with the season’s operations, as in my Report for 1895, specifically under different heads:—

1. Clearing the site of the Ancient City.
2. Survey of *Sigiri-nuwara*.
3. Exploration.
4. Excavations.
5. Copying the Frescoes.
6. Miscellaneous.
(1) CLEARING THE SITE OF THE ANCIENT CITY.

Owing to the abundance of water and the bright crop prospects this year in the Inamaļuwa Kóralé, local Sínlalese labour did not "offer" until late on in April.

In the end separate gangs, aggregating nearly 180 men and boys, but fluctuating greatly in number from day to day,—thanks to that innate apathy and disregard for the future born of temporary affluence, which characterize the ordinary Sínlalese goiyá,—were collected from the surrounding villages.

This village labour was employed in further clearing the forest undergrowth that still covered the greater portion of the once extensive Sigirí-nuwara.

From the "Rough Plan of Sigirí-nuwara"* it will be seen that the area freed of scrub last year lies between the Rock and the village path from Sigiriya to Talkoṭte, on the west.

Now the wave of clearing has swept over the mahá bēmna, or "great embankment,"† which enclosed the ancient city on that side: further curling round the north and south bases of the Rock it has stopped, eastwards, at the path through chenas to Pidurá-gala.

The felling and burning of this additional junglé has brought to light two or three important features of the ruins not entered on Mr. Blakesley's survey plan of 1876; note-worthily, a second four-square moated island,‡ two gateways through the outer ramp on the north and south-west, and a cluster of pillars, with a fine nága-gala (cobra-stone) carved from quartz, near the Pidurá-gala path, east of the Rock.

(2) SURVEY OF SIGIRI-NUWARA.

Hand in hand with the removal of the thick brushwood a careful theodolite survey of Sigiri-nuwara was commenced, and to a great extent carried out, this year. Great pains

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* Reproduced, on a smaller scale.
† The natives call this outer ramp "wil bēmna."
‡ First discovered in 1895 in the course of my personal wanderings through the thick jungle surrounding the Rock.
have been taken to insert every rock (many lined with grooves for the foundations of structures that stood upon them), stone wall, pond, &c.; so that a large scale plan may be ultimately drawn from which no ancient remains above ground shall be omitted.

All west of the Rock has been already surveyed in detail; whilst round the lowest slopes of Sigiri-gala itself a traverse has been run, the “gallery” accurately located, and the line of survey taken past the north-west corner of the Rock, and up the ladders and grooves beyond to the top. The prismatic compass survey made in 1895 of the Rock’s summit and the excavations thereon has been checked and improved upon.

(3) Exploration.

(a) Exploration of the elongated hummock of rock situated south of Sigiri Rock, and styled by the natives Māpa-gala, proves it to have been included within the limits of the ancient city. Huge walls of cyclopean masonry defend this whale-like rock, both on the east and west; and parallel with the western wall occurs a well-defined line of lesser stones, which points to a street or road leading on southwards in days gone by. When the jungle in this quarter has been cut away we shall know more about the connection of Māpa-gala with the Great Rock.

(b) About a mile from Sigiriya, and only a short distance off the minor road from Inamalūwa, in forest, I was guided to the remains of an ancient Buddhist monastery, which doubtless dates back to the stirring times of the fifth century A.D., when the parricide Kasyapa ruled on Sigiri-gala. Here, thickly overgrown, are monolith pillars and a dāgaha mound of no mean size, adjoining a small tank.

(c) High up the eastern face of Sigiri Rock may be noticed a dark streak betokening caves. These I determined to explore.

* Photograph, C 472.
An attempt to get into them, by mounting from the rock-cut grooves on the north-east side of the Rock, beyond the present ladders, proved abortive. The grooves (which may have held a short "gallery" wall or a battlement simply) end abruptly some distance below the caves.

I then resorted to another expedient, and succeeded: and this is how.

The Rock scarp below the caves, being nowhere less than 30 degrees in slope, and in places sheer, ascent without the aid of a rope is impossible. A 4-in. hawser was, therefore, let down to the ground over the brow of the caves. Up this stout rope "swarmed" half a dozen of the strongest and most sure-headed coolies—it is 294 ft. measured distance, hand over hand pull up the whole way—to the apparent mouth of the caves: apparent only, for the men found themselves still 50 ft. out from, and below, the actual floor, with no means of getting nearer owing to the projecting crag above, and the rope's own weight keeping it taut. Ultimately a brave Sinhalese lad with a light rope round his waist (the other end being held by men) crawled, crocodile-fashion, up the remaining steep smooth slope. Once in the caves he noosed the rope to a piece of fallen rock. Next day a strong iron ring was driven into the floor for greater security, and the hawser passed through it.

On April 21 I made the ascent with my Head Draughtsman, Mr. D. A. L. Perera: only to be grievously disappointed. We had fain to be content with a poor negative gain—the absolute assurance that the caves contained no trace of previous human occupation. Foot of man may never before have desecrated this sanctuary of eagle and falcon.*

These natural caves, or more correctly this one continuous cavern 197 ft. in length, with a floor width averaging 11 ft., being virtually inaccessible, has to all appearance been left

* Three eggs of the Peregrine Falcon (varying strangely in hue from chocolate to almost white) were secured from under a rock in this cavern. Mr. H. Parker informs me that the eggs of this bird have never before been taken in Ceylon.
“from the dark backward and abysm of time” to bird and bat and mountain bee. No vegetation grows there: a few thin slabs flaked off the granite roof alone break the bare vista into space at either end. Over head the beetling rock, which juts out steeply 40 ft. and more, is strangely “pitted” on its under side, and so white with age that from the ground a hundred yards below the whole roof seems coated with weather-worn plaster. Under foot the rock floor is polished and slippery from untold centuries of wear by feet of myriads on myriads of birds.

Before descending from this gaunt

“grey cliff of lonely stone, midst sailing bird and silent air,”

we measured and made a plan of the cavern, photographed it from north and south, and deposited in a niche a sealed record of its exploration by the Archæological Survey in the year of grace 1896.

(4) EXCAVATIONS.

No excavations were attempted below the Rock this year. For every reason it is desirable to finish once for all the excavation of the ruined citadel, or palace, on the summit of Sigiri-gala, before giving fresh attention to what lies at its foot and further afield.

Digging on the top of the Rock was restarted at the point where work ceased in 1895, i.e., immediately north of the central pokuna, or pond, and east of the high-level area which, broadly speaking, occupies the western half of the summit, bisecting it from north verge to south verge in gradually descending terraces.

Leaving the cleaning out of the pokuna, as most sheltered from the wind, for the last weeks of the season’s work, we pushed past it, skirting the Rock’s east edge, and so on southwards, until the entire low-level area lying between the pond and the southernmost brink of the rock—besides a small slice of the higher section—was completely excavated.

* Photographs, A 144, 145.
Completely, I say, in contradistinction to the unavoidable "half-measures" of 1895; when, with fewer hands and less light, mere trenches were dug along walls and steps, and the nett result was but partially satisfactory. Plotted on paper the general plan of the ground dug last year can be fairly well understood; but go to the spot itself, and all seems confusion—indeed, must be confused, so long as the intervening earth and débris are not fully removed.

In this—our second—season, working with a larger force, and upon the useful experience acquired in 1895, the mistake was not repeated. From the outset the coolies were put to the slow but sure task—galling from its wearisome monotony and inherent delay—of digging out the whole mass of hard-caked brick and earth hiding walls and stair-cases, down to the original floor level.

The area excavated this year covers (omitting the pokuna) 3½ acres and upwards. As the depth of earth-cutting varied from 5 ft. to as much as 20 ft. in places; and as, again, every basket of "spoil" had to be carried to the east, or south, edge of the rock and thrown over, the completion of the heavy task before the south-west gale fell on us taxed our powers to the utmost.

But the ultimate benefit of this wholesale "sweep" of the débris, laborious and slow though it be, cannot be exaggerated. Nothing is missed; walls and foundations can be perfectly differentiated; forms of moulding examined properly; above all, thus only can there be got a comprehensive and intelligible view of the trend of walls and cross-walls, and the intercommunication of a perfect labyrinth of stairs and passages.

The "Plan of the excavations on the Summit of Sigirigala, 1895-96,"* and the composite photographs,† best give an idea of the lie of the several terraces and the direction of the stairways descending from the level of the pokuna bund.

Not to burden a provisional Report, such as this, with a load of dry details and measurements, it will suffice to draw

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* Reproduced.  † C 593-595, 597-602: not reproduced.
attention to the main lines and features disclosed by this year's excavations.

Briefly, then, that part of the ancient citadel lying south of the pond, and east of the high-level strip, was laid out in a series of cross-terraces, east and west, varying in width—adapted no doubt to the slope of the live rock below—and falling away southwards. From the pokuna to the foot of the last staircase (the longest yet uncovered) at the extreme south are seven or eight distinct terraces. West, as already stated, is higher ground, still hardly scratched by the spade; to the east may have been placed minor rooms; whilst the centre is taken up with an open courtyard and passages leading up to the pond, and round it, on either side, by stairs and intermediate landings—all admirably planned to suit the physical conditions, and displaying marvellous ingenuity in the turning to full account the limited space and surface inequalities of the Rock's summit.

The chief rooms we hope to uncover next year (1897) on the higher level; for they would naturally be built in the most commanding position.

Five and twenty flights of steps have been exposed this year, and all (as pointed out of the stairs discovered in 1895) of quartz or quartose limestone, except the single set cut in the gneiss rock down the west slope of the pokuna.*

In digging on the south-east corner of the Rock a second cistern was come upon. The very existence of this artificial gal-wala had been unsuspected, as it lay buried beneath a heavy bank of débris. The cistern is rectangular, measures 16 ft. by 10 ft., and is sunk into the live rock. Less deep

* A good view of a series of these staircases, rising in line northwards and hugging the revetment wall of the higher area, is given in photograph C 603.

The drawing (reproduced) shows well the plan, elevation, and section of another flight of steps (see, too, photographs, C 596, 604). These possess the Anuradhapura type of curling balustrades or "wings," helix-finished (to which the hard, highly polished plaster still adheres), and a string-course carried along the wall in the neat "nail-head" moulding greatly favoured in these ruins.
(5 ft.) than its fellow on the west (cleared last year), it will nevertheless serve as a welcome augmentation of our drinking water in 1897.

I also had the mysterious pit, or well, on the high bank near the north edge dug out, in the vague hope that the native tradition regarding a passage into the bowels of Sigiri-gala might possibly here find confirmation. The hope was soon dashed: a natural depression in the Rock's surface at this point had anciently been utilized for no other purpose than an additional cistern, enclosed within thick walls of brick.

Further, to ascertain the sectional construction of the citadel, a deep trench, cut down to the bare rock, was begun from the southernmost verge, and run some distance northwards. On this subject I may have more to say in a subsequent Report. Meanwhile, it may be noted that the foundations of the brick walls rest on built rubble stone, standing on the Rock matrix.

Finally, digging out and cleaning the large pokuna gave a good deal of trouble.

Undug, the pond had the appearance of a shapeless pool, with ragged sloping sides, due to the collapse of the surrounding brick walls. It contained some 5 ft. of half-stagnant water, so sour from rotting vegetation that even the hardened Tamil coolly shrank from drinking it. As clearing proceeded it became evident that the pokuna, like the smaller cisterns, was rectangular, and of dimensions considerably in excess of anticipation.

Fully excavated, it measures about 90 ft. by 68 ft. On the west and north-west the rock core rises steeply, and a deep slice had originally to be cut into it to get a squared corner for the pond, so that each side might be approximately of equal length and parallel. Along the other sides, where the Rock was scooped out to a depth of no more than 3 to 4 ft., a massive brick wall was built as a bund to hold up flood water when the pond was full. Excepting the rock-stair on the west, the only steps down to the pokuna, now apparent, were
from the north. At the south-east corner are the remains of a quartz aqueduct, but too broken to restore. The spreading roots of a fine specimen of \textit{Ficus Tsiela} now fill up the south-west corner.\*

An effort to pump the water out of the pond over the high bund, and to pass it down the east cliff, proved a Sisyphean task—utterly futile. The black, viscous mud of ages choked the draw-pipe, and the borrowed hose split everywhere. With infinite labour of days we reduced the water by a foot and a half: in two nights the rain put as much back! Then, as a last resource, the brick wall was cut through on the south-east down to the rock, and wooden \textit{yolu} (Si\text{\text{"}{\text{u}}}halese hand-worked scoops) tried—with complete success. These simple and effective implements emptied the pond in a few days. The subsequent removal of mud and \textit{débris}, with which the \textit{pokuna} had silted up, occupied some time, owing to the numerous steps and pavement slabs that the wash-away of centuries had deposited at the bottom.

In the silt nothing of interest was found embedded.

The \textit{pokuna}, now scoured and clean, should furnish abundance of pure drinking water for our next season.

The “finds” made this year were hardly less disappointing than those of 1895. Pottery, as before, predominates—half a dozen flower-pots, lamps, fragments innumerable of chatties, dishes, \&c.; a little stucco ornament; and iron and copper nails, bolts, \&c., \textit{ad libitum}.

Among the few unusual articles exhumed were the “toe-cap” (copper) of a sandal, a small copper bell, a pair of ancient iron scissors, an iron finger-ring, some cornelian beads, flakes of discoloured talc, and three or four “third-brass” \textit{oboli} of the later Roman Empire.\† The last are of definite historical interest. Similar coins have been occasionally found at Anurádhapura and elsewhere throughout

\* For photographs of the \textit{pokuna}, see C 367 (under forest growth, 1894); 429, 430 (jungle felled but unburnt, 1895); 614–18 (excavated, 1896).

\† Since cleaned sufficiently to read on reverse: \textit{GLORIA ROMANORUM}. Probably coins of Honorius (395–423 A.D.).
the Island, and further testify to the world-wide commerce and influence of ancient Rome.

(5) COPYING THE FRESCOES.

A real commencement has at length been made in securing facsimiles in oils of the unique frescoes of Sigiriya, as they exist (with all natural * imperfections) at the present day.

After protracted correspondence with the District Engineer, Mátalé, regarding the best means of gaining access to the two "pockets," or small caves, containing the frescoes,—trestle-staging from the "gallery" being at first fancied, but finally condemned as too heavy and costly,—a suggestion of the Provincial Engineer, Central Province, was adopted. Mr. R. D. Ormsby proposed a vertical wire ladder, cane-hooped, and securely fastened to iron jumpers above and stout rings below—a mode of ascent theoretically simple, but requiring a firm hold and a sure head. This ladder the Public Works Department could not get into position for some time after the Archaeological Survey commenced work at Sigiriya; and, in consequence, the copying of the frescoes was greatly delayed.

The wire ladder, as fixed, falls perpendicularly within one foot of the "gallery" wall to its floor from the shoulder of the overhanging rock some 40 ft. up. From that point the rock bends inwards for 4 ft. or so to the sloping floor of the larger "pocket" "B" (38 ft. 4 in. × 11 ft. 8 in. × 12 ft. in height). At the left, or north, end of "B" is a narrow slanting ledge, only 1 ft. 6 in. wide × 3 ft. 6 in. high—the sole possible approach to the second and much smaller "pocket" "A" (20 ft. 9 in. × 3 ft. × 6 ft. 8 in.).

At the head of the ladder, and along the edge of both "pockets" and the ledge, iron standards 3 ft. 4 in. in height, with a single top rail, were, at the outset, driven into the Rock as an essential safeguard. Without such-

* The serious and unnecessary damage wrought artificially in 1889 (see supra, note †, p. 256) has been ignored by the Archaeological Survey Draughtsman in copying the paintings.
handrail a slip on the smooth inclined floor of the "pocket" would mean instant death on the rocks fifty yards below."

Mr. Perera was not able to get to work on the frescoes till the last week in March; thereby losing nearly two months of bright fine weather.

As the result of this year's painting only six, or less than one-third, of the whole set of ancient frescoes still preserved in "pockets" "A" and "B" have so far been finished. If all goes well, with an earlier start—for the unfortunate delay of this year cannot recur—the remainder will be copied in 1897.

I prefer to keep back a full description of the frescoes until I am in a position to deal with them as a whole. A few brief particulars, however, will not be amiss here.

The frescoes now existing on the west face of Sigiri-gala (save patches of colour here and there) consist in whole, or in part, of twenty-two half-figure portraits—*all female*: five in "pocket" "A," seventeen in "B." The painting dates back to the fifth century A.D. The figures of "pocket" "B" are more than life size; those of "A" smaller than life. They are painted at the back, sides, and on the roof of the "pockets" in colours most vivid—*red, yellow, and green* alone—laid upon a thick coating of specially prepared plaster.

All the figures are intended to be depicted as moving in the same direction—northwards. Some of the queens, princesses, or court ladies (if such the paintings represent)† are accompanied by female servants. The latter are of a different race seemingly, for they are painted a darker hue. The flowers held by the ladies and their attendants may signify that they are setting forth to worship at the ancient

* So far but few men, and only one lady (April 24, 1896: photographs, Q 622, 623), have cared to risk the perpendicular climb up to "pocket" "B," and the still more hazardous crawl along the slippery canted ledge into "pocket" "A."

† The clouds from which the demi-figures are made to emerge may suggest *goddesses*. 25—96
Buddhist temple on *Pidurá-gala*, the rocky hill situated a mile to the north of Sígiri Rock.

Viewed from the ground the fair ladies, as distinguished from their duskier handmaids, would appear to be unclothed above the waist; but a close examination supports the counter-supposition (highly probable on other grounds), in view of the known *penchant* for ultra-diaphanous garments shown by Oriental sculptor and painter alike in by-gone days—a "strange conceit" which art works of ancient India too amply illustrate.

That the hand of time, and the ravages of birds and insects, should have robbed the frescoes of much of their pristine beauty is not surprising. Rather is it matter of wonder that after the lapse of at least 1,400 years any should have survived—and that with a freshness, all things considered, simply marvellous.

In 1889 Mr. A. Murray, of the Public Works Department, managed to get into the larger "pocket" "B"; and brought away copies, done in coloured chalks, of thirteen of the seventeen frescoes in that cave, *i.e.*, all except Nos. 14, 15, 16, and the single hand (No. 17), which are painted on the rock wall and roof outside the floor line. These crayon drawings are at this moment hanging in the Colombo Museum.

As an heroic first attempt to reproduce the frescoes carried out under *conditions which rendered full success hopelessly impossible,* *Mr. Murray’s efforts are beyond praise.* "Comparisons"—have we it not on the authority of the inimitable Dogberry—"are odorous." I desire to make none. That under circumstances more favourable the *Archaeological*
Survey has been enabled to obtain, for the first time, actual facsimiles of the Sigiriya frescoes—just as they remain after the wear and tear of nearly a decade and a half—need in no degree detract from the individual merit of Mr. Murray's pioneer work.

The height of the "pockets" from the ground and the "gallery" prevents a complete view of all the frescoes together being got from any one point, except at such a distance that even a tele-photographic lens failed to bring them reasonably close.

It was therefore decided to photograph and paint the two fresco caves from mid-air.

The 4-in. hawser was transferred from the east to the west edge of the summit, the rope lowered to the ground over the cliff (which on this face projects considerably), and a strong iron block bound to the end. Through the block a new 2-in. rope was then passed, and an improvised chair firmly tied on to it: the hawser was then pulled half way up the west scarp; and all was ready.

Hauled up, one swung in the air 150 ft. and upwards above the ground, and 50 ft. clear of the cliff.

Swaying in mid-air from the force of the wind, the instantaneous shutter used for photographing worked too slowly, and the pictures were more or less blurred.

On the other hand, after a week's "rocking" in space, Mr. Perera completed an excellent little oil painting, to scale, of the two fresco "pockets." This shows at a glance the relative position of the several figures.*

Other photographs* give views of (a) the ladder to "pocket" "B";† (b) of both "pockets," taken from their north and south ends;‡ and (c) of the fresco portraits, Nos. 1 to 14.§

* Exhibited at the Meeting.
† C 619, 620, 621. As in 1895, the ladder up to fresco "pocket" "B" was removed at the close of the season's work.
‡ C 631-634.
§ C 635-643.
Mr. Perera's copy in oils of the double-figure frescoes, Nos. 3 and 4 in "pocket" "B," is forwarded as a sample of his work.* *Ex uno disce omnes. It is hardly going too far to assert that this specimen, as well as the other four copies already made, represent the original frescoes, as they may still be seen at Sigiriya, with a faithfulness almost perfect. Not a line, not a flaw or abrasion, not a shade of colour, but has been patiently reproduced with the minutest accuracy.†

A fresco, hitherto unknown, was discovered this year. This is not, like the rest, on the Great Rock, but in a cave formed beneath one of the boulders which lie behind (west of) the so-called "Audience Hall." Faint indications of colouring under a thick coat of whitewash, when carefully scraped revealed a portion of a viyan-redda, or awning cloth, painted on the rock roof. Such viyan-redi are frequently depicted to this day over recumbent images of the Buddha in vihárés; and this ancient fresco proves that the cave was used as a Buddhist shrine.

This fragment—interesting not alone for its chaste design, but for the introduction of black among the three colours solely employed in the "pocket" frescoes—has been beautifully copied by Mr. Perera, and is also forwarded with this Report.*

(6) MISCELLANEOUS.

Among other desirable work done may be noted:—

(a) The delimitation of the area required by the Crown

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* Exhibited at the Meeting.
† Mr. S. M. Burrows, C.S., kindly favours me with the following strong certificate to Mr. Perera's sterling work:—

"I have much pleasure in stating than when I was at Sigiriya last year (1896) I had an opportunity of comparing, on the spot and in the very cave itself the frescoes with the copies which Mr. Perera has made of them. I cannot speak too highly of the remarkable fidelity with which he has performed his task; the more remarkable considering the position which the frescoes occupy. I think that he deserves the highest praise for his work, and that he has conferred a benefit on Ceylon Archaeology by furnishing such faithful representations of these unique drawings."
for the permanent conservation of the ruins of Sigiri-nuwara. The villagers of Sigiriya and Pidurâ-gala had extended chena cultivation within the mahâ bemma enclosing the ancient city. Consultation with the Acting Assistant Government Agent, Mâtalé (Mr. S. M. Burrows), and inquiry at the spot, terminated in the following official order:

No chenaing will be allowed within these boundaries: on the west of the Rock,—the outer bemma; on the east of the Rock,—nothing west of the path to Pidurâ-gala or within the rectangular bemma north of Sigiriya tank.

(b) The District Road Committee spent this year a small sum, much needed, on the improvement of the minor road from Inamaļuwa to Sigiriya. There is hope, too, that the present uninhabitable "Gaṣabhâwa bungalow" at Sigiriya may be supplanted in 1897 by a small serviceable resthouse. At present there is no decent accommodation for visitors desirous of staying the night at Sigiriya.

(c) The dangerous breach in the "gallery" wall, between the approach ladder and the first flight of steps, has been built up to the level of the "gallery" floor. With another year's neglect this isolated, and most southerly, portion of the wall would have fallen bodily.

(d) Besides copying the frescoes, Mr. Perera made detailed measurements and drawings of this year's excavations, which will be turned to account in my fuller Annual Report.

(e) The series of Government photographs of Sigiriya has been materially added to this year. Three albums containing the set so far taken accompany this Report.

In conclusion, I have merely to report that, subject to the approval of Government, I propose to resume operations at Sigiriya, as before, in February next. With this end a party

* Exposure day after day to the intense glare on the Rock's summit affected Mr. Perera's eyesight so severely that he was ordered complete rest for some weeks.
† Exhibited at the Meeting.
of coolies, under an overseer, has already been sent ahead to construct new “lines” (those in use for the past two years having rotted beyond repair), clear the summit, &c., for next season’s work.

4. A discussion followed the reading of the Paper, in which the Chairman, and Messrs. Ferguson, Cull, and Harward took part.

5. Mr. Ferguson said he had much pleasure in proposing a cordial vote of thanks to H. E. the Governor for graciously consenting to spare Mr. Bell’s Report to the Society, as well as to Mr. Bell himself for the important Paper just read, and the pains he had taken to interest and enlighten the Meeting by the rich display of drawings, photographs, and paintings in illustration of it.

Mr. C. M. Fernando seconded, and, in doing so, said that he was of the same opinion as last year, viz., that in the Buddhist caves in the Deccan there were frescoes of a similar type to, and contemporaneous with, those at Sigiriya, relating to Ceylon history. From that he deduced that it was not Indian artists who came here, but Sinhalese who went over there. He made the statement on the authority of Sir Emerson Tennent, who declared that the first discovery of painting in oils was made by the Sinhalese.

With regard to the Roman coins—of which mention had been made in the Paper—it was not a matter of great surprise, because there was certainly communication between the Court of Rome and that of Ceylon in ancient times; and it was a well known fact in history that an Embassy headed by an Arachchi had visited Rome and been received by the Emperor Claudius.

The motion was carried unanimously.

6. The Meeting concluded with a vote of thanks to the Chair.
"A book that is shut is but a block"

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