

Journal of the Dutch Burgher Union of Ceylon.

"Eendracht maakt Macht"

CONTENTS

	PAGE
1. Editor's Note	1
2. Francois Valentijn, a biographical note	8
3. Valentijn's Description of Ceylon (Chapter 16) — translated by S. A. W. Mottau	11
4. "The Christmas Debates," in retrospect—by Percy Colin- Thome	109
5. Music in the Hindu Temple—by George Keyt	126
6. Christmas in the Days of my Youth—by W.A.W.	127
7. Lamprais—by Rodney Jonklaas	129
8. Genealogy of the Family Weinman	132

Journal of the Dutch Burgher Union of Ceylon

Vol : LXI

JANUARY — DECEMBER 1983

EDITOR'S NOTE

Every nation has heroes who contribute to the national heritage and culture of its society. Sri Lanka too has a proud record of patriots from all communities who fought shoulder to shoulder for religious revival and Independence.

As a result of the gracious initiative of His Excellency J. R. Jayewardene, President of the Democratic Socialist Republic of Sri Lanka, the Minister of Posts and Telecommunications Hon'ble D. B. Wijetunge issued a stamp in honour of Charles Ambrose Lorenz, on National Heroes Day, the 22nd of May, 1983.

C. A. Lorenz contributed in no small measure to the political, social and cultural progress of Sri Lanka. Born in Matara on the 8th July 1829, he had a brilliant career in the Colombo Academy. He was one of the promoters of *Young Ceylon* (1850-1852) then the leading literary journal in Ceylon and the first publication to agitate for social reforms for the people of Ceylon.

Lorenz, a lawyer and scholar translated Van der Keessels "Theses Selectae," a commentary on Grotius' "Introduction." He also translated Van der Linden's Treatise on "Namptissement," and was the first Ceylonese to edit the Law Reports. In the course of time he became leader of the Bar and Burgher member of the Legislative Council.

In 1859 Lorenz and a syndicate purchased *The Examiner* and he became its Editor. This was the first Ceylonese Newspaper and until his death in 1871 he wielded the powerful influence of his pen for social reforms for Ceylonese and against injustice and oppression.

In this volume of the Journal it is our pleasure and privilege to honour one of our most erudite historians, namely, Mr. Samuel Andrew William Mottau. He is in essence a scholar and a cultivated man and time does not hang heavily on him even in his 82nd year. He is an authority on mediaeval Dutch manuscripts and his expertise in this sphere is sought by leading scholars both in Sri Lanka and abroad.



Mr. S. A. W. Mottau

Mr. Mottau was born on the 4th August 1902. He was educated at St. Joseph's College, Colombo and started his career in the public service in 1919 in the Colonial Secretary's Office. He also served in the Governor's Office and the General Treasury and was seconded to the Archives Department in 1937 where he worked till 1958, when he retired as Senior Assistant Government Archivist. During his period of service at the Department of Archives he was seconded for work as Assistant to Miss M. W. Jurriaanse in the compilation of a *Catalogue of the Archives of the Dutch Central Government of Coastal Ceylon 1640-1796*. This fired his enthusiasm to improve his self-taught knowledge of mediaeval Dutch which has today made him an authority on the translation of Dutch records in the National Archives and elsewhere.

During his career in the Department of Archives, which was then housed in Nuwara Eliya, Mr. Mottau was responsible for the compilation of the Index to the Dutch Head and Land tombos, including school tombos, of the Colombo District. These indexes cover the contents of 594 volumes of Dutch text and this was undertaken and completed over a period of 15 years. The information in this series is of much genealogical interest to the inhabitants of Sri Lanka. The Head and Land tombos contain a full and comprehensive cadastral survey of the maritime regions of Ceylon administered by the Dutch East India Company.

The land tombos are registers showing the lands belonging to every family with full details, down to the number of trees planted by each individual member. In the case of high lands, the extent of each garden is shown by the total number of coconut, jak or arecanut trees growing on the land, followed by the number of trees that can still further be planted; also the taxes payable. In the case of low lands or paddy fields, the extents are shown in sowing areas measured in amunams and kurunies, with information as to the basis on which each field was held (viz., ninde, ottu, malapala, nilepala, ratmahera, deniya, etc.). Even today certified extracts from the entries appearing in these tombos are required for production in land suits.

A more detailed Index was compiled by Mr. Mottau subsequently and this task was of a most tedious nature, since, in several cases, pages belonging to one korale or pattu were found indiscriminately bound up with those of another. This detailed Index is divided into eleven

parts, one for each separate korale or district and searches can now be made much faster, since there is no need to plod through scores of pages of bulky, fragile, tombo folios.

In addition to the foregoing Mr. Mottau was responsible for the translation and compilation of the following :—

- (1) Index to the Dutch Head and Land tombos of the Galle District which consist of two manuscript volumes.
- (2) Catalogue of the Dutch records at the Secretariats of Galle and Matara and Jaffna and Wannai districts (1640-1796). Published in Holland under the auspices of the Institute for the Cultural History of Netherlanders Overseas (1975).
- (3) Alphabetical Index to the Registers of the Acts of Appointment of Company's servants of the Dutch East India Company issued at the Colombo Secretariat (1750-1796). 32 volumes of Dutch text, available for reference at the National Archives, Colombo.
- (4) Alphabetical Index to the Registers of the Acts of Appointment of Company's servants of the Dutch East India Company at the Galle Secretariat (1645-1796). 34 volumes of Dutch text, available for reference at the National Archives, Colombo.
- (5) Alphabetical Index to the Registers of Acts of Appointment of the Native Officials of the Dutch East India Co. at the Colombo Secretariat, 1756-1791. In six volumes of Dutch text. In typescript. Available for reference at the National Archives in Colombo.

N.B. The Series at the Galle Secretariat have not yet been taken up for indexing. 1701-1796 (4 volumes of Dutch text).

BRITISH PERIOD

- (1) Catalogue of the records of the Central Govt. of Ceylon at the Colonial Secretary's Office during the period of the British Administration. 1796-1897. In typescript. (To be continued later up to the year 1947 : prior to Independence).

N.B. For further details—see the report by Mr. S. A. W. Mottau, published in Appendix XXVIII in the Third Report of the Ceylon Historical Manuscripts Commission. (Sessional Paper No. 19 of 1951).

- (2) Summaries of the despatches between the Governor of Ceylon and the Directors of the British East India Co. and the Secretary of State for the Colonies : (Inward and Outward). from 1796 to 1835. With an alphabetical Index to the subjects dealt with, and references to the pages in the respective original volumes. In typescript. Copy is available for reference at the National Archives and the Ceylon University Library at Peradeniya.

- (3) Index to the Crown Grants issued by the Govt. of Ceylon from 1796 to 1885. In mss. To be completed up to the year 1947. Copy available for reference at the National Archives in Colombo.

TRANSLATIONS FROM THE DUTCH RECORDS

- (1) English translation of the memoir of D. T. Fretz, Dissava of Colombo, for his successor. 1793. (Govt. Archives No. 1/2709 for Dutch text). In transcript.

Publications in local Magazines, Periodicals, etc.

In the Ceylon University Review

- (1) "Governor van Imhoff and his scheme of inland river communication in the Colombo district: selected extracts from the Dutch records. Translated and edited and published in the 'Ceylon University Review', 1938, p. 55 seq.
- (2) "Galle two centuries ago." Memoir by Jacob de Jong, Commandeur of Galle for his successor, 18.05.1748. Translation of the Dutch text, edited and published in the Cey. University Review. Vol 6, No. 2., p. 106 et seq. of April 1948.

In the Ceylon Historical Journal

Documents relating to the tombo registration of the Dutch administration in Ceylon : instructions to the Tombo Commissioners. Translated extracts from the Dutch records, edited and published in the 'Cey. Historical Journal,' Vol. 3, No. 2, p. 173 et seq. October 1953.

In the Journals of the Dutch Burgher Union of Ceylon

- (1) The memoirs of the Dutch Governors of Ceylon : reproduction of a radio talk. in Vol. 52, No. 1, p. 13 et seq.
- (2) Instructions for the Dutch Landraads (Land Courts) in Ceylon (1789). Translation from the Dutch text, edited and published in Vol. 55, No. 1, p. 1 et seq.
- (3) Summaries of the proceedings of the Secret War Committees of the Dutch Political Council in Ceylon (1762-1766) : serialised from Vol. 56, No. 1, p. 1 et seq onwards. (Vol. 57/1/4 seq, 58/1/3 seq., Vol. 59/1/57, etc).
- (4) The Dutch in Ceylon : reproduction of a talk given on 09.07.1980 at St. Andrew's Hotel, N'Elia, to a group of visiting tourists from Holland sponsored by the AMRO Bank of Amsterdam. In Vol. 59, No. 1-4, p. 6 et seq.

In the Centenary Volume of Education in Ceylon

Education under the Dutch. Vol. 1, Part 3. Published by the Ceylon Ministry of Education and Cultural Affairs in 1969.

In the 'Rhododendron' (Bulletin of the Rotary Club of Nuwara Eliya)

- (1) A brief description of Nuwara Eliya : in Vol. 1, No. 1. July 1966.
- (2) The development of Nuwara Eliya from a peasant hamlet to a town. In Vol. 2, No. 1. July 1967. Also reproduced in 125 years in Nuwara Eliya : History of St. Xavier's Church, N'Elia, and a historical document of the growth of N'Elia. Edited by the Rev. Fr. Theodore A. Peiris. Published circa 1977.

Miscellaneous :

'Nuwara Eliya fifty years ago' : reminiscences of an old timer. (By S. A. W. Mottau). Published in the 'Times of Ceylon' and reproduced in other local Souvenirs between 1976 and 1979.

ACKNOWLEDGEMENTS OF MR. MOTTAU'S ASSISTANCE TO AUTHORS OF VARIOUS PUBLICATIONS :

- (1) *Public administration in Ceylon* By Sir Charles Collins, C.M.G. published in 1951 by the Royal Institute of International Affairs London. (Page vii of preface).
- (2) *Economic opinion and policy in Ceylon*. By Henry M. Oliver, Jnr. Professor of Economics, Indiana University. Published by the Duke University Commonwealth—Studies Center. 1957. (Pages xi and xiii of introductory statement).
- (3) *Lands, maps and surveys : Vol. 2.* by R. L. Brohier and J. H. O. Paulusz. Published by the Cey. Govt. Press. 1951. (Page xxi of explanatory remarks).
- (4) Translation of the Rev. P. Baldaeus' book : "Description of Ceylon." Published as Vol. 8 of the Ceylon Historical Journal. 1959. The acknowledgement reads as follows : Mr. S. A. W. Mottau, retired Senior Asst. Govt. Archivist of the Ceylon Govt. also helped us considerably in the publication, and he very willingly translated for us at short notice the 8 unnumbered pages between pages 44 and 45 in the 1672 edition, which had been left untranslated by Pieter Brohier, and the Privilege, Dedication, Preface and Poem to Baldaeus, which appear at the beginning of the book. (Page xiv of Introduction).
- (5) Translation of the memoir of the Dutch Governor Jan Schreuder for his successor. By E. Reimers, Gov. Archivist. Published by the Cey. Govt. in 1943. (See Preface).
- (6) "Catalogue of the Archives of the Dutch Central Govt. of Coastal Ceylon 1640-1796. By Miss M. W. Jurriaanse. Published by the Ceylon Govt. in 1943. (See Preface).
- (7) *Secret minutes of the Dutch Political Council, 1762.* Edited and Translated by J. H. O. Paulusz, Govt. Archivist. Published by the Cey. Govt. in 1954. (See Preface).
- (8) "The Ferguson Library" : prepared for private circulation. By J. H. O. Paulusz. (See note of acknowledgement on page 2).

- (9) "The Legal System of Ceylon in its historical setting." By Professor T. Nadaraja. Publ. in Leiden by E. J. Brill. 1972. n.b. The copious translation from the Dutch records used by Dr. Nadaraja in this work were furnished by Mr. Mottau (See acknowledgement in Preface).
- (10) "The Catholic Church in Sri Lanka : the Dutch period. Vol. 1. 1758-1711. Published in 1983. (See page viii of Preface).

We dedicate this sixty-first volume of the Journal to Samuel Andrew William Mottau in admiration and affection.

Francois Valentijn was born in Dordrecht, Holland, on 17th April 1666. After a good early education in a Grammar school in which his father was co-rector he entered the University of Leiden on a scholarship where he studied theology. In 1684, he qualified as a Minister of the Reformed Church and at the end of the same year he was appointed Minister to the East Indies and taken into the Service of the East India Company.

He sailed from Holland on 13th May 1685 and after a brief stop at the Cape, arrived in Batavia on 30th December 1685. On 21st January 1686, the Council appointed him Minister to Amboina to be stationed at Victoria Castle. On the 8th August 1687 he was appointed Minister to the Banda Islands where he remained for 10 months. He returned to Holland on 24th August 1695.

In 1705, he was again appointed to the Reformed Church in the east and arrived in Batavia with his family on 27th December 1705. He left for East Java as army chaplain on 22nd June 1706. He returned to Holland on 4th August 1714 and proceeded to Dordrecht and established himself there. From there on he devoted his life to the preparation of his magnum opus the manuscript of "Oud en Nieuw Oost-Indien" (Old and New East Indies) for publication. During this period, he also wrote religious tracts, Psalms, and a Catechism in Malay and compiled a Malay Dictionary. He also compiled a Javanese Dictionary and wrote a Description of the Muslim religion. His Malay translation of the Bible was never printed. He died in the Hague on 6th August 1727.

The "Oud en Nieuw Oost-Indien" is in five volumes published in eight folio parts. This work embraced a detailed treatment of Dutch power in these quarters with over a thousand illustrations. There were detailed descriptions of the lands, cities, ports, customs of the people, flora, fauna, products, all secular and religious matters that happened there from the earliest times, elucidated with maps.

Volume 5 is divided into two books, the first book dealing with Coromandel (along with Pegu and Bengal), Persia, Malacca, Sumatra and Ceylon.

* Condensed from S. Arasaratnam's introduction to *Francois Valentijn's Description of Ceylon*, Hakluyt Society, London, 1978.

Valentijn's travels took him to the Cape, Batavia, East Java, Amboina and the Banda Islands and to no other places in the east. He had not visited Sumatra, Malacca, Ceylon or the Indian mainland. The description of these places are thus based on existing travel descriptions, his own prodigious research in the papers of the V.O.C. and from material collected from his many friends and acquaintances who had been to those parts, especially Company officials.

On Ceylon, Cornelis Joan Simons, Governor of Ceylon 1703-06, and Rijckloff van Goens Jnr., Governor of Ceylon 1675-79 gave Valentijn access to official papers after their retirement in Holland. Another ex-Ceylon official who helped Valentijn was Adam van der Duyn who served in Ceylon from 1699 to 1708 and rose to be Commander of Jaffna. He returned to Holland in 1709.

Valentijn relied very largely on a number of previous authors on Ceylon especially on the works of three Portuguese writers, namely, Diogo de Couto's "Decadas Da Asia," Joao de Barros' "Decadas" and Joao Ribeiro's "Fatalidade Historica de Ilha de Ceilao" ('Historical Tragedy of the Island of Ceylon'). Valentijn was also familiar with the works of the Dutch writers Abraham Rogerius, from whom he picked up his knowledge of Hinduism, Phillipus Baldacus and Daniel Havart. Robert Knox's "An Historical Relation of the Island Ceylon" translated into Dutch by S. de Vries in 1692 was also known to him. According to S. Arasaratnam, Valentijn also appears to have had access to a superior translation of the "Rajavaliya."

Valentijn's "Description of Ceylon" in Volume V is divided into 17 chapters. An Introduction defines indigenous terms for officials and caste groups of the island. The rest of the book is divided into three parts. The first part consisting of three chapters are a geographic and ethnic description of the island, and an attempt is made to describe the people, their customs and the languages. The second part consisting of 12 chapters (4 to 15) is a historical treatment of events from the earliest colonisation of the island by the Sinhalese. This history continues in a desultory manner until 1724. The third part subtitled "Matters of Religion in Ceylon" is dealt with in the last two chapters (16 and 17). These two chapters are devoted to the major religions of Ceylon, namely, Buddhism, Hinduism, Islam, Catholic and Protestant Christianity. There are 31 illustrations and a large map included.

The first translation into English of Valentijn's "Description of Ceylon" was by Andrew Armour, an English Civil servant, who presented his translation to Sir Alexander Johnston, Chief Justice of Ceylon (1806-09). This manuscript with the rest of the Johnston papers is with the Royal Asiatic Society of Great Britain. According to Sir Emerson Tennent it is a "very incorrect and imperfect translation." Later translations of sections of the description of Ceylon are in the Colonel Colin Mackenzie Collection (O.U.P., 1916). Mackenzie was an officer in the Indian Army from 1783 to 1821.

Short extracts of the account of Ceylon in Volume V were also translated by A. E. Buultjens and published in a Ceylonese journal "Orientalist" in 1885-86, 1888-89 and 1891. The most recent translation of Volume V is by S. Arasaratnam: see "Francois Valentijn's Description of Ceylon, published by the Hakluyt Society, London, 1978. Arasaratnam has however, translated only the first 12 chapters. The translation of Chapter 16 by S. A. W. Mottau on "Matters Concerning Religion in Ceylon," published in the present volume of the D.B.U.J., is probably the first translation to be published in Sri Lanka.

Valentijn's "Oud en Nieuw Oost-Indien" has for a long time been regarded as a primary source of information on a number of regions of maritime Asia. It is a veritable encyclopaedia, bringing together an array of facts both trivial and vital. In assessing Valentijn's work one has to be aware of his prejudices such as his nationalism and pride in the achievements of the Dutch empire-builders. A second obvious attitude flows from his Calvinistic religious background and vocation. Where his observations may cause offence, the Editor has taken the liberty of deleting those passages from the translation published in this volume. These omissions have been minimal.

TRANSLATION OF VALENTIJN'S DESCRIPTION OF CEYLON (CHAPTER 16)

By S. A. W. MOTTAU

CHAPTER 16. Matters concerning religion in Ceylon

Matters regarding religion in Ceylon. The heathen religion. The Pagoda of Trincomalee and the old prophecy regarding it. Information regarding their Prophet Buddum. His strange birth. His marriage. He has a son, whereafter he takes the name of Buddum. The fear of the Devils for him; they fight against him, but are defeated by him. His coming to the King Cosele Maharaja to whom he proclaimed his doctrine. His death. What he says after his death. His conduct, and that of the Priests. His ascension. Their other holy men. How they pray to them. Three Pagodas at Trincomalee. The idolatry practised there. Further description of Adam's Peak His footprint. The result thereof. Details of the images on it. De Couto. The opinions of writers about the same. Further information both concerning this Peak as well as concerning various teeth which are preserved on it as religious relics Regarding the origin of Biruma, Vistroe and Uritiram. Girandam. Short lessons of Tamil from the book Connevendam. The Sinhalese are great idol-worshippers and superstitious. Their belief about God. Description of their Pagodas. Their images. Their sources of income. Their special shrines. Three sects of Priests. Description of the Chief Priests. What they are forbidden to do. The second and the third Orders of Priests. The period of their service. Their magic spells (i.e. charms) to discover who was the cause of an illness. Their astrology and devil worship. An annual festival in honour of their gods, named Perahera. The second annual festival. The Third annual festival, or the festival of the sixteen cities. Festivals in honour of Buddum, or Adam's Peak, and under a certain tree: the Bogahah tree. Service of the Bedas to Buddum. Oaths of the Sinhalese. The Sinhalese are tardy in religion. The Moham-medan religion.

p. 366.

Matters relating to religion

p. 366a.

As regards the religion anciently practised in Ceylon, I find that they are of three kinds, as people of these religions are still found there.

They can be classified as : the Heathen, the Moham-
medan, and the Christian religion which consists of the
Roman Catholic and the Reformed faiths.

The Heathen religion

p. 366b.

The heathen
religion.

p. 367 a

The oldest of these religions here is the heathen religion, about which we must say at the outset that in respect of the fundamentals they do not differ from the religion of the heathens which we have already described in the account of Choromandel, as they apply not only in the case of the people of the Coast (of India), but also to the Bengali's, the Sinhalese, the Tamils, and to the heathens at Surat, although there are certain special features between one people and the other. These differences are in the names of their idols and in several matters of religious worship, those of the Tamils in the North and the people of the Coast (of India) being entirely similar on that side of the country which has been well established there from ancient times; but on the other side of the country, where the first Prince of *Tanassery* happened to arrive, there are the Sinhalese idols of both sexes and the religion is one and the same as that of the Siamese (of which *Tanassery* was earlier a Province) though of greater repute and fame.

The Pagoda
of Trinco-
malee and
the old
Prophecies
regarding
the same

The places where they are accustomed to exercise their religious worship are called Pagodas. The ancient Kings of Ceylon had built an extraordinarily large and magnificent Pagoda at Trincomalee (which name in the Sinhalese language is denoted as Trincoens-hill, or the mountain of the three Pagodas), which was famous throughout the whole of the Indies; but it was demolished in the year 1622, and the stones of the building were used by Constantyn de Saa or some other Portuguese for building a beautiful fortress there.

There is a well-known prophecy among the Sinhalese regarding this Pagoda and its demolition, which was found

engraved on a very old rock in their ancient language, which was sent by a learned scholar to the King of Kandy on an order of the Court of Ceylon, the translation of which reads as follows : "*Manica Raja* has erected this Pagoda in the year 1300 B.C. in honour of the God *Videmal*; but a certain nation, named the Franks, will come and demolish it; and there will come a King who will rebuild it again." This stone is situated in the corner of the Fortress.

The oldest Sinhalese have a very good knowledge about their prophet *Buddum*, who was remembered here 622 years before the birth of Christ and who is said to have established the fundamentals of the religion among them.

Information
about their
Prophet
Buddum

And the *Sjangatars* or priests also say that this holy man, whose footprint could now be seen at Adam's Peak, had come over here from the East (whatever connection *Tannassery* may have with Trincomalee), who left them his code of laws engraved in stone. He was 12 feet (each foot being the length of 2 feet of a man), according to the belief in Siam.

p. 367b.

But we must say at the outset that we are unable to agree with their narrative, especially in regard to its chronology as it differs from the dates of the most reliable chronologists in regard to this spot.

They say that this *Buddum*, before he came into this world, resided in the fourth Heaven (being in the very centre of the Heavens named *Toesittenom Duvelomeje*), and had there ruled over many millions of angels. He discovered that men, according to his previously declared prophecy, lived without law or order and only for their sect or their persuasions to which they had subordinated themselves, whereby they wilfully fell mostly into a deplorable state of misery.

His strange
birth

He felt very grieved about this, wherefore he decided to allow himself to be received as an embryo in the womb of the Queen *Mahamajedevi*, which would have taken place on the day of the full moon in the month of July in the year 622 B.C., whereafter he was born in the month of May the

following year on the full moon day on Tuesday noon in the kingdom of *Made Mandelaan* in the Capital City of *Kimboel-Pat Poare* in the pleasure garden of the King *Zoed-dodene Rajoe* and brought to this world by his aforesaid Queen in a most miraculous manner.

He came forth from the middle of her breast when he was already 7 years old, walked at first seven steps to the East, seven to the West, seven to the South and seven to the North, where he finally, with his right hand uplifted in invocation to God, fell into the cradle and appeared as a first-born child.

The King, being jubilant over the birth of this child, had it brought over to his Court and gave it the name of *Ziddatara Coemaner* (i.e. Prince *Ziddahatara*), that is, the Prince who hopes to carry out his wishes.

His marriage
p. 368a.

Till his sixteenth year, he performed several works of wonder, wherefore the King arranged to give him in marriage to the Princess *Yasodera* as she was born in the selfsame hour as *Buddum*.

Her father was the King *Andoesaek Raja*, and her mother was the Queen *Ammitanam Bisso*, who were of no less status and birth than the Queen.

He has a
son, where-
after he
takes the
name of
Buddum

After this marriage was completed, they lived together for a period of 13 years, and he had a son who was named *Rahoele Coemare* (i.e. Prince *Rahula*); but *Buddum*, considering that if he gave due care for this child, there would then be little opportunity for him to care for other human beings, therefore decided to leave his family and departed to the forest where he lived with great inconvenience, hunger and in much poverty.

In the abovementioned Kingdom, there descended before him under a white tree named *Zeremabod* a magnificent diamond throne together with which he found other very costly things when he came out again from the forest, on which he then sat down, and immediately acquired the name of *Buddum*.

He had as his guards (i.e. he was guarded by) *Thiakre Aramma*, *Wisnoe* and *Maheesweere*, each with a sword in his hand, and the Devils found that all their efforts would be of no avail in the future as they would be foiled by *Buddum*.

The fear of
the devils
for him

Thereupon, they deliberated with their Chief *Wasse Mantimanda* and designed to fight against him (*Buddum*) and to overpower him, as they saw that otherwise all the people would fall away from them and follow his doctrine.

They fight
against him,
but are
defeated by
him

They therefore appeared with a terrible crowd against him in full battle array and attacked him from ten sides, but *Buddum* set upon them with a much more powerful force so that all the grasses, the trees, branches and leaves stood up against them like weapons of war; as a result of which all the Devils were completely routed and disappeared in smoke, and *Buddum* triumphed over them, and for a period of a week long, he took upon himself the name of *Gauteme Buddum*, in order to indicate thereby, that he had defeated his enemies.

In the second week, it began to rain very heavily, during which the Devils acted very uproariously since they were unable, to their detriment, to reduce *Buddum* almost to a state of thirst. Nevertheless, they saw, to their utter amazement that an unusually large snake appeared, which protected *Buddum's* head from the rain with the flat part of its own head.

p. 368a.

In the third week, the Devils appeared in the form of women, and dancing before *Buddum* used all sorts of artifices to try to seduce him; but they were straightaway defeated as before; whereupon they turned back in anger.

In the fourth week, he (*Buddum*) paid great respect to the tree under which he sat.

In the fifth week, a ruby tower descended from the heavens, into which he entered in order to receive the message which it brought for him.

In the sixth week, he betook himself from this tower under a tree, named *Kiripaloe-ncenge*, where he saw a multitude of angels in the sky, before whom he glorified God's name with much adoration and praise.

His coming
to the King
Cosele
Maha-
raja to
whom he
Proclaimed
his doctrine

In the seventh week, he left for the City of *Semetnoere*, where the King *Cosele Maha Raja* had made ready a house and a lodging-place for him. Its name was *Jettewerame*, which was built at much expense of the King's entire Treasury and made ready in order that he (*Buddum*) could there proclaim his doctrine to Kings, Princes and their subjects.

He was attended by five disciples, two of whom sat on his right hand and two on his left, and the fifth was near him to attend on him.

Besides these, he also had 500 pupils through whom he proclaimed and spread abroad his doctrine throughout the whole world, exterminating all other sects.

His death

He also issued several books containing his doctrine which they should follow. He was busy with this work for 45 years, after which he came to the city named *Coesirane noere*, where he betook himself to a bedstead which was prepared for him in the King's orchard, and died there in the same month and the same hour of his birth.

What he
says after
his death

He was greatly lamented by his pupils, but his spirit spoke to them thus : "Be not sorrowful that the time has arrived when I must depart from the world, but cremate (lit : burn) my body and bury my bones, but be diligent in following my doctrine." He also stipulated that this should particularly be observed in Ceylon, in Siam and in Arracan, because the descendants of his King *Zoeddedene Rajoe* specially dominated over these lands.

p. 369a.

Others relate the events concerning this *Buddum* as follows :—

Another
account of
Buddum's
birth

History of Buddum from his birth, of his father and mother, and until the time when he became a Buddum.

Before *Gautama Buddum*, there were 26 *Buddums*, namely : *Tanhankere, Metankere, Saranankare, Dipankare, Condanje, Nangele, Sumana, Reewette, Soehiette, Anomadassie, Padoema, Naradde, Sommede, Sujaatje, Piadasse, Attodasse, Dammadasse, Siddatta, Tissa, Pusse, Wipasse, Seeki, Wessaboe, Kakalanda, Konagamme, Kaeikgramma*, and *Gautama* had obtained from them permission to become a *Buddum*.

He was born in Heaven with the name of *Santoessitte*. The Chief, or person in authority in Heaven, said : "You have now obtained permission from the abovenamed to become a *Buddum*. Now is the time that you must go to the world to show them there that you are a *Buddum*. He was thereafter born from the womb of *Mahamajadevi*, and his father was *Suddenam Raddoere*, a King, and his mother was a Queen. He was in his mother's womb for a period of eleven months, during which time his mother was able to see him transparently in her womb, even as a silken thread could be seen through a crystal.

Thereafter, on a Tuesday, the 15th day in the month of May, it being full moon, under the planet *Wissa Neiket* his mother went to her garden in a chariot to relax herself there, and at that time he was born. She, feeling the pangs of labour, took the uttermost part or the crossbar of the chariot and placed it under a tree named *Halgas*. She reached out her hand to a branch of the tree which bent over to her hand, laying hold of it, she gave birth to her son. When he was born, *Bramma* came and brought a golden cloth from Heaven and laid him on it, as he was to be a holy person and without sin. *Bramma* thereafter lifted him on to his head, and greatly lauded and praised his mother because she had given birth to a *Buddum*. His mother died seven days thereafter and went up to Heaven, which happened in the case of all the mothers of the *Buddums* on account of their sanctity and because they were immaculate. Thereafter, four persons also came down from the heavens, namely : *Patterasta, Wiroedde, Wiroe-baiksa* and *Wai-Issera Wema*. They brought a tiger's-skin which was made in the Heavens, laid the child on it, and each one of

p. 369b.

them carried it in their hands, and so did also all the Court dignitaries of his father. Thereafter he lifted himself up from this skin on to the ground. When he then wanted to place his right foot on the ground, there blossomed out a red or brown rose of 7,000 petals. He placed his foot on it, and, standing on it, he looked towards the East side, and all the people and the important personages said: "There is no one so great and majestic as you are"; and thereafter, looking towards the other three quarters of the world, these people repeated the same words. Thereupon, he said to all these folk: "Besides me, there is no one so great as myself." Thereafter, he said: "I am a Master or Teacher of all men, and besides me there is no other Master." And thirdly, he said: "There is no one greater than I, and all people are under my power." Fourthly, he said: "There is nobody greater than I, I must go over to the garden"; and, getting up to go hither, and having taken seven steps, there blossomed out seven roses on which he placed his feet, and this happened everywhere he walked during his lifetime, so that he never walked other than on a rose. After he had now proceeded seven steps forward, his father came and took him then as his first-born child.

He brought him to his Palace with great festivities. At that time there was a famous priest who often went up to the heavens and often came to the Palace of this King. This priest, having met in the heavens the persons aforementioned, and perceiving their joy and gladness, said that he had seen such great joy there and enquired as to the reason for the same, i.e. whether they had won a battle, and so forth. They replied that there was no other reason for their joy than that "yesterday in *Kimboel Wat Noe-re* (some say it is Europe), a Prince was born of the Queen *Mahamaja Devi*, who would become a *Buddum* in 33 years. We have this and therefore are we so full of joy." The Priest, on hearing this, went immediately to the Palace of the King, and having sat down, he asked the King whether a Prince was born there, and the King told him that it was true. Whereupon, the Priest said: "I must see him with my own eyes." The King went to the Palace and brought

p. 370a.

the child. All men who were sinners paid obeisance before this priest, but this child, because he was immaculate paid no obeisance to him, but went and stood on the head of the Priest. The Priest was overjoyed about this, and taking the Prince on to his lap, he began to examine him closely and noticed 216 signs in his hands and feet which *Buddums* always had, and likewise in his body 32 great and 80 small signs. Perceiving from this that this child was a *Buddum*, he was very much overjoyed. Thereafter, he contemplated whether he would be able to attend the festival (or feast) of the *Buddum*, but he contemplated that, as he had touched the foot of this child when it stood on his head, he would die after 45 days on account of this sin and that he would then be born again in another world. Therefore, because he would not be able to attend this Festival (Feast), he began to weep bitterly. The King and his Court dignitaries fearing that the child might soon die, asked the Priest why he had wept. The Priest replied: "for no other reason than that he would not be able to attend the Festival (Feast) of *Buddum*, at which he had acknowledged this child with a sense of joy." The King, on hearing this, carried his child back to his Palace and assembled 500 *Amma's* for the child of Royal birth. After he had been suckled for a period of five months, he began to sit like other children. At that time, his father and servants went out to cultivate the land, and they made a golden coach for the child, which they took with them, and also 500 nurse-attendants. The King ploughed with a golden plough and with white oxen. The other 1200 Princes used silver ploughs. The 500 nursemaids left the golden coach to see how the others were cultivating the land, so that no one remained behind with this little Prince. This coach was placed under a tree, and the Prince saw that nobody was near him and climbed up and sat on the tree. This tree gave no shadow though the sun shone upon it. The nursemaids, who spent a long time near the cultivators, found on their return that the child was missing in the coach; but, looking up at the tree, they saw the Prince seated there. They told the King: "the grain

p. 370b.

which you are sowing must last for six months, but behold this novelty here and the miracle of your son." The King, laying down his tools paid respect (i.e. homage) to his son and bade him come down; and he came down into the hands of his father. They say that gold could be made from the milk of this tree. The father, on witnessing his son perform this and more other miracles, thereafter summoned 46 of the most learned Brahmins, and chose eight of the most knowledgeable of them in order to ask them whether this child would be a *Boudo* or a Brahmin. Some of them demonstrating with two fingers, said that he would be either a *Buddum* or a King; but the eighth, *Ramanat Bramine*, looking at the forehead of the Prince, noticed a twisted hair on his forehead, and when it was touched, it was as long as an arm, and when it was released, it shrunk again and became shorter. In view of this sign, he said that he would certainly be a *Boudo*.

When he was already 16 years old, there was a Devil named *Wassawarti Marua*. The Brahmins and others said that this Devil consulted with many devils in order to hinder his becoming a *Boudo*; wherever his father was greatly grieved and resolved to give his son in marriage, and for this purpose, assembled together more than 40,000 Princesses. Besides these, there was also one named *Jasondere Devi*, who was extraordinarily beautiful, of a higher class than the others, who was a daughter of the King *Sopperubaedi*. He arranged a marriage between this Princess and his son. He thereupon caused three Palaces to be built, one to reside in during the very hot season, the other during the cold season, and the other during the rainy season. One of these had nine storeys, the other seven and the third five. All three of them were of the same height and dimensions. Thereafter, he caused a garden to be made, four miles in expanse. He handed over to his son his regal functions. The King had previously enquired of the wise men, what signs there would be when his son would become a *Boudo*. They said that it would happen when his son would meet a very old man, secondly a sick man, thirdly a corpse and fourthly a

p. 371a.

Sangatar or Priest who had no hair on him. The King, having no desire that his son should become a *Boudum*, because that he knew that the aforementioned Devil with his confederates would then seek to kill him, caused four gates to the City to be erected and placed sentries at them, and ordered that such persons like the abovementioned (devil) should not be allowed to enter therein.

The Prince was then 30 years of age. At this age, he once went out towards the abovementioned garden. The *Dewatas* in Heaven, being desirous that he should become a *Boudum*, and knowing that the time for it had now arrived, one of them therefore came out of the Heavens in the form of an old man and appeared before the Prince. The Prince, who was seated in a carriage, on seeing this old man, enquired of the coachman whether the man was born in such a state of old age or whether he became old gradually.

The coachman, not remembering the prohibitive order of the King to his people, namely: that whenever such men as the above came to meet the Prince they should not disclose to him what type of men they were, said that he was an old man. The Prince then enquired whether he too would be so old. The coachman replied that all people who are born must grow old. The Prince then said: "If I will grow so old, feeble and sickly, what benefit would I derive then from my gardens, properties, riches and all worldly pleasures," and he ordered the coachman to turn back the carriage and drive back to his Palace. When he arrived at the Palace, the King asked one of his people: "My son went out to his garden for recreation why has he come back without going there?" Then they replied that he had met an old man, and had therefore returned. The King, in order to dispel the grief in his son's mind, caused a group of dancers to be assembled and made them dance in the Palace of his son. In the meanwhile, he caused a sentry of 1000 men to be stationed at every gate, so that no one of the abovementioned people would enter therein. After the lapse of some time the Prince, who had now already become King, no longer

remembering the previous incident, went out once again to his garden.

p. 371b.

Then the Dewetas again sent out one of their number in the form of a sick man. The King then made the previous enquiry of his coachman, who informed him again about this man and gave him the same reply. Whereupon he once again returned to his Palace without going into the garden. His father again enquired from his people why his son had returned so suddenly, and they answered him again as to who had met him, and thereupon he (the father) made the Dancers come again, punished the sentry at the gate, and stationed 2000 sentries at every gate.

After some days the King once again went over to his garden, and on the way he saw a corpse which was already rotting and smelling most offensively, which was sent down from the Heavens again by the Dewetas. He then again asked his coachman what it was. The coachman informed him that his body too would be even so. Whereupon he once again turned back to his house with grief. His father again enquired after the cause (of his return) and on being informed of the same, he again got the dancers to come and fortified the sentry post at the gate with a thousand more men. After the lapse of some days, he (the King) went out once again to his garden, and on the way the Dewetas caused him to be met by a Sangatar. He then again asked the coachman what it was, and he replied that what he had met was a definite sign that he would rule over the Heavens. The King then contemplated: "If I could attain such a body and form it would be very good," and he went out again rejoicing to the garden. While he was in the garden his wife *Jasoendera Devi* gave birth to a Prince. His grandfather, having had his horoscope examined and written down, sent it to the King, his son, in the garden.

On seeing this child, the King gave it the name of *Rakoele* (sic) and said to his servants "What matters it whether I have a son or a Kingdom and many servants: I must look after my people well and see that all of them are provided for, which is oftentimes not justly done. This is therefore no

bliss." Having remained in the garden till the evening he returned again to the Palace. His father enquired of his people: "My son has come back immediately every time that he went to the garden; why has he gone now to the garden?" They then told him (the father) who had met him (the son), and that he had been glad about it and had therefore gone to the garden, and they also mentioned what he had said to them there.

Thereupon, he again had many dancers brought to his son's Palace. His son had no desire to see them dance, but contemplating that he would become a *Boudo*, went to his room to sleep. The father said to the dancers: "My son is sorrowful, you must cheer him up in some way and not depart before you do so." But the King's son did not wish to see them, so all of them carried their musical instruments on their heads and went to sleep in their quarters. As the entire garden was fully lit up with torches and lamps, the King kept awake till midnight and observed that all those musicians and dancers were sleeping, some of them with drivel in their mouths, and some naked, and some of them were talking in their sleep, and he said to himself: "These people were very clean and beautiful in the noon when they descended from the Heavens, and now they are so foul: so will it be with me too when I sleep, and it would therefore be good that I become freed from this body." He wore "Tsjeripos" or slippers, and silently departed from these people out of the Palace and went to the Forest. When he then wanted to open the door, he heard one of his Court attendants ask: "Who is that?" The King replied: "It is I." The King asked: "Who are you?" and he replied: "I am one of your Court officials." The King said: "The time has come when I must become a *Boudo*: go and bring my horse *Cantecanam*." While he was getting his horse ready, the King contemplated to himself: "I must see my son," and immediately went to the place where his wife's son was. He saw him feeding at his mother's breast, but she was asleep. He contemplated: "If I wake her, she will prevent my going away to become a *Boudo*. When I become a *Boudo*, I can

p. 372a.

come to see my child." He then went away, sat on his horse, ordered his steward to get his horse ready, and betook himself to the Forest.

This horse made a great noise when he went, and therefore, in order that the people in the Court may not be awoken thereby, the Dewetas came and took hold of the feet of the horse and carried them in their hands beyond the gate. This gate was 8 roods in height and it had gates of stone, and a thousand men were needed to open it.

p. 372b.

The Prince contemplated : "I cannot open this gate. I will have to jump over it on the horse. But the Dewetas opened it silently, so that the sentries did not notice it. He (the Prince), having gone past the gate, the abovementioned Devil contemplated : "If this person becomes a *Boudo*, it will be very damaging to me" In order to prevent this, he appeared before the Prince in the form of a Devil and said to him "Within seven days you will be the King of the whole world, so you must not depart hence to become a *Boudo*," and he said this to him three times.

The King asked him who he was, and he said : "I am *Wassawathi Marua*, Chief of all the Devils." The King said : "I have given up my kingdom, my wife, my child, my eyes and my body to comfort and help the poor : I will not accept from you all the Kingdoms of the whole world and although you and a thousand others offer and promise me this, you will not prevent me from going to become a *Boudo*." The Devil said : "I have obstructed you in your intentions, and I warn you not to become a *Boudo*. If you have committed sin during your life time a great evil will come over you : think about it." The Devil departed thereafter, and the Prince proceeded and travelled 120 miles till 6 a.m. the following morning and then arrived at the river *Anomanam*, which was a quarter of a mile in breadth. He jumped over it on his horse. When he had crossed over the river, he got down from his horse on to a beautiful sandy shore. He then contemplated : "If I am to become a *Boudo*, I must cut my hair, and he immediately

took his broadsword and cut it off entirely, and having taken his hair in his hand, he said : "If I am to become a *Boudo*, then this hair should fly up, and if it falls down to the ground I shall not become a *Boudo*." When he then threw away the hair, it flew up in the air in the manner in which a peacock flies. Then, there came a *Saeikhera*, an angel of the Dewetas, with a golden case and placed the hair in it and took it up to the Heavens. Then he further contemplated : "These royal clothes are not suitable for me to become a *Boudo*."

Bramma, observing this, brought a yellow or saffron-coloured cloak from the Heavens, which are worn by the Buddhums. The King then removed his clothes, which, like his hair, was also taken up to the Heavens, and he put on this saffron-coloured cloak. *Mahabramma* put these too into a golden case and took it up to the Heavens. He then gave over his horse to his Page to take it back to his Palace. The horse, not wishing to desert its Master, jumped into the river and died. Thereafter, he wandered for six years through deserts and many lands without food and with great lack of everything, and the aforesaid Devil always followed him in order to see if he would commit sin in any way in order to greatly torment him then. Then he contemplated : "Six years have now gone by : tomorrow morning will be the 15th day of the month, and it will be full moon; now I will become a *Boudo*, and on that day I will have good food like what happens to all *Buddhums*."

p. 373a.

There was a City in *Barnasnoeroe* in which a Princess lived named *Sitpetta*, whose custom it was to provide the *Buddum* with food on this day. She had a thousand head of cows, which grazed in a forest of liquorice. She took the milk of these thousand cows and gave it to 500 dry cows to drink. She let these 500 dry cows to graze in that forest, and gave the milk of these 500 cows to 250 dry cows. She again took the milk of these 250 cows and gave it to 125 cows to drink. The milk of these (125) cows she gave again to 64 similar cows, and she gave their milk to 32 similar cows, and the milk of these 32 cows she gave again

to 16 cows, and the milk of these 16 cows again to 8 cows. She cooked rice with the milk of these 8 cows. When she had done this, she sent one of her maidservants named *Foure* to the tree named *Noeegas* to purify it under the same. When she was busy doing this, she met the *Buddum* there. She went from there to the Princess thinking that this (i.e. the *Buddum*) was a *Deweta*, and said that she must take the food which she had cooked immediately as food to the *Deweta*. She thereupon took the rice which she had cooked in a very costly golden bowl, placed it on her head, and went with it to the tree, and having met him (i.e. the *Buddum*) there, as he had no bowl from which to eat, she told him that he could use the bowl which she had brought with her. He took this bowl with the food with great delight, and went towards a river named *Naranyanam Gonga* where all the *Buddums* up to the present day have to go to eat when they became *Buddums*. The rice which he partook of was 49 medieds (i.e. measures). He made 49 round cakes with it and had 49 meals of it. He pondered thereover that this food was sufficient for 49 days, and that every day one of these round cakes would be digested in his stomach.

p. 373b.

When the bowl was emptied he threw it into the river and contemplated "If I am to become a *Boudo* this bowl will not sink in the river but will move upwards; and it then moved seven fathoms upwards and then rested on the ground, as it happened in the case of the bowls of the other *Buddums*, and it rested on the bowls of the other *Buddums* who were there at the spot, so that even the sound when it fell down on the other bowls, was heard by him, and also by *Mahaella Naja Raedjoere* the King of *Najalove* (an underworld), who was born as a snake and died in that form, but later in his life was like a man.

On hearing this sound, he said: "*Kokasomda* was a *Boudo* before, *Kamagamme* was a *Boudo* before, *Kaacsanma* was a *Boudo*, today *Gautama* has become a *Boudo*: we must go and see his festival.

All these many years seemed to him to be but four days, because he had lived so long. Thereupon he

departed with 40,000 dancers. The *Boudo* had meanwhile departed from the place where he had thrown away the bowl to a *Bogas* (Bo tree).

On his way thither a Brahmin met him along with eight men carrying a type of grass from which clothes are made in Bengal named *Kussatana*. The *Boudo* taking this went near the Bo tree, laid it up in a pile 14 cubits in height.

He went and sat on it, leaning against the Bo tree, and looked towards the East.

The aforementioned King came there with his 40,000 dancers, and they began to dance. Thereafter there came also the *Dewetas* with many dancers and musical instruments and they danced and entertained him, as well as a *Sakkrea* out of the Heavens with 10,000 of his subjects, blowing out *Setanckes* a hundred cubits long, and he himself was 4 miles in height.

Bramma too came there with 10,000 men who carried white umbrellas. He himself held the umbrella over the *Boudo*, and the others around him, and thereafter more persons came out of the Heavens with fans, musical instruments, etc. While they held this Festival the abovementioned Devil *Wassawarti Marua* heard it. He then contemplated to himself: "I have tried to do him harm for a period of 6 years, so I can do him no harm today: I shall never be able to do it." Thereafter, he ordered his small drums to be beaten, named *Wassawarti Goza*, which made such a loud noise that the ears of the Devils who were under him began to bleed on account of the loudness of the sound. They all assembled and asked him why he had ordered them to come and if there was a war or battle on, and that if he sent them thither they would conquer. He said that he must go along with them there in order to do some harm to the new *Boudhum*. Thereupon, they changed their appearance into various forms, such as that of beasts, snakes, crows, etc., and went there to fight against the *Budhum*. *Wassawarti* himself had a 1000 hands and

p. 374a.

500 heads, and in each of these hands he carried weapons of various kinds such as lances, broad swords and sitting on an elephant named *Girinucalle*, he marched on with his Devils in great numbers.

They came from eight sides, and also from above and below, whereupon all those who were at the Festival of *Boudo* became greatly scared, threw away their instruments, musical accessories and umbrellas and scattered here and there, so that the *Boudo* alone remained. All these Devils then surrounded him on every side. He then contemplated: "I am now alone, none of my friends are with me. Those whom I have given alms too are my friends, therefore no harm will come over me."

Wassawarti then raised up a great wind, in order to scatter the tree under and against which he (the *Boudo*) sat, and to carry away *Boudo* with it to another land, through the force of which wind all the trees and mountains were thrown down, but not a leaf of the *Bo* tree was disturbed. Thereafter he caused a great flood to come in order to bring down the tree, but that was also of no avail and so also was a great fire and still six other means too which he used for this purpose. Thereupon, he took one of his weapons, which was more powerful than any of the others and round in shape, and hurled it at the *Boudo*: but it did not strike him and remained hanging over the head of the *Boudo* like an umbrella. Then he contemplated: "I am unable to harm him," and he went up to the *Boudo* and said: "Get up from the elevated position in which you are seated, it belongs to me." The *Boudo* said: "This is my seat: I have laboured for so long to own it. You must prove that it is yours." He thereupon called upon his Devils to witness and they cried out with a terrific noise that this seat belonged to *Wassawarti Marua*. He (*Wassawarti*) then said: "I have produced so many witnesses, now you too produce your witnesses." The *Boudo* thereupon said: "The witness of your manservants," and pointing to the ground with his hand, he said: "The earth will be my witness." Then there came up a woman

p. 374b.

with half her body protruding out of the ground and who cried out in a louder voice to all the Devils that this seat did not belong to *Wassawarti* but to *Boudo*. Thereafter *Wassawarti* fled away with all his people. The *Boudo* sat there for seven days without getting up. Then he stood up and remained standing for seven days on end, gazing upwards at the *Bo* tree. Near this tree, there was a house of diamonds and rubies. He went into it after seven days, and walked and meditated over his doctrine. Thereafter he went over to a watertank for seven days, near which there was a serpent named *Mooselindenam Najea* and he stayed for seven days under the protection of its head which protected him from the rains. Thereafter he betook himself under another tree named *Halgas* and remained under it for a period of 14 days.

Wassawarti had two sisters, who, having heard that their brother had lost the battle against *Boudo*, took with them 600 beautiful lively damsels and came to him (*Boudo*) and greatly extolled him in order to seduce him; but he did not listen to her nor paid attention to her. When all this had taken place, he became a *Boudo*, and then he went from there and gathered many *Sayatars* and Priests.

There are some people who say that this *Buddhum* was a Jew who fled from Syria as an Israelite, and others who say that he was a disciple of the apostle Thomas: but how he then was born 622 years before Christ has to be explained. Diego de Couto said that he may have been Joshua, which is even more ridiculous.

They also add that the doctrine of this aforementioned apostle would have been proclaimed here; but this is considered to be a myth without any foundation.

It is certain that the Sinhalese regarded him as a great and holy person, and therefore respected him as such.

He always wore a yellow robe, which is still worn by the Sinhalese priests. They also say that he spent most of his time at Adam's Peak and remained there until he died, which does not in any way tally with the previous accounts

His conduct
p. 375a.
and that of
the Priests

His ascension to the Heavens

of his death; but they add in this connection that he ascended to heaven, in regard to which they probably seem to refer to the Ascension of Christ; and they name the land where he last resided as *Dewa Gorata*, that is, God's land.

Their other holy men

Besides *Buddhum*, the Sinhalese also recognise seven other holy persons or subordinate gods, whom they individually respect and pay homage to. They represent them in various forms, some as an elephant, others as a *Priapus* and yet others in some other fantastic form, either as an ape or a queer sort of horse or other such like creatures, and all of them also have some connection with their water tanks.

How they worship him

They name one of them as *Candea-Suammi*, who has dominion over that part of the Heavens which they attribute to Jupiter, who they say was transformed into a grove and others say into a snake.

And they therefore pray to all these holy beings and pay homage to them as idols; but this is done by merely raising their folded hands over their heads and bowing themselves three times to the ground, and repeating only these words "*Budhum Sarnaa Gochal*," that is, "*Buddum, remember me*." They never do this in public but only in their Pagodas without saying any other prayers, Pater Nosters, etc.; but once in their life, they say three to four thousand prayers, which they however do not do until they are very old, though however there are most people of this type who on their own begin to do so already from their youth upwards.

Three Pagodas at Trincomalee

We have previously mentioned that Trincomalee is so well known as the mountain (or hill) of three Pagodas, which is well known everywhere and which is called the Pagoda of three storeys was in the centre of this mountain and also two others which were situated at its extremist ((lit : end)).

The idolatry practised here

One of these was used for the pilgrims who come there in thousands to practise their idolatrous worship, some of whom, out of homage, throw themselves down from the

mountain into the sea and are drowned, on the conviction that this was the proper and shortest way to go to Heaven, and that the waters in which they perished possessed no less sanctity than that of the Ganges.

From ancient times however they regard no place in the whole of Ceylon to be so sacred as Adam's Peak which is situated 14 miles (*) from Colombo and is easily visible from a distance of 10 or 12 miles out at sea.

Further description of Adam's Peak (*) A Dutch mile is about 5 English miles

For about 2½ miles around it there are no houses, huts or villages to be seen here, as it is extremely cold there throughout the year.

This mountain is very greatly venerated as their most sacred place not only by the Sinhalese, but also by all Gentiles and heathens of the Indies generally, and even by very many Mohammedans.

How they worship him

On the summit of this mountain there was formerly a very beautiful Pagoda, about which the Sinhalese relate very many stories where, according to what they say, *Buddum*, a disciple of the apostle Thomas, had his residence. They say that he stood with one foot on this mountain and the other at Tutucorin on the coast of Madura, and let so much water to drop down that the island of Ceylon was separated from the coast (of India) thereby.

They further relate concerning him that he would well have been 26 cubits in height and although, according to the best measurements, no body was to be found there who was over 10 (hand) palms (or decimetres) in height, they nevertheless say that this amounts to 52 palms (i.e. decimetres), but even with that it would not be possible to extend that said place; but they demonstrate clearly enough what one has to believe in that connection, as they also add thereby that the toes of his feet were only half a palm (i.e. decimetre) in length, which is not proportionate with so great a body.

His footprint

There are at present also footprints of *Buddhum* and also even images of such dimensions and proportions engraved in stone here and there in Ceylon, concerning which

there are yet others among them who say that Adam would have lived there; but the majority of these definitely believe it to be true that *Buddum* would have ascended up to Heaven from this mountain, and they defend this story on the basis of the Ascension of Christ, knowledge of which they have acquired either through the St. Thomas Christians, or perhaps from the Portuguese.

p. 376a.

There are iron chains on this Peak or mountain of Adam to assist the pilgrims and travellers who wish to climb to the summit of the mountain. These chains are made up of links, by means of which they can climb like on the steps of a ladder.

The result
thereby

On the summit of the mountain there is an open space 150 paces long and 110 paces wide, in the centre of which open space there is a stone, 9 palms of the hand above the ground and 22 palms in length, on which it is said that the aforementioned footprint still stands, but others on the contrary declare that they have found nothing there other than a squalid pit smeared with oil, which has become so unclean by the lamps which the pilgrims leave there, that when they leave the spot, they always carry with them something of the odour of this spot of ground which they consider to be very sacred.

Further, regarding this foot (print) of Adam, although many Sinhalese ascribe it to *Buddum*, Mr. Baldaeus says that not only they, but also the Siamese, speak very much about Adam, and even to the present day exhibit his footprint there embossed on a (stone) of the mountain (about which we have made mention previously), which is yards (Dutch ells) long and threequarters of a yard (ell) broad, and its impression is a quarter of a yard (ell) in depth. It is shod with silver around the edge (lit : sides); and an elegant temple has been built near it around which many Siamese priests and other people of the land live.

In March 1654, these priests showed some of our people who went there with the intention of seeing this footprint a golden facsimile depicting the length and

breadth of this footprint, on which there were several images which they said were previously on this footprint, but that the images on the stone had vanished after the priests had them engraved in gold.

These images were 68 in number, which Baldaeus has published in his description of Choromandel, page 154, along with some further relevant details.

The exact details of these images, etc. which are to be seen at Adam's Peak may readily be seen from the following document (i.e. list).

Brief description of the images and statues which may be seen on the mountain of Mockeregalle, otherwise called Adam's Peak, situated in Ceylon, with details of the length of the bodies, receptacles, and the form of the rooms wherein they are deposited, namely : p. 376b.

At the lowest part (i.e. base) of this mountain there are 2 rooms.

In the first room there is an image, 35 feet long.

The head of the image is 11 feet and 2 inches in circumference.

The eyes are 11½ inches.

The ears are 3 feet.

The nose is 1 foot and 6 inches.

The mouth is 1 foot and 2 inches.

The shoulderblades are 6 feet and 10 inches.

The arms are 13 feet and 2 inches.

The palms of the hand are 2 feet.

The middle finger is 2 feet and 1 inch.

The finger nails are 4 inches.

The soles of the feet are 4 feet and 4 inches.

The big toe is 1 foot and 5 inches.

The toenails are 3 inches.

Near the head-end of this image there are six other smaller images, and six others also at the feet-end.

This chamber and the seat are covered with mattress, on which this image lies, and it is carved from (lit : out of) a rock of this mountain, and it is 39 feet and 5 inches long and 19 feet and 1 inch in breadth.

In the second room there is also an image like the previous one, 30 feet and 4 inches in length.

The head is 9 feet and 5 inches in circumference.

The eyes are 11 inches.

The ears are 2 feet and 6 inches.

The nose is 1 foot and 6 inches.

The mouth is 1 foot and 2 inches.

The shoulderblades are 6 feet and 2 inches.

The arms are 12 feet and 1 inch.

The palms of the hand are 1 foot and $7\frac{1}{2}$ inches.

The middle finger is 1 foot and 6 inches.

The fingernails are $2\frac{1}{2}$ inches.

The soles of the feet are 3 feet and $3\frac{1}{2}$ inches.

The big toe is 1 foot and 1 inch.

The toenails are 3 inches.

Near this image there are four more smaller images.

This chamber and its base are carved from (lit : out of) a rock like the previous one, and it is 35 feet in length and 18 feet in breadth.

In the uppermost part (lit : storey) of this mountain, there are 4 chambers.

The largest and principal chamber of these is named Raja Maha Wiharre, in which there is an image 36 feet long.

The head is 12 feet and 4 inches in circumference.

The eyes are $11\frac{1}{2}$ inches.

The ears are 3 feet and 6 inches.

The nose is 1 foot and 6 inches.

The mouth is 1 foot and 4 inches.

The shoulderblades are 7 feet and 10 inches.

The arms are 13 feet and 6 inches.

The palms of the hand are 2 feet.

The middle finger is 2 feet and 4 inches.

The finger nails are 4 inches.

The soles of the feet are 4 feet and 9 inches.

The big toe is 1 foot and 4 inches.

The toenails are 4 inches.

Near this image there are eight other little images, and the ninth is a sitting image.

This chamber and base, like the former, is hewn out of a rock, and is 45 feet and 11 inches in length and 30 feet in breadth.

On the right hand side of the aforementioned chamber stands the second one, in which there is an image 28 feet and 10 inches long.

The head is 10 feet and 5 inches in circumference.

The eyes are 10 inches.

The ears are 2 feet $5\frac{1}{2}$ inches.

The nose is 1 foot $4\frac{1}{2}$ inches.

The mouth is one foot.

The shoulderblades are 5 feet and 3 inches.

The arms are 11 feet and 1 inch.

The palms of the hand are 1 foot $4\frac{1}{2}$ inches.

The middle finger is 1 foot $3\frac{1}{2}$ inches.

The finger nails are 2 inches.

The soles of the feet are 3 feet and 3 inches.

The big toe is 1 foot 1 inch.

The toenails are 3 inches.

This chamber and its base are hewn out of rock as the former ones, and is 40 feet and 1 inch in length, and 19 feet and $5\frac{1}{2}$ inches in breadth.

On the left hand side of the firstnamed chamber there is a third one, in which there is an image 11 feet 3 inches in length. p. 377b.

The head is 4 feet 4 inches in circumference.

The eyes are 5 inches.

The ears are 1 foot.

The nose is 6 inches.

The mouth is 2 feet 6 inches.

The shoulderblades are 2 feet 7 inches.

The arms are 4 feet and 5 inches.

The palms of the hand are 9 inches.

The middle finger is 9 inches.

The fingernails are 1 inch.

The soles of the feet are 1 foot and 4 inches.

The big toe is 7 inches.

The toenails are $1\frac{1}{2}$ inches.

Near this image there are three other little images and three others in a sitting position.

This chamber and its base is also hewn out of rock like the previous ones, and is 15 feet in length and 13 feet and 5 inches in breadth.

Still further on the left hand side of the firstnamed chamber, there is a fourth chamber, in which there is an image 33 feet in length.

The head is 13 feet and 9 inches in circumference.

The eyes are 1 foot and 1 inch.

The ears are 2 feet and 8 inches.

The nose is 1 foot and 4 inches.

The mouth is 1 foot and 5 inches.

The shoulderblades are 7 feet and 2 inches.

The arms are 12 feet and 8 inches.

The palms of the hand are 1 foot and 6 inches.

The middlefinger is 1 foot and 11 inches.

The finger nails are 3 inches.

The soles of the feet are 3 feet and 7 inches.

The big toe is 1 foot and 4 inches.

The toenails are 4 inches.

On the other side of the mountain, on the right hand side, there is a chamber, in which there is an image, named after a certain Sinhalese lady *Diegodde Mage*, who has caused it to be made there, and it is 9 feet and 10 inches in length.

The head is 4 feet in circumference.

The eyes are 5 inches.

The ears are 1 foot.

The nose is 5 inches.

The mouth is $5\frac{1}{2}$ inches.

The shoulderblades are 2 feet and 3 inches.

The palm of the hand is $5\frac{1}{2}$ inches.

The middle finger is 10 inches.

The finger nails are 2 inches.

The aforesaid lady has had this chamber and its base covered with tiles and built, and it is 14 feet and 11 inches in length and 12 feet and 9 inches in breadth.

p. 378a.

Right up on the top of this mountain there is a small white tower which is 44 feet and 3 inches in circumference and 16 feet high.

This mountain is flat on top and planted up with some trees, and in the course of time there have indeed been some fissures on it. One can also see the sea from it although it is several miles far away.

I should also give details of its features in regard to the large and small images of the Sinhalese, which are generally in the same posture, either lying down, standing or sitting, and also the gestures of the same, with their hands up-lifted or folded together, just like the idols of the Siamese.

But further details of information in this connection are available in the following letter of Mr. Helmont to the Honourable Governor Mr. Simons :—

Right Honorable and respected Sir,

In compliance with Your Excellency's respected order I have now to report most respectfully that Adam's Peak, according to my recollection, is 2 days' journey from Matara, and is situated near the Company's boundary at Markaka, at the foot of which there is a large carved-out entrance, through a small gateway. It is divided into two sections, in one of which there is a very large naked image with its entire body, with eyebrows and red lips, long ears, with the hand under its head and bones intact, named *Adam* by the Sinhalese and in the other its counterpart, of similar stature and colour, named *Eva*, which, according to the measurements which I, through curiosity, made the Rev. Predikant *Feice Wylsma* to take in my presence at our first inspection in the year 1690, was found to be about a wooden floor ('hout voet) in length. From this valley we climbed up to the top along a free-stone stairway, which was simply built up without cement where, since it was not possible to go round the mountain owing to its steep gradient there was very little space where one could walk about except the two aforesaid smaller chambers, in one of which there was a painting on the wall of *Adam*, together with the Patriarchs, clothed like the heathen temple Chieftains, and in the next chamber a painting of *Eva*, with the legs crossed under the body, on a rock base (or pedestal), in the form an *Autaar* (Avatar), and a 'shot up' (i.e. posed) snake which wound round her in a semi-mad manner along the back and over her head, in the midst of her sons who were sitting around each other, similarly carved out of stone, in their life size and form, as the mother, the older of whom was somewhat smarter than the younger.

Besides these there is a quadrangular bank the borders of which were engraved with various characters (or symbols), which it is said nobody has yet been able to read or decipher. On the side of one of these small chambers, one has to climb up to the top with the help of a large iron chain which is fixed aloft on the mountain and along a carved-out stairway steps, near the summit, where five or

p. 378b.

six people and other blacks who do not wish to climb up through this path alone by themselves through an ugly chasm, cling to one another, the first of whom, being an amateur at least in using this chain, takes hold of it, and thus climbs up (to a spot) where nothing but a bare little Pagoda and Devil trees, the leaves of which stand like spires of peaks. This tree shoots up through a rent in the hill like an evergrowing root ('altoos-tijfferende wortel') the sap of which is collected in droplets into a pot ('kallang') which is placed near it, and is generally regarded to be of great value and much esteemed because, so these simple folk say, if barren men drink a little of it, their wives immediately conceive and that it has the same effect even in a heifer who drinks a little draught of it, but there has been no proof of the results of this potency, and the Sinhalese make offerings under it with the lighting of a number of lamps and fires just before or after the King's annual purification or anointing, and always at the abovementioned statues. And as there are no further observations which I have to make in this connection, I shall content myself with these notes, and wishing Your Excellency the best of health and every desirable blessing, I beg obediently and respectfully to be, Right Hon. Sir, Your Excellency's most humble, sincere and loyal servant. (Signed) Gt. Helmont. Tutucorin. 19th September 1706.

Further information and elucidation on this topic which we have mentioned in regard to Adam's Peak and the footprint thereon, may be seen in the following extract from Diego de Couto, a most venerable Portuguese writer.

Extract from the 6th book (volume) of the 5th Decade of Diego de Couto, p. 121, etc. regarding Adam's Peak and the sentiments of the native inhabitants concerning it.

De Couto's opinions of the footprint on Adam's Peak

On the mountain of Ceylon called Adam's Peak there is a footprint, about which writers have different opinions, some of whom like M. P. Venetus, Nicolaus Conti, and other Venetians differ very much in this connection.

But we have investigated the facts about this carefully from elderly Sinhalese people and from their books and found them to be as follows :

This Peak, which is named after Adam, is a mountain in the centre of a certain district named Dinavaca, which is at such an altitude that it could be seen by anyone coming to this Island from a distance of 12 miles (n.b. 1 Dutch mile was about 5 English miles). It really begins at Guilemale, and Dinavaca lies more on the west side of it, and it could be seen at a distance of even more than 12 miles as Guilemale is situated at a distance of 24 hours' journey from Colombo.

The Sinhalese call it Hammanelle Siripade, that is 'the mountain of the footprint.' It has to be reached from below by a continuous ascent, and divides itself above into 12 summits and in one of these, there is this footprint, and some rivulets or watercourses flow down from both of these valleys, which come down from certain springs which lie above them, and flow through various directions to form a river at the foot of this mountain which runs almost around it.

In this river, which is named Sitegangele, the pilgrims who come to make their offerings to the footprint wash (i.e. purify) themselves, and this washing is their baptism as they believe that they are purified thereby.

On the summit of one of the peaks there is a fairly small plain, and in the centre of it there is a water-tank named Wellemallacandoere which is about two graves in extent elevated with large stones, in the centre of which there is the impression of a large footprint, which they call Siripade, of a foot much larger than that of a normal foot, and in such a manner as if it appeared to be imprinted in the rock like a signet printed on white linen.

Innumerable pilgrims, both Moors as well as heathens who assemble here even from Persia to as far as China, come to this river to purify themselves and put on new

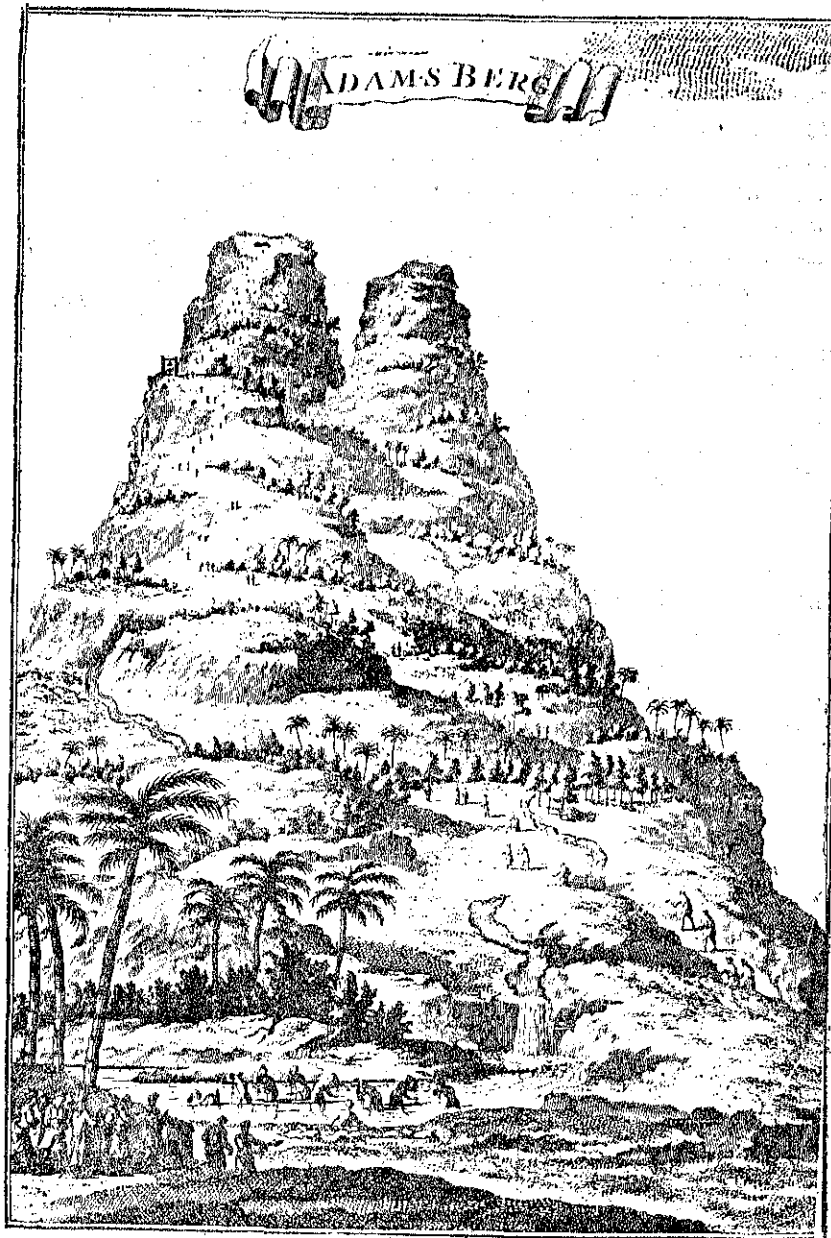
and clean clothes. After their purification (or sanctification) they ascend up the very steep mountain, and at a little distance before they reach the summit, there are a few steps, or really two built-up columns of stone, on which there are other stones laid one on top of the other, on which there hangs a large bell, which appears to be made of the finest Chinese metal, and on it there hangs a large pierced-through clapper through the opening of which there is a leathern rope, at which everyone must pull and make a sound on the bell to indicate that he has been purified, because if he has not been purified, they believe that the bell will give no sound, and then such a person has to purify himself with still further rites (i.e. ceremonies). Thus do the Devils deceive them, although there has never been one occasion on which the bell has made no sound. p. 379b.

Four or five hundred persons go there at a time together on pilgrimage, and having ascended to the summit, they could do no more than kiss this stone with great reverence and return back, and they are never allowed to ascend near the pool or watertank which is called Darroepokoene in Sinhalese, that is, the tank of the children. If there are any barren women, they drink of this water; nevertheless, they are not allowed to go and fetch it, but it is brought to them by the Yogies. It is considered to be an unpardonable sin to ascend up to this tank.

The Moors too make offerings here saying that this is Adam's footprint, and that he ascended from there to heaven, and that his last footprint thus remained on this rock.

This derives itself from an ancient Eastern tradition that Adam, when he was driven out of Paradise, was sent to a mountain in the Indies named Serandive (that is the island of Ceylon).

Marc. P. Venetus says in L. 16 page 3 that the Moors believe that Adam was buried here. He further says that the son of a King named Sogomon Barcaon, despising wealth betook himself to this mountain in order to lead a



saintly life there, and that he had departed to Heaven from there, and that his father had ordered Pagodas to be built for him and images to be made, from which the idolatry of the Indies originated, but the Sinhalese who were questioned about this laughed over it; and their ancient writings, and especially their lyrics which they have preserved from antiquity, and which they daily sing (in order not to forget them) give an entirely different story.

They say then that there was a king who ruled over the whole of the East, who, though married for several years without having any children, in his old age received a son from God who was the greatest and most handsome creature that ever existed.

This King, having ordered his astrologers to prepare a horoscope of his son, they found that this child would be a saintly person, and that he would despise the kingdom of his father and would make himself as a pilgrim (or a Yogi), which his father, laying to heart, resolved to prevent by confining his son in a certain garden in order to prevent him from the sight of all things, which he did from his fifth year onwards in walled-up gardens and parks, where he was brought up in the company of several noble youths of his age, and by assigning bodyguards for him, in order that no one would speak with him so as to prevent causing him any feelings of dismay or emotion, and so that he should know no other occurrences than those that happened there.

He was brought up here until his eighteenth year, without knowing about illness, misery or death.

When he had reached his years of discretion, he understood more things that existed there, and he thereupon requested his father to permit him to see the cities and villages of his kingdom which would belong to him, and that he may issue orders for him to be brought to the City under close escort. He met a cripple, and enquired what this was. His attendants said that such things are natural, and that they are very common, and that there were crippled and blind persons, etc.

p. 381a
(N.B. Page
380 con-
tains a
picture of
Adam's
footprint on
the summit
of the
mountain).

On another occasion he saw a bent old man leaning on a stick as his body trembled. The Prince being surprised to see this enquired about the reasons for it, and they told him that this resulted from old age.

He also once saw a corpse being buried with much lamentation and loud crying, the reason for which he also asked and at the same time enquired whether he and they would also die. They said 'Yes.' Whereupon the Prince was very sad, and being still in a state of grief, he was met by a pilgrim who counselled him to despise the world and to live a solitary and holy life.

Thereupon, having been greatly moved to do so, he found a means of finding his way as a pilgrim to the interior (lands), and the Sinhalese have many stories about his flight and wanderings which they related in our presence, finally adding thereto that he came to Ceylon with a great retinue and following of disciples, and betook himself to this mountain on which he lived for many years in great sanctity so that the Sinhalese worship him as a God.

As he now desired to travel from this Island to other lands, he offered his disciples who remained there that he wished to leave behind for them something as a souvenir of remembrance which they could revere in his name. Thereupon, he imprinted his footprint in this watertank and left it to them as a souvenir of remembrance.

Their historians ascribe several names to this Prince but his proper name was Drama Raja, and after he became a saint, he assumed the name of Budhum, which means 'The enlightened one.'

As recorded elsewhere, this Prince had also made a prophecy regarding the city of Pegu, to which place he travelled when he left Ceylon. The heathens throughout the whole of the Indies have erected many imposing and great Pagodas for him in his honour.

To pass on now to (describe) this footprint, it seems to me that it is a footprint of the apostle Thomas. There are

p. 381a.

p. 381b.

also signs of genuflexion in a large rock which is engraved in a portion of a stone-cutting yard at Colombo, concerning which the Vicar of that Fort has told us that he has often regarded this as remarkable and that this (engraving) does not seem to have been made by anyone with his hands, and we would say the same also of similar ones which were found in the city of Malliapoer where this Apostle had lived, for though his legend does not say that he had gone to Ceylon, that could well be so as with other places, since no mention is ever made of the places where he had been, and thus too not of the time in which the Tartars and Mogolders (i.e. Moghuls) embraced Christianity, as already mentioned in the first chapter of the tenth book of the Fourth Decade.

p. 382a.

In an investigation (conducted) in the city of Malliapoer on the order of King Emanuel, in the time of Don Duarte de Menses, regarding this Holy Saint, Diogo Fernandes, a Portuguese, testified that in the year 17 he had gone from Malacca in the company of (i.e. accompanied by) one Bastian Fernandes and an Armenian named Chodya Iskander, to visit the home of this Holy Man, and that he was the first Portuguese who had come there, and that when they entered into that house they found it very much in ruins with jungle trees growing all around it, and at the front door of the same, there was an old Moor who, on the orders of the Heathens (who have great respect for this Holy Man) has lit a lamp there, and he related to them several details which were not known to them about the life of this Apostle, and also that he showed them a footprint embossed on a rock which was still so fresh and good as if it had been embossed just an hour ago, and this was of earth-mould, and yet another rock on which there was an impression of knees, a matter which is well known among these heathens, that these two tokens (i.e. relics or signs) of this Apostle were left behind there when they killed him as he then knelt on this stone and thus left these tokens (i.e. signs) there.

380a.

It is also amazing that all the trees at this foot of Adam's Peak and around it, and even at a distance of more than half a mile, all of them everywhere incline (i.e. bend) towards this mountain with their polls (lit : tops), all of them being quite straight up to the place where the branches begin, even without any wind to change them (i.e. alter their normal stance), and there must be some reason for this.

All the Sinhalese regard this as a great miracle and that it is possibly a sign of God's will that they should pay similar respect to the footprint of this Apostle.

In this region there is pepper, ginger, cardamon and much sugarcane and honey; there are also many civet cats, elephants, and several gems such as rubies, cats-eyes, crystals, amethysts, genuine sapphires and also weak ones, and very fine Beryl as clear as crystal.

There is also iron, lacquer, and there are several rivers which abound in fish.

The Sinhalese also make good weapons and indeed the best firelocks in the Indies. So much for de Couto. We give an illustration (i.e. drawing) of this mountain and the footprint. No. XIII (i).

p. 382b.

One may now ask me for my opinions (i.e. impressions) regarding this renowned footprint of St. Thome, be it here at Adam's Peak or at St. Thome at Maliapoer : I think that like all of St. Thomas's travels and his coming to the Indies, they are fables and that this footprint seems rather to be a concoction by the Portuguese to make the arrival of this Apostle in the Indies appear more real; I also do not believe that, on careful scrutiny, one could find anything recorded in the writings of the inhabitants before these times.

And also that all that the inhabitants are able to say about this footprint and its connection with Adam or Paradise is nothing other than what has been imparted to them originally by the Portuguese, about which, they then

as heathens have given slightly confused versions in one way or another; for before these times it also appears to me that they did not have the faintest knowledge of Adam.

Adam's Peak now has near its base a marsh, out of which the four main rivers of this Island take their source. The Portuguese gave it the name of 'Peak of Adam,' while the Sinhalese name it 'Dewa Gorata' (i.e. Deva ge rata), that is God's land.

Near this place, and not far distant from a Royal Palace, there is a Pagoda which they hold in great reverence; that building has two tower-like pillars illuminated with lamps, so that the light which emanates from them and is imparted to the Pagoda rebounds under the arch of an altar where seven Devils are displayed who are their idols, some of which had elephants trunks, some pigs' snouts, and yet others had mouths of monkeys and dogs, which were frightful to behold.

This Pagoda was named "The Temple (lit : house) of the Tooth, because on this same altar, (enclosed) in seven golden boxes, there is a tooth which they generally regard as a tooth of their Prophet Budhum.....

Besides this Budhum, they have yet other saints which one should also know and recognise in the basis of their religion. They thus speak of Birruma (i.e. Brahma) and his origin, which they thus describe :

The origin of *Birruma* (Brahma), *Vistnoe* (Vishnu) and *Uritiram*.

The whole world was round as an egg, and when it was (being) broken up, there thus came into being all the ages or worlds. Then God showed His face or image, ruling in the highest Heavens. He was present in the whole world (i.e. ubiquitous). His feet extended down through the depths of the earth. His body was as the world, his head was as the light, and his eyes were as the Sun and the Moon. In this manner was he represented, and though he assumed such ways of representation he was nevertheless but one God.

Regarding
the origin of
Birruma,
Vistnoe and
Uritiram

When he was alone he was refulgent; when he struck or knocked at anything, a sound emanated or did not emanate therefrom: such was He. In the midst of this sound *Birrama* (Brahma) was born, and thereafter *Vistnoe* (Vishnu), and after that *Uritiram*.

He ordained the three functions for these three persons, of creating, preserving, and destroying. *Birrama* (Brahma) is the Creator, *Vistnoe* (or Wischnoe) is the Preserver, and *Uritiram* is the Destroyer, even as earth and water, or even as the Sun, when a person plants a tree in the ground, if it has no water, he cannot make it grow. *Birrama* and *Vistnoe* are like the earth and water: *Uritiram* is like the Sun. When the heat of the Sun increases (lit: burns), vegetation will be burnt. *Birrama* (named *Bruma* and *Bramma* by others), is like the earth, *Vistnoe* is like the water, and *Uritiram* is like the fire or the heat.

Birrama has two wives *Sarasupadi* and *Majahi*. The former is a woman of the other world; *Majahi* is the wife of *Iraqulxati* of the giant race, and being a giantess, she bore a son *Gaxila Iritru*, who also married two wives, named *Tidi* (who was a Devastri, or goddess of the other world), and *Adidi*, who was of the race of giantesses, and she herself was also a giantess. The former bore thirty-three million children and *Adidi* bore nine million children, some of the race *Asmar* or the Demons of the air and others of the race of giants (or monsters).

Vistnoe was born ten times (i.e. had ten births) in order to slay these nine million and *Uritiram* was her destroyer.

Through the intermediation of *Birrama*, there were four Laws, namely: *Iricu Vedam*, *Ediri* or *Tirru Vedam*, *Sama Vedam* and *Adarana Vedam*. *Iricu Vedam* was regarding *Birrama*, *Tirru Vedam* was regarding *Vistnoe*, *Sama Vedam* was regarding *Uritiram*, and *Adarana Vedam* was regarding the giants.

Irica Vedam is for cursing somebody; *Ediri Vedam* is for ceremonies, rites and church privileges; and *Sama Vedam*

is for knowing the way of Truth regarding God. *Adarana Vedam* is for learning to know the arts of the Devils and their ceremonies.

Demoeni (a saintly, penitent man) named *Vedaviagaram*, following the basis of these four laws, has compiled eighteen *Purrannams* or histories. And he has compiled them in order to acquire knowledge of sins and virtues, for instance: for being born into the world, for being received with sins, to accept is in itself a sin, to fall ill with any disease is also a sin, to die is a sin, being married to support each one's body, to speak lies, to act unreasonably is a great sin, dying with these sins at the time on the path which souls proceed on, one has to pass two seas of sin. (Note 1. The context of this section is not quite clear or intelligible).

Therefore, he has bidden that alms be given to the Brahmins who know the laws. It is now a tough job to swim over this sea of sins. When one gives alms with much humility, they must be given without (a lock of) sorrow with a cheerful countenance. If one gives alms in this manner, he can swim over his sea of sin and cross over to the other side. If one wishes to know what these two seas are like: one is a sea of blood, and the other a sea of fire. The good deeds that each one does will be a dhoney or a little boat in this sea to enable him to cross over in it to the other side.

As *Purriata Cajam* is not that body that we now have, but is another form of body; for instance: *Satam*, *Urupam*, *Parizane*, *Irisam*, *Quentaon*, *Manam*, *Puti*, and *Sitaon*. As these eight are all together (i.e. one entity), then it may be called *Purriata Cajam*. We will say *Satam* is the mouth.

The mouth is meant for speaking and for answering.

Urupam, the eyes, which go (i.e. work) together, and are meant to see the good or the evil.

Parizane, the hearing, goes together with the soul in order to hear the judgment.

Irasam, the taste, is meant for tasting, and the tastes go together with the tongue.

Quentaon, the smell, is for knowing whether a thing is good or bad. The nose too goes with it.

Manaon, the will (or mind), which is meant for remembering, and recognising the sins committed in the period of youth.

Puti, the understanding, also meant for listening to things which may be said, and for making reasonable decisions.

p. 385

Sitaon, the heart, is likewise for preserving (lit : guarding) the things which it hears.

These two are like figures, but the shadow is the body that we possess itself. The shadow is Purriata Cajam, and accompanying this Purriata Cajam, they will suffer the torment of Hell, if they do not enjoy the benefits of glory.

When a person (lit : soul) after death is in Paradise or in Hell, and his sons and friends give alms and perform any good deeds in his name, the Sun must be witness of these good deeds and the intention with which they do so in this world. The Moon and the Earth are witnesses by night whenever they give anything or do any kind of good deed in the name of the dead, which is meritorious in the might of the Sun. As the Sun shines everywhere it will pass on this merit to the place where the soul rests.

p. 385a.

Therefore do marriages take place in order to beget children and in order to gain merit through these children and thus maintain a posterity in fathers and mothers, so that the fathers and mothers, although they may be in hell for a time, might thereafter enter into glory.

Some people say that when anyone gives alms with his own hands, he obtains salvation thereby, and can enter into glory.

When a person dies, his sins and his good deeds are assessed in God's presence. If his good deeds are more he

will enter into glory; if he has committed more sins than done good deeds he will go to hell, and if he has no descendants, he cannot enter into glory.

Those in hell can be relieved of some of the tortures, which they have to undergo according to their sins (which are called 'Malacon') after some time, but some are never relieved of them, for instance, those who have come to 'Autes Tappes,' which is a dark pit, and those who fall therein remain there everlastingly without dying, in order to go through all the torments there of thorns, crows with iron beaks, cruel dogs, gnats which bite fiercely, cold, and everything that can increase pain.

According to the law of *Birrama*, when they performed the ceremony of Homam, the things which they assembled together for this ceremony were the following :—raw (i.e. rough) gold which had not been melted by fire, a cow from the Heavens, a horse that goes over water, and a white elephant which has four horns, the flower which spreads over the whole world, which is named 'Parizadapoe,' and butter, which is named 'Amortam,' (the person who eats the Amortam will not die), and cold iron, water, and steel. Those who perform the ceremony of Homam in this manner according to the Law attain everlasting life.

An Iriqulxam or Giant named *Sanguxura* took this law, made by *Birrama*, and bore it to the world which is beneath the earth. *Vistnoe*, who was sleeping in the Milk Sea at the time was aware of this. He sought after him, but did not find him who was by the feet of *Vistnoe*, who then, taking on the form of a fish and searching through the whole sea, caught him by his feet. He opened his belly, took (out) this law and gave it to *Birrama*.

On the second occasion another giant, *Vaquirotenda*, p. 385b. rolled up the world like a mat, and carried it under the earth. Then *Vistnoe* took on the form of a pig, and going down beneath the earth, slew *Vaquirotenda*, and made the earth to be as it always had been.

On the third occasion another giant, named *Magaduran*, being here beneath the earth, taking (hold of) the golden mountain *Magameroe*, made it shake, and the Heavens trembled in order to separate the earth from it. *Vistnoe* then, taking on the form of a turtle, killed this giant, and made the mountain *Magameroe* to return again to its former position, leaving behind there the form of the turtle which he had assumed.

On the fourth occasion, a giant named *Irannian*, who was a King at the time, and had commanded that people should worship him as a God, saying that there was no other God but he, and thus made great gesticulations to the Heavenly Gods and saintly persons and the people of the world, which land was under his jurisdiction. A son named *Pradaladan* was born to this King, who worshipped God only, and would never worship his father. On account of this he (i.e. his father) made him climb up to a high hill and ordered him to be thrown into the sea, but he would not heed his father's command. Thereafter, he ordered him to be bound to a pillar of stone and ordered him to be lashed. Then after he had been lashed, he asked his son "whether God was in that pillar." The son answered "That God was present in the whole world, and that he was also in that pillar. Then *Vistnoe* took on the form (i.e. visage) of 'Narasingham,' opened the belly of *Irannian* with a needle, and slew him. He gave his son the title of King of the *Thevargal*, or the gods of Heaven, in order to destroy his Kingdom.

A certain *Iraquilam*, named *Maveli*, performed the ceremony of *Homam* a hundred times; therefore *Vistnoe* became a short Brahmin, and went to him, and asked him for three handbreadths of land in order to build a house. He promised that he would give it to him. In that very hour, *Vistnoe* grew in stature as high as the Heavens measured with one handbreadth the whole earth, and with another the Heavens. He then asked "Where is the other handbreadth, which is lacking?" Then *Maveli* went to lie on the ground saying "that he should measure it out on

his back;" and then *Vistnoe* set his foot on the back of *Maveli* and made him fall into the depths of the earth.

p. 386a.

The three Munnis, or saintly persons, named *Carquia Munni*, *Parca Munni*, and *Vedaniagaran*, forty eight *Irukigan*, or thirty three millions of Heavenly Gods, all of them went to *Vistnoe* who was sleeping in the Sea of Milk, and complained about *Irravannam*, and all the rest of the *Uraquilxam*, or giants, and requested to be relieved (lit: deliver or free) from the dangers which *Irravannam* had caused them. Then this same *Vistnoe* became a man, was born as the son of a King *Tezadaram*, ordered that all the *Tevargal*, or the Heavenly Gods, should become monkeys. Thus, having the countenance of a man, he dammed up the sea, and went to the Isle of Ceylon in order to exterminate the giants.

Thereafter, taking on the form of a man and of a *Devam*, he did penance, called *Narajana*, or of two bodies and a soul. At this period a King named *Satuvacn Dilipan* reigned as King of the whole world under his sceptre. *Vistnoe* did not know this King. He did penance on the Western side. *Vistnoe* never went to appear before this King, therefore this King came out with forty-eight *Acrony* or soldiers, captured *Vistnoe*, and ordered him to pay tribute. *Vistnoe* said that he had nothing but skin and bone to give. The King demanded that he should give his bones or his skin, and that if he does not do so, he would fight with him. *Vistnoe*, having pondered over this said "If I give my bones and my skin, then I must die." Since that is so, it is then better that I fight" and he thereupon gave his word that he would rather fight. These two persons, namely *Vistnoe* with his two bodies, then resolved to fight with such a great host of people. The King, being quite agreeable to this, they began to fight. These two persons made bows and arrows of 'Ikeli's' (or ribs of coconut leaves), fighting with which, *Vistnoe* gained the victory as his reward. When both these persons began to fight, they did so with the intention of slaying all the forty eight 'Acrony' or soldiers, and also of punishing the King

yet more for some time, but they slew only forty 'Acronys), besides the King. These persons too similarly died in order to slay the other eight "Acronys" who were left over.

p. 386b.

Vistnoe was meanwhile born with the name of "*Qurutiram*," the other person was born with the name of "*Arichunam*". The King *Satuwaon Dilipan* was born with the title of "*Triadanem*." In order to exterminate the other eight "Acronys" who were still left over in the first battle, the battle of "Paradam" took place, in which combat he slew *Traidanem*, with all his people. Thereafter, he also slew "*Caucham*, *Sizipalam*, and his entire host of men. On the next occasion, when the 'Calijoege' (i.e. fight) will be concluded, *Vistnoe* will come in the form of a horse, in order to slay the giant *Calinga*.

p. 386b.

In order then not to hold the Sinhalese and the Mallabars (i.e. Tamils) who live in this Island in too much disesteem even though they be such wild and uncivilised heathens, we have deemed it necessary to add hereto some of their moral virtues as they appear to us to be translated in a certain rare document in the 'Grandonische' or 'Girandamische' language.

Girandam, (called Kerendum) and also Sanskrit by others, is the language of the Brahmins and scholars.

1. I refer to the magnitude (i.e. grandeur) of the '*Nidi Sastram*,' compiled and collected from the various laws regarding devotion to *Vistnoe*, who is the greatest in the Heavens and Lord of the whole world.

2. The '*Nidi Sastram*,' which are spoken about in this world, are like costly gems where men are gathered. It imparts wisdom to the ignorant. I also refer to the histories, which are in the eighteen Puranam and the great '*Pradam*,' so that they may be understood by all.

3. Whoever it may be, he should require from those who give alms, that they should take care what they receive (i.e. in return) (lit : to see that they do not give

their alms in the hope of a reward in return). A thing that is good for him, is not good for others, and he would also be hasty in doing acts of kindness.

4. Death pays no regard to whether a person is rich or poor, and he has not only no respect for the good or the bad, and he thus removes everyone away.

5. Whether he be good, or whether he be bad, everyone has to taste the fruits of sin and of virtue which each one indulges in; for, although it may be that a hundred million years of time would pass by, these would not elapse without achieving something.

6. Each and every person, whoever he may be, whenever he intends to do anything, should deliberate over it. If he does it without deliberation, it will never succeed, as it happened in the case of the wife of the Brahmin, who educated (i.e. brought up) a 'mongkus' (? mongoose) which died without her knowing it.

7. The Moon and Sandalwood are cool things. The Moon is cooler than Sandalwood; but much cooler and more soothing is the word of a good man than both these things.

8. Every person who has so advanced in years that he has a job or employment which he has to do, and a legacy and knowledge which he has acquired, when he is about to die, if he has a son, he will leave these five things and hand them over to him.

9. The Earth has three costly and valuable gems, Rice, Water and the Word, therefore, besides these he cannot eat other costly gems because they are stones.

10. Even gold, which men seek after, and which is buried in the earth and remains there temporarily in times of danger or need if they are fortunate to be there, even the gold which is preserved in the earth will be of no use to them.

11. Even gold which a man, whoever he may be, accumulates, the house which he builds with much labour, cannot be taken away with him. His relatives and friends alone accompany him to the place where he is cremated, and thereafter, both these things alone, namely, the good and the evil which each one does goes with him.

12. A miserly person, who seeks after gold without giving anything to anyone of what he has accumulated but which he has buried, is not charitable; when he dies, that gold will be lost; but a liberal person (lit : one who shares it with others) who accumulates wealth and gives it to anyone and gives it out for himself, is charitable.

13. A learned person must be recognised by another learned person; if not, no one else would know him, even as a barren woman would not know the pangs of child-bearing.

14. One should not speak in kind and very flowery language in the hearing of a wicked person, as speaking in this manner to him is like 'pouring water on a duck's back' (lit : placing a crown of rose blooms on a monkey). p. 387b.

15. The good that one does to a bad (lit : evil) person makes him greatly ashamed, even as milk that is given to a venomous snake.

16. If one would make a comparison between a bad man and a snake which is worse, a bad man is even much worse, for when a snake bites, it can be cured with medicines and dieting, but no one can mend (the ways of) a bad man.

17. The Sun, which rises in the East, even though it travelled to the West, although it is difficult for the golden hill, named Magameru, to go down to the sea, and although a flower that is in the water grows on the top of a hill and although heat that is cool increases in its strength the word of a good man will never be changed.

18. Though a person may be of a low caste, if he is a person of good character he will be regarded by others as

if he were their relation. On the contrary, a relation, if he is a man of bad character, would be despised.

19. A woman should be devoted in the running of her home like a (female) slave; (she should be) like a counsellor in knowledge (lit : understanding); like 'Ilacximi' in beauty, like the earth in patience; in bed like a harlot; when she feeds (lit : gives food to) her husband like a mother. The person who possesses these six virtues is a perfect woman.

20. The cavity (lit : hole) which the white ants make, the honey which the bees gather, the new name, the gold, which is received in the hands of Kings, and the money which people receive as alms increases more and more everyday.

21. When one makes garden beds of camphor and fertilizes them with musk, and sows onions in them even though a thousand pots of rose water be poured out on them their onions would not lose their odour.

p. 388a.

22. 'Ilacximi,' which is happiness, lives in those who speak the truth. Fame, and a great name, are recognised (lit : known) in these respective (lit : several or different) terms; The arts (or knowledge) exists in a prudent person; Wisdom exists (lit : lives) in a person who gives alms according to his fortune.

23. Enmity between two persons will end when one of them dies. The beauty and the youth of a woman will end when she bears children. The poverty of the poor will end as people serve one another.

24. One has to move or shift to a side for a carriage, five ells for a horse, 10 ells for an elephant, a thousand ells when he sees a bad man, it is necessary even to quit the land in which he dwells.

25. A man, whoever he may be, who deserts his wife while she is still young and goes to another country, this man will be born seven times as a woman, who will lose her husband in the period of her youth.

26. The power (i.e. pride) of a Brahmin is that he is a learned person. The pride (i.e. adornment) of a woman is beauty. The Power (i.e. predominant quality) of a soldier is bravery. The characteristic feature of a penitent or Jogi is the desire to avoid or shun (i.e. to live like a hermit).

27. The person who does not cultivate the land has no wealth. The person who has no brother, has no influence (i.e. power). The person who possesses no cattle, does not have good food. The person who has no son, has no real joy (i.e. satisfaction or contentment).

28. When anyone wishes to give his daughter in marriage, the father looks out for an educated man, the mother looks out for a rich man, the friends look out for a man of good caste, the Bride seeks for herself a bridegroom who is handsome and clever.

29. On the following days after the New Moon, one should not eat the following things :—namely, on the eighth day after (the same) called "Attamy," no coconut; on the 9th day called 'Navamy,' no marsh-beans ('Text : water cawoerdi); on the 10th day called "Tezamy," no 'Picanay' (a certain kind of fruit); on the 12th day called "Tivadesi," no 'currincha' leaves; on the 13th day called "Tirreodesi," no 'Gengelim'; on the 14th day called 'Sama-vase,' no "Marmelado" (sweetmeats or preserves of Marmalade); on the 15th day, called 'Chiadutesi,' no mangoes.

30. Sickness originates from water; sins originate from woman; destruction (or ruin) results from anger.

31. Drinking water from streams on the way, eating on the outside of a leaf (i.e. plantain-leaf), taking salt in one's hands, cleaning the teeth with the finger : doing these four things is like eating cow's flesh.

32. A Brahmin who is not contented with what he receives; a King who is contented with his Kingdom only; a chaste woman who has no (feelings of) shame; and a harlot who has feelings of shame. These four types of people will be forlorn.

33. A poor man marrying two wives; seeking for goods on the way; cultivating lands in two villages; being security (i.e. guarantor) for anyone; and being a witness for anyone : doing these five things is to bring grief on oneself.

34. In order to overcome fever one must avoid food; in order to subdue his wife, one must sleep alone; in order to make the Law more effective, one must always study it; in order to overcome his enemy, one must be submissive or obedient to him.

35. Brahmins, astrologers, harlots, dogs and fowls : there will be quarrels or strife when two of these five types meet each other.

36. For a person who wishes to be a friend of another, it is not a good thing to gamble with him, or to give any money into his hand, nor to go to his house at a time when he is not at home. Whoever wishes to remain a friend of another, must not fail to observe these three things.

37. A person who shows sympathy (i.e. compassion) and charity (i.e. mercy) for the good, and a person who trusts those who serve under him, and a person who does not speak with a bad man when he meets one, and a person who is pleased with those who fear God and speaks kindly (lit : good word.), paying due respect for Kings : when one sees (i.e. meets) these types of persons, it is necessary to pay them due respect.

38. Those who are born blind cannot distinguish between costly gems. An impotent man can have no connection with his wife. Young girls cannot taste of the relish given to them by their husband. The crow cannot strut about like a partridge. A barren woman does not know the pangs of childbirth. A poor man does not know the enjoyment of good things. A dog does not know the greatness of a lion. Similarly an ignorant person does not know the qualities of virtue.

39. In order to know the whims of the nature of your relatives, a person must be married, or lent to a woman, if they do not live together in one house.

40. The earth does not produce fruit sufficiently. Medicines lose their potency. The low caste is elevated to a higher one. Kings become unjust (lit : unrighteous). Brahmins neglecting their obligations commit evil deeds. Wives despise their husbands. The son despises his father. Because these things take place in the "Calijoege," therefore piety (lit : pious works) is blown to the winds.

41. A person is contented (i.e. pleased) when he acquires the office of Adigar or any other office. A woman is satisfied (i.e. pleased) when she is with child. When anyone receives a person on loan, he is satisfied. So is a dog when he joins himself to his mate; but they are sensible of these four things thereafter.

42. The person who is greedy for money has no 'guru,' or teacher, nor relations. The sensual person has no sense of fear or shame. The person who is eager to gain much knowledge, does not worry about good living or sleeping. The person who is very hungry does not seek after tasty food and does not bide his time.

43. When a person promises anything to another he must immediately keep his promise. If he fails to do so for one day, he shall pay it threefold. If he delay to do so for a month, he shall pay it a hundredfold over. If he delays to do so for half a year, he must pay it a thousandfold over. If he does not do so within a period of one year, he will go down to hell.

44. Every person should always have respect for a great nation, even as one relishes culture and the laws. p. 389b.

45. To give an elephant a rope to bind itself with, to put a snake into a box or a basket, to catch the birds that fly in the air in the snare of men, for the Sun and Moon to fall into the power of 'Iragu Quedu,' and for poverty to befall great influential people : All these things happen on account of the sins of the firstborn.

46. An evil man goes seeking after sin. A pig seeks after filth. On the contrary a good man seeks after pleasant things, even as when one mixes water and milk for feeding a partridge, it leaves out the water and drinks the milk.

47. Those who have yams, or roots and 'Bredo' (?) and a cow; those who cultivate their fields, and who do not go beyond their dwelling-place; those who live in forests, on hills, and far away from the sea; those who serve the King : these seven classes of persons will have no lack of food.

48. The person who quarrels with the young, and who laughs without reason, and always nags and quarrels with his wife; the person who quarrels with those who are bad; the person who rides on a donkey; and the person who speaks in a language which another cannot understand : if a person does these six things, though he may be a respectable person, he would be a child.

49. To give alms cheerfully; for a wise man to be without pride; for a patient man to be sedulous; for an average man who gives to have wealth these four things are impossible.

50. A perverted man has three characteristics, namely: a face like a flower of a watertank, words like sandalwood, and a heart like fire. The person who possesses these three characteristics is perverted.

51. Although a man may be learned and wise, if he is bad, he will be despised. The serpent, though he produces a gem which has no power and gives it to the people; they will not allow it to approach them.

p. 390a.

52. The water of a well, the shadow of a crow-tree and the house of a poor man, the breast of a woman are, warm in the times of cold (weather), but in the time of heat, they are cold and chilled.

53. A pig brings forth seven or eight sucklings at a time; the elephant brings forth one young every twelve

years in order that the Kings may be pleased. In the same way, when a good and lucky son is born to a family, it is a great delight for his parents.

54. The goat and the horse have a perfect and beautiful gait. A crow has its elegance behind it; the Brahmins have perfect feet; and women have beauty over their entire bodies.

55. Though one may gift a thousand elephants, and a thousand horses; though one may gift the entire earth, which is surrounded by the sea; though one may make a million marriages between similar castes; though one may gift a large sum of gold and silver; though one may gift ten times a hundred thousand cows : all these things cannot be compared with the gift of food.

56. When a person seeks after wealth he has sorrow; when he possesses it too, he has sorrow; and when he loses it too, he has sorrow : for wealth is a source of grief.

57. A bad man cannot be reformed: for instance, take an onion, though one smears it with perfume its odour will not be removed.

58. Though trouble befalls a person; though poverty overtakes him; though there may be danger of his life; though sickness overtakes him : if he is a prudent man, he will be courageous and not be afraid.

p. 390a.

59. It is not good for a respectable man to make friends with one who is bad and if he continues in friendship with him, he will lose his caste, he will suffer grief, which a partridge suffers in yielding to a crow at midnight.

p. 390b.

60. An evil man is like slime, for instance, when one eats good things, he grows, when one eats "Coddecay" he is relieved. So also, if one speaks submissively with an evil person, he will not keep silence; if one speaks angrily, he will remain silent.

61. Every person who helps to restore a broken Pagoda, a filled-up well and a water-container, a King who has lost his Kingdom, a lean cow, Brahmins who have become poor, and helps them, will receive four times more profit than the persons who have originally made them.

62. A person who has a good nature, when he meets another person who has an evil nature, will gain no advantage; but when a good person meets another who has a good nature, he will (gain) profit thereby; even as the 'Stellio' or horse-fly, seeks after the taste of the flowers of the water-tanks, which are so far away. The toads, which are in these water-tanks, do not know the flavour of these flowers.

63. The beauty of a 'Singra' (? Singer) is a beautiful voice, the beauty of a woman is her chastity, the beauty of a Brahmin is to gain knowledge; the beauty of a penitent is tolerance.

64. The wealth of a bad man will be acquired by another bad man, even as the crows come and eat the fruit of the margosa tree when it is ripe.

65. The centipede has poison in its mandibles, the gnat has poison in its head, the serpent has poison in its fangs; but a bad man has poison in his whole body.

66. The strength of a Brahmin is the Law; the strength or power of a King is stoutheartedness: the strength of a Bellale (or cultivator) is respect; the strength (or power) of a Chetty is wealth (i.e. money).

67. The beauty of stateliness is dress: the beauty of food is the butter; the beauty of a woman is the breast; the beauty of a cultured person is wisdom.

68. If one compares the Sun with fire to find out which is worse, fire is worse; besides these things, the word of a bad man is even worse.

69. Though a person may be young, though a person may have a good figure and is handsome; though he may

p. 391a.

be very noble; if he is not cultured, he is like the flour from a fire (i.e. burnt flour), which the Malabars (i.e. Tamils) call "Muruco," which has no taste.

70. When anyone speaks kindly with his mouth, everyone will be delighted. If he speaks evil (words), they will despise him, even as when a good "Singra" sings everyone listens with great joy. On the contrary, whenever a donkey brays and barks, everyone laughs.

71. The person who is very frigid, the person who exceeds his limits, the person who eats too much, the person who involves himself too much with a woman, the person who is advanced in years, and the person who does harm to another having hate in his mind, will soon die.

72. It is necessary to work hard to reform bad people, riches, barrels, a wild horse, a woman with a bad nature (i.e. temper), sugarcane, a gergelim' (? groove), a Bellale (i.e. cultivator) who is not careful (or cautious).

73. A father who leaves behind (a legacy of) debt when he dies, a mother who is a harlot, a beautiful wife, or a son who is foolish: these four types of people are (as good) as enemies.

74. Goods purchased with money that one borrows; a Capital amassed with money that one borrows; and riches acquired through fraud will be lost in a short period of time.

75. The person who amasses much stores or food; the person who rears a newly-born calf allowing him to drink milk, and the person who eats (working) with his hands; the person who serves (i.e. helps) his friends, and the person who is knowledgeable; the descendants of these five types of persons will be multiplied (or prosper). p. 391a.

76. When there is any danger to the cows of the Brahmins, the one who frees them from such dangers, though he may lose his life thereby, this person will be born ten thousand times as a Brahmin, and he will thereby be one of the heavenly beings.

77. An elephant is famous for its savageness, light shines or appears through the clouds, the darkness of the night is filled with light by means of the full moon; a woman is wellknown by her good manners; a horse is renowned for its good speed: a home is renowned by always producing food; a mouth is well known by always uttering pleasant words; gifts are renowned by the giving of food; a place where many people are assembled is honoured by (the presence of) a cultured man; a family is enhanced by means of a good son; lands are owned through the medium of Kings. All these three worlds are illuminated by means of the Sun.

78. A man who has a wife and three sons, two yoke of oxen, ten milch-cows, and good irrigated sowing-fields in the centre of the village, is very lucky.

The following are some of the Sinhalese sayings recorded in the *Wessakare Satake*, or the diligent reasoning of learned people.

3. As impossible as heat can be generated by the sea through a fire, or by means of a torch, so also can the mind or the heart of a good or understanding man not be incited to do wrong by any evil influence.

6. Those who possess riches will not be despised on account of their low caste. On the contrary, even though their caste may be as high as the moon, they will not be praised.

7. The possessions which anyone has gathered together with much difficulty, will not follow him on his death, but will remain behind in his house. Goodwill (lit: fellowship) and friendship which one has had with others, can have such effect, that they follow his body to his grave, but not further; but the good or the evil that anyone has done, will always follow him without leaving him.

9. A bad man is like a sharp thorn; when you remove the point of the thorns, they then cannot hurt you. So too, if

you do not keep company with the wicked, they cannot harm you.

p. 392a.

12. Discern the good and the evil according to your discretion: do not do to others what you consider to be wrong.

13. Constant dropping fills a vat; so also can knowledge, charity, and the gathering of riches reach their fullness by steady perseverance.

16. A miser has two uneasinesses of mind; firstly, how he amassed his riches, and secondly, how he would spend it.

17. The good that a person does to a good man, however little it may be, will not be forgotten by him, but will be engraved in his heart as letters on a stone; but, on the contrary, the good, however great it may be, that one does to an evil person, will be in his heart like a streak in the water.

20. There is no greater friend than the knowledge or the craft that a person knows; and no greater enemy than sickness; no greater love than the love for one's own children; and no greater power than what we receive from God.

21. You should neither have friendship nor animosity with evil; for in animosity it would be like a cold fire, if you touch it, it will burn you. In friendship, it is like a quenched fire, so if you touch it, it will contaminate you.

p. 392a.

22. In the same way as a green and fruitful tree can be bent, so can one incline the understanding towards what is good by good reasoning; but the foolish can not be persuaded towards what is good by any (amount of) wise reasoning, like the dry trees which have rather to be broken than bent.

24. For all the good that one does to the stem of the tree, he will enjoy the fruits on the branches above; so also, for the good that one does here below on earth, he will be rewarded in Heaven above.

27. The moon shines over the good and the bad, therefore one should tolerate (lit: be at peace with) the good and the bad.

28. When (or if) you at any time find yourself involved with a wicked person, always regard him as a serpent, which winds itself round your arm with the intention of stinging you.

30. Though the countenance be wrinkled, the hair p. 392b. turned grey, and the limbs weakened, nevertheless, the desires of man always remain young.

31. There are some people who, when they are elevated to high position (notwithstanding the fact that they daily see the downfall of other great people) are almost blind to the same; for which there is no better eye-salve for curing them of this blindness, than that they be reduced to a lower position by a downfall.

35. It is better to be deaf than to listen to scandal concerning others. It is better to be blind than to see the misconduct of others. It is better to be transformed into a stone or wood than to commit a murder or suchlike sin. It is better to be heartless than to meditate about doing any wrong.

36. Like an elephant pushing his tusks against a great mountain who cannot push them very far but sooner breaks his tusks thereon, so too can an insignificant person never achieve anything against his superiors by resisting them.

37. When the good associate with the bad, the good become bad, even as cold water when put into fire becomes heated.

38. The good hinders the evil, therefore there is the good and the evil among mankind, even as a wheel of a carriage which constantly revolves.

42. There are three ways in which a person can be foolish :

- (1) In trying to do everything he wants without money or wealth,
- (2) In trying to wrestle without power (i.e. strength),
- (3) In trying to argue without knowledge or understanding.

43. There are four things by which a fool can be recognised :

- (1) Going to somebody's house without being invited or asked,
- (2) Talking too much and prattling unnecessarily,
- (3) Praising anyone who does not deserve it (i.e. flattering a person).

p. 393a.

48. One should respect another's wife as his own mother, another's goods as potsherds, another's soul as his own; and the person who does this will earn merit hereafter.

49. A 'kokila's' or nightingale's beauty consists in his singing, a wife's beauty consists in her chastity, the beauty of a 'Beliken' (?) consists in knowledge; the beauty of a 'Tapasserea' or teacher consists in (his) gentleness.

51. Although a person may be descended from a noble family and be of handsome stature, if he is not gifted with understanding, he could then be compared to an "Erebadugas," (a certain tree) which has beautiful red flowers which give no scent.

52. It is not proper for a beggar not to be satisfied with what a person gives him, for a King to be satisfied with his lands which he possesses; it is not proper for a harlot to be ashamed, and for a respectable woman to be without shame.

53. What has already been done cannot be undone, therefore one should consider well before he does anything, otherwise he will undoubtedly repent or have remorse later.

54. The cultured person will constantly be busy in the quest of knowledge, but the foolish man will be always occupied in slumbering, sleeping, disputing and quarrelling. p. 393a.

56. Do not try to talk too much or unseasonably and do not love a person without knowing him. Do not try to be (more) angry than you should. Wise men pay heed to these three things.

57. Do good, even if there were no Heaven, for even if there is no Heaven, it is a good act that you have done, it will not do you any harm; but if you do evil, you will repent it, even if there is a Heaven.

58. A King cannot be compared with a learned man in culture, for he is honoured and respected only in his kingdom over which he rules; but a learned man is honoured throughout the whole world.

67. The grief which a person feels because he has acquired no knowledge is like losing the joy of the Heavens.

70. The rich have little sorrow; for those who have compassion, nothing is too difficult to do. To learned people, every land is their fatherland; for those who are eloquent all enemies are friends. p. 393b.

72. These six types of persons are not fit for learning knowledge : a lazy person, a dumb person, a fastidious person, a sick person, an indolent person, and a sensual person.

73. We should not blame others for the good or evil that befalls us, for no one can inflict anything on us but God.

77. Pious people, though they be reduced to poverty, will not depart from their piety, being like pillars of stone that cannot be bent.

79. A serpent is venomous, but a wicked person is even more venomous; for there are antidotes for the venom of a serpent, but there is no antidote for the venom of a wicked person.

82. Those who are too tall in stature are generally dull persons, and those who are too short are generally deceitful; but those who are of a medium stature, are generally intelligent people.

86. Those who move about with animals must eat grass : those who keep company with the bad will never prosper.

89. With the little that a compassionate person possesses, he comes to the aid of everyone, like a well, which helps everyone with water; but with the abundance that a bad man possesses, he comes to the aid of no one, being like the deep caverns of the sea.

91. Diligence is like an enemy at first but thereafter he changes into a friend. On the contrary, indolence is like a friend at first but thereafter it becomes like an enemy. Diligence is also like venom at first, but is thereafter changed into "Amartam," or nectar; on the contrary, indolence is like "Amartam" at the beginning, but is later changed into venom.

96. The air is a support for birds, water is for the fishes; the King is for the poor; and crying is for children.

p. 394a.

97. The river brings forth several kinds of fishes and flowers, but though they emanate from one and the same source of water, they however have different tastes and smell.

99. Knowledge not properly used becomes illiteracy. Food not properly used cannot be properly digested. An old man coupled with a young wife brings grief on himself.

100. One can find one stouthearted man in every ten (persons), one learned man in every hundred; but only one in every thousand learned persons who is eloquent.

Short maxims (lit : sayings) of the Sinhalese and p. 394a. Malabars (Tamils) from the Malabar (Tamil) book "Connevendam."

Endeavour to be merciful (or compassionate).

Control your temper.

Do not neglect what you are able to do.

Do not reject what is given.

Do not make public what you know.

Do not waste money.

Do not despise knowledge or the art of mathematics.

To beg (i.e. request) is to be humble (i.e. is humility).

When you eat, think of the poor

Live humbly and decently.

Do not neglect to pray.

Speak no evil words.

Do not lessen the stipulated price.

Do not speak about anything that you see.

Make a round circle on the threshing floor.

Live contentedly.

Belay your words, or declare them well.

Do not build a large house.

Go about with devout people.

Look after your father and mother.

Forget not to be beneficent.

Learn, plant and sow in due time.

Accept no presents in service.

Do not make a beginning with what you cannot do.

(lit : carry out to completion).

Let no serpent dance.

Do not sleep on a bed of Capok (i.e. cotton).

Do not dissemble in your speech.

Do not do what you are not accustomed to.

p. 394b.

Learn in your youth.
 Forget not your mother who has begotten you.
 Do not sleep long.
 Do no commit unrighteous acts.
 Be constant in prayer.
 Seek after peace as long as you live.
 Refrain from evil.
 Do not despise your position (lit: condition)
 When you are attached to anyone, do not abandon him
 Keep away from all danger.
 Be attentive to important matters.
 Do not associate with malicious persons.
 Do not covet stolen goods.
 Do not boast (lit : praise yourself or blow your own trumpet).
 Be tolerant (i.e. patient).
 Be devout.
 Do not utter sharp words (i.e. be not sharp-tongued).
 Forget not your Fatherland.
 Say nothing that is shameful or disreputable.
 Refrain from gaming and gambling.
 Whatever you do, do it to perfection.
 Know with whom you should associate.
 Refrain from playing the fool of a lunatic.
 Do not listen to evil talk.
 Be not sluggardly.
 Conduct yourself like an honourable man.
 Be submissive and respectful to the Three-in-One God.
 Do not desert your partner.
 Oppose evil.
 Do not give way to sadness (or grief).

p. 394b.

Punish according to Law and Justice.
 A person must not despise God.
 Live in peace with people.
 Do not give ear to women
 Never forget good deeds (done to you).
 Do not begin anything if you do not have the opportunity (to do so).
 Be steadfast in doing good.
 Live according to the customs of the land.
 Do not leave your birthplace.
 Do not play about in water.
 Speak softly, or mindfully.
 Learn all kinds of arts (i.e. crafts).
 Sow paddy.
 Be as straight as a measuring-stick.
 Do no evil.
 Speak no undignified or foul language.
 Do not give place to illness.
 Speak no scandal (or slander).
 Do not associate with serpents.
 Speak no falsehoods.
 Be steadfast.
 Commend what you value, and teach it.
 Be assiduous in your sowing-fields (i.e. cultivation).
 Honour the great.
 Relieve yourself of anxiety (or worry).
 Look after yourself well (i.e. preserve your health), so that you may live well (i.e. have a good life).
 Give praise where praise is due.
 Be not inconstant or unstable in mind.
 Give no opportunity to your enemies.

Do not speak too much.

Do not eat greedily.

p. 395a.

Never stand in front of anyone (i.e. block anyone's vision).

One should not associate with wrathful persons.

Keep company with the good.

Listen to the words (i.e. counsel) of the wise.

Do not patronise a brothel.

Speak distinctly.

Control your lusts (or desires).

Let your words (i.e. speech) be sincere (lit: undissembled).

Never begin to bet (i.e. gamble).

Persevere in doing good.

Live as your country-folk (lit : villagers) do.

Do not treat anybody badly.

Fulfil your obligations (i.e. do your duty).

Refrain from sleeping too long in the evenings and mornings.

Make no enemies.

Do not cease to pray.

These axioms (lit : mottos) were produced by a very wise old woman. *Some short sayings (i.e. proverbs) of Anna Pidavi.*

One's father and mother are the first persons that one knows.

It is a good thing to build Temples.

There is no greater act of charity than what is shown (it : done) in one's own household.

The person who does not give voluntarily must reform his bad ways.

To eat little is good for the health of the body.

To quarrel with one's fellow citizens is to be altogether forlorn.

The arts of Literature and Mathematics (lit : numbers) must be regarded as both one's eyes.

Whatever is ordered to be done is like medicine.

Although you may be a beggar, do what has to be done.

When you love (lit : attach yourself to) anyone, you must trust him.

The works of a godly man are to do well and to learn. p. 395a.

The man who does not refrain from evil speaking will suffer damage to his good name.

Be diligent (lit : industrious) in gathering wealth and goods.

Foul language must not be uttered by a pious person (lit : from the mouth of a pious man).

When a woman looks after herself, it is an honourable thing.

Forget immediately what you have not been able to achieve.

Speak ordinarily (lit : in common language) with the common man.

He who will investigate (lit : examine) the faults of his friends, is no friend of theirs. p. 395b.

The intentions of those who are understanding and witty will prevail.

If anyone advises you to do wrong, keep away from (i.e. avoid) him.

To listen to good advice and to act on it is like laying up a treasure.

To have wisdom and knowledge is better than the possessing of wealth.

When one is acquainted with great men, it is with a view to gain their help when required.

A tell-tale person or talebearer is like the wind which is fanned by fire.

If you speak without reason, everyone will be your enemy.

The beauty of children consists in their not being disobedient.

Great persons must be like fathers of the people, or the inhabitants.

The person who can control his temper is more excellent (i.e. outstanding) than all religious persons.

Pay first attention to your cultivation, and after that to your desmene (i.e. mayor).

Maintain good companionship (i.e. fellowship) with your friends.

Quarrelling and gambling destroy those who lust for them.

When a person considers the good deeds he has received (i.e. enjoyed), then all the bad deeds are forgotten.

It is better to see that you have a good name than anything else.

Although you do not possess much, nevertheless be thankful to God.

The person who is known to be fortunate is rich enough.

The person who is lazy and indolent will not succeed.

There is no better Temple than the mother who has begotten us.

Seek wealth (lit : money) or treasures, even though you have to plough the (waves of the) sea.

When a good woman dies it is like a fire for the husband.

Excessive anger causes great evil.

A proud (i.e. haughty) woman is a (female) enemy.

If God is with you, all evil will depart (lit : flee away) from you.

To spend more than one earns will eventually result in poverty.

In January and February, one should remain at home.

It is better to eat of the labour of your own hands than to depend on another.

Do not speak impolitely (i.e. rudely) with your friends.

Discord (lit : disunity) causes much trouble (or difficulties). p. 396a.

You need not fear any harm if you live peaceably with your fellow-citizens.

A person who always quarrels (lit : nags) is not respected (or feared), like the water-snake which people are generally not afraid of.

Make your dwelling-place (i.e. build your house) where there is good water.

Think first before you undertake anything.

Honour wise and learned people.

There is no greater hypocrisy than (what exists) in the heart of men.

It is good when one prays from the depths of his heart.

Even if you have to suffer death, always speak the truth.

The person who is a liar is not respected.

The Law is firm that people should overcome their desires or lusts.

The industry of a man is known in his cultivation of the land.

Even if milk is set before you, you should however know whether it is time for you to eat.

There is no more loyal (i.e. devoted) help than that from your (own) brother.

Live decently (lit : well) with your wife.

Refrain from unrighteousness, manslaughter and robbery.

The evil and the wicked have no compassion.

One must not cause grief to his father and his mother by speaking evil.

Fickleness of mind is characteristic of a woman.

Though your journey may take a long time, find your resting-place before the sun sets.

Never long for anything that is evil.

To give a person an interview is a prop or support for generating knowledge (lit : the arts).

Although you may not possess much, entertain your guests.

One cannot cultivate (lit : sow) without rain.

Rain follows after lightning.

There is no reef (or rock) without a boatman (i.e. pilot).

Keeping company with evil people will cause you harm.

The sayings of the sages are very good.

When one lies softly, he sleeps well.

It is no shame to live (lit : earn your living) by the sweat of your brow.

Keep away from harlots.

Whatever you say, say it clearly and distinctly.

There is no greater evil than sensuality (or voluptuousness).

Beware of a dissembling (i.e. deceitful) woman.

Even though Heaven closes itself, all good deeds on the earth diminish (lit : decrease).

A hasty man has neither restraint nor dignity.

The might (lit : strength) of a strong man is like a shot-out arrow.

People of a generous nature will not be beggars.

It is magnificent when wisdom accompanies wealth.

The upright have no evil or wicked nature.

When the King becomes angry, there is no remedial help.

p. 396b.

In whatever place you may happen to be; pray to God.

Lay down to sleep in a suitable place.

He who does not pray is careless and thoughtless.

These proverbs (or saying) are by the same woman who produced the sayings mentioned earlier (lit : above).

And now to proceed to further details (lit : knowledge) from the books of these Malabars (Tamils), which they give to their children to learn, as well as from the morals (i.e. moral code) which they inculcate in them : these could be seen in the following details :—

The first book which the Malabars (Tamils) give to their children to study is named "Connevendam," and its contents are as follows :—

In the beginning (i.e. at the outset) they thank their gods in this manner.

"I show my respect (or devotion) for (or before) the feet of the Son of God, who bears blossoms on my head, which is 'Vinagam.'"

And then there follows :—

(1) You should always try to be good.

(2) Refrain from anger.

(3) Do (i.e. undertake) nothing that you cannot do.

(4) Do not withhold alms, and so forth, they read through this book, which contains 113 lessons on various matters (i.e. topics).

The Second book, named "Anempidee," the contents of p. 397a. which are as follows :—

"Oh tongue, praise the Almighty one, etc., who carried (lit : has) the river on his head and is abundant in food, and there is no want." And thereafter follows :

(1) The first gods whom we know are Father and Mother.

(2) Attend (lit : go to) Church, for that is a good thing.

(3) There is no greater (act of) compassion than to given alms in the house.

(4) The over-measure of misers will be taken away from them or burnt off.

This book is replete with suchlike and similar lessons, each lesson having special significance.

p. 397a.

The third book named 'Moederi,' is also full of lessons, and begins thus :

"Praising and paying reverence at the feet of the Son of the God of the beginning, who has the face (i.e. visage) of an elephant;" and there follow thereafter —

1. That one should expect no reward or gain (lit : in their prosperity) for the good that he does to anyone; for they are not like the coconut trees, which expect to be rewarded for the growth of their crown from the water that people pour on their roots.

2. The good that we do to any good people is like letters which are engraved on a stone, and the good which we do to wicked people is like to our writing on water.

This book ends with 30 such lessons.

p. 397b.

Thereafter, they study (i.e. learn) the book "Urichal," which also contains lessons, and deals in the beginning of the month with their Gods, and thereafter with several matters (i.e. topics). The contents are as follows :—

The God of (i.e. with) five arms, which is "Vinayagam" itself. "I will honour (i.e. revere) you with gladness, milk, sugar, ripe fruits, and 'Lanjos' (or coconuts), and do obeisance before your feet." Help me Lord."

These 200 verses are named "Urichal," and some verses follow thereafter.

After these books, they are taught the book "Tivagaram," which contains 12 Chapters, in the form of a Lexicon (i.e. dictionary). Before the main contents, and in the first Chapter, mention is made of all the idols and the significance (or characteristics) of each one of them, and the power and valour of each one of them.

The first chapter begins as follows :—

"Bowling respectfully before the feet of God, who has the visage of an elephant, and bowing at the feet of the one who is 'Vinayagam,' who will penetrate into my heart, and I will gain the light of understanding thereby to learn what is right and good."

The 12 chapters are named 'Tivagaraon' and their teachings are as follows :—

"Changaran" means the rooting out (i.e. destroying) of enemies.

"Jerojon," the origin of all things.

"Camadaganan."

"Cangadarane" ; and so forth. Mention is made of all great and lesser idols, with their names and the differences (i.e. characteristics) of each one of them.

The Second chapter deals with all their godly qualities, and p. 398a. with all their other lineages, namely :

"Turavor," are people who are female calves.

"Ajar," who are compassionate for all the souls in the world.

"Madavar," who have shown much penitence.

"Munavar," who live without any harm or evil.

"Arravor," who are constantly compassionate, and just without neglect (or failure) at all times.

And there are all sorts of names, and then there are the names of 52 humbler (or less important) persons, namely :—

Brahmins — 21 persons.

Artists — 14 persons.

Powerful or influential people — 5 persons.

Kings of the whole world — 15 persons.

Assemblies — 7 names.

Kings of the rising of the sun — 2 persons

Kings of the rising of the moon — nil.

The 3 Kings who they say still exist.

Seran — 18 persons.

Sollem — 10 persons.

Pandiam — 18 persons.

Earls — 12 persons.

Councillors — 3 persons.

Military officers — 3 persons.

p. 398a.

Chetties — 6 persons.

Bellales — 14 persons.

Moors — 3 persons.

Doctors — 5 persons.

Ceramists (i.e. potters) — 3 persons.

Saltmakers — 3 persons.

Cabinet makers (i.e. joiners) — 2 persons.

Carpenters — 2 persons.

Brassfounders — 2 persons.

Dhobies.

p. 398b.

Butchers.

Shoemakers.

Barbers.

Chiandos (i.e. today-tappers).

Tailors.

Violin makers.

Neighbours.

Artisans, etc.

The Third Chapter—deals with all kind of birds, and all creeping things and other animals (or vermin).

The Fourth Chapter—deals with all kinds of trees which exist in the world.

The Fifth Chapter—deals with Heaven and the Earth.

The Sixth Chapter—deals with the names of gold (i.e. money), pearls, iron, etc.

The Seventh Chapter—deals with the names of all types of work, namely : gold, silver, copper, iron, lead, metal, and also woodwork, earthenwork, fabrics, leather work, etc.

The Eighth Chapter—deals with the names of all the curious things and exquisite works, and their colour, and how one should make them in their different sizes (i.e. dimensions).

The Ninth Chapter—deals with all kinds of mottoes (or maxims), jests (i.e. humour) and orthodoxy, and arguments in business; also stratagems in war service, as well as how to persuade (i.e. get around) women and dance with them, etc.

The Tenth Chapter—deals with all the old sayings (i.e. proverbs), and with matters concerning religion, and all the terms and rules pertaining to poetry.

The Eleventh Chapter—deals with all the words (or terms) relating to poetry in the form of a Lexicon (or dictionary). p. 399a.

The Twelfth Chapter—deals with the greatness and the dimensions of the world, and the greatness of Paradise where the good are, the diversity in the art of singing, the lack of the same, as well as with good and bad conduct regarding marriage, and other similar matters.

The beginning (i.e. origin) of the history of 'Sirutondam.'

This man was very god-fearing and compassionate, having had one son of five years who went to school. He gave much alms to the poor people, and food to the hungry who came to him. On a certain day when no poor people came to him, he went out to search for them himself, and meanwhile there came to his house a Fakir or Yogi saying to 'Sirutondam's' wife that he was very hungry. The wife told him that he could remain there and that she would give him food. The Fakir said that he would partake of nothing in a house where there was no man, and he therefore went away until her husband came home and rested under a certain tree, requesting her to let her husband know (this). The man, coming home frustrated because he had found no poor persons, heard from his wife that this Yogi had been

there, and that he was now resting under a certain tree, whereat he became angry, sought after him, found him there, and with apologies invited him to his house; and he came. He requested him to wash (i.e. cleanse) himself for a meal (lit : in order to eat). The Yogi said "That he ate nothing other than human flesh, and that too must be the flesh of a lad of 5 years, who was (born) of good parents, who could read and write, and whose mother too had begotten only this one son, and that when he (i.e. the son) would be decapitated, the father must hold him firmly and the mother must decapitate him, and that all this must be done cheerfully, and that otherwise he would taste no food."

p. 399a.

p. 399b.

Sirutondan said "Very well," went himself to the school, without the knowledge of the Yogi, and beckoned (lit : called out) to his son from there. The son asked his father why he had called him. Whereupon the father, in elegant words, answered "Your uncle has brought you much money, a golden pen, and a number of books. Come, let us now proceed home quickly;" and they did (i.e. went home). When the father held him fast (i.e. firmly), and the mother had beheaded him, leaving only the head, and the rest of the food was prepared and dished out, the Yogi was requested to eat. He, having then sat down to do so (lit : for that purpose), first enquired "where the head was? and why they had not cooked food with it"? And, showing displeasure thereat, he got up from the place and said "That he will not partake of anything."

Meanwhile, the maid brought in the food which she had prepared with the head, and when it was dished up, the Fakir said "that he was not accustomed to eating alone (i.e. by himself), and that he must have a lad by him," and at the same time asked "Where is your son?" Whereupon '*Sirutondan*' answered "that he was at the school, and that he would (have to) remain there long. The Fakir having worried (i.e. insisted on) him several times "That he must immediately call his son," '*Sirutondan*, going a little distance further on, in order to please (i.e. appease)

the Fakir, called out to his son. Whereupon he came. *Sirutonaan* then looking towards the Fakir, could not find him, as he had disappeared (i.e. vanished). Hereby they became aware that it was one of the gods, and since then (lit : that time) they have lived very compassionately (lit : showing great compassion). Wherefore, after their death, they were carried away (i.e. transported) to Heaven (but others say to Hell).

The further books which the Malabars (Tamils) have concerning their religious rites (or worship) besides their four Law books, the '*Sama Vedam*,' '*Urukku Vedam*,' '*Edirwarna Vedam*,' and '*Adir Vedam*,' all of which are written in the '*Girandam*' language (i.e. Sanskrit), and are held in great reverence (lit : esteem) by the Brahmins, are the following :—

"*Takka Sastirum*," that is, a system or code of their learning extracted from all types of books, with relevant proofs, in the form of a debate between two persons, for '*Takkum*' in the Malabar (Tamil) language means "a dispute," and '*Sastirum*' means a system (or code). This book is very difficult to get, in fact it is out of circulation (lit : not to be seen), and it is also written in the '*Girandam*' language.

Thereafter follows the '*Sastirangol*,' that is, a system (or code of lessons) on the fundamentals of their religion, theology and philosophy, which is a rule of conduct of their life. Then there follows in order of sequence also their '*Poxanangol*,' or 18 history books, and their 24 "*Agamangol*," all of which have been extracted in the same manner from the same sources. p. 400a.

Besides these, there are also several other general books, which they daily use along with the others, such as :

'*Dewarum*': a book in praise of '*Tschüwen*' or '*Ixora*,' the most high god who has as many as 1008 names.

"*Diruwachagum*": a book of godly conversation (i.e. discourse) held with '*Tschüwen*.'

'*Tschiwapodagum*' : a book of poetry on the same Deity.

'*Wilakkoli*' : a book of morals.

'*Tiruwalluwir*' : one of their best books of morals, by '*Tiruwalluwir*,' written in elegant and difficult verse. The person who could read and understand this can also understand the most erudite poets. This writer, according to the nature of the writings of Seneca, lived more than 1500 years (?ago) at '*Maliapoer*,' or St. Thome.

'*Gnanapodagum*' : a book on the knowledge of wisdom.

'*Tschiwokawischum*' : a book of praise to (the honour of) the goddess '*Chaddi*,' the spouse of '*Tschuwen*' or '*Chi-wen*.'

p. 400a.

'*Warripaddu*' : a book, out of which their people who are about to die sing in order to attain sanctification (i.e. salvation).

'*Antasastirum*' : a book on their physics and science.

'*Abiramiantadi*' : a book of praise to the honour of '*Ammei*,' the wife of '*Ixora*,' otherwise named also '*Paroati*' and '*Abirami*' in other regions, or at '*Dirakawoer*.'

'*Kaschikandum*' : a history book full of godly (or divine) miracles which took place in the city (or town) of '*Kaschi*'.

p. 400b.

'*Perioporanum*' : the greatest (or most voluminous) of their 18 history books.

'*Weruttaschelporanum*' : a history of the occurrences (i.e. events) concerning the gods around '*Weruttachel*.'

'*Kandaporanum*' '*Diruwenkatuporanum*' : a history book of occurrences (i.e. events) which took place between the gods, at '*Diruwenkatu*,' $6\frac{1}{2}$ Malabar (i.e. Tamil) miles, each of $2\frac{1}{2}$ hours' journey, north of '*Trangebar*'. In this work '*Churapadbhama*' is mentioned (i.e. referred to) as the King over the fourteen worlds.

p. 400b.

'*Muturaporanum*' : a similar book dealing with the events that took place at '*Mutur*.'

'*Markkandaporanum*' : a history of the events that took place in connection with the youth '*Markanda*.'

'*Wadurporanum*' : a book of occurrences that took place among the gods around '*Wadur*.'

'*Egateschipooranum*' : an old history book dealing with their two fasting-days every month.

'*Bramanajum*' : a book on the history of '*Bramma*,' whom they know as '*Wischtnoe*' in their different nomenclature. It is in verse.

'*Walakandar Amajanum*' : a poetry book dealing with the history of '*Bramma*.'

'*Paradum*' : a history of five brothers named '*Tammer*,' '*Wimen*,' '*Artsthunen*,' '*Nagulen*,' and '*Chata Dewa*,' of whom '*Tammer*' was visibly transported to Heaven by the gods, and in whose honour they have built several Pagodas.

'*Inderackieddubaralam*' : a history of the deeds of '*Indra-cheidda*,' son of the Ceylonese Emperor '*Rawanen*,' with which Emperor '*Bramma*' carried on (i.e. waged) a great war.

'*Kombakornobaralam*' : a history of '*Rawanen*'s' brother.

'*Irania Wadeibaralam*' : a history of the giant '*Iranien*,' a despiser of the gods, who asserted himself as a god, but was therefore killed by '*Wischtnoe*,' in which also '*Wischtnoe*'s' transformation as a lion is described.

'*Ramaschium*' : a book dealing with '*Wischtnoe*'s' deeds, and the way of honouring him with a view to attain the path of salvation, circumstantially extracted (i.e. in detail) from all their best writers, being an institution (i.e. ritual) and Law book for those who honour (i.e. worship) '*Wischtnoe*' as the most high god.

'*Ramawatarum*' : a book dealing with the birth of '*Wischtnoe*,' when he came into the world as '*Bramma*,' and with the miracles that took place at this transformation. This work too has (lit : is known by) several names.

'*Kischten Tudu*' : a chapter of '*Kistna*'s' history as an envoy.

Everyone can study all these books :

And there are yet others, namely :

'*Aturschuvari*' : an abstruse book of morals.

'*Konneiwehuten*' : a small book (i.e. booklet) of morals.

p. 401a.

'*Muderei*' : a similar booklet full of parables, in difficult long verses.

'*Ariwari*' : their A.B.C. (i.e. kindergarten) book.

'*Ambigeimalei*' : a booklet of verse in honour of the goddess '*Parwati*'

'*Aruni Kiriantadi*' : a book of 100 songs in honour of '*Ixora*.'

'*Nelleimallei*' : a booklet of verse in praise of women.

p. 401a.

'*Negendoe*' : a poetical lexicon (i.e. dictionary of verse), very useful for an understanding of the old poets, and in learning to write poetry, in which the names of the gods and goddesses are also described. It is very difficult to comprehend, and having a language of its own, is known only to (or by) those who are experienced in poetry.

'*Nalarai*' : a book meant for instruction in their art of poetry, and also very difficult to understand.

'*Letchana Alankarmum*' : a book concerning (lit : containing) the erudition of their poets.

'*Dolkabiam*' : a great (lit : comprehensive) book written by one of the ancient kings, on their entire art of poetry and several other arts (or sciences). Very few of them are able to understand this book.

'*Letchana Utarum*' : a book dealing with their poetry and an introduction to (i.e. means of understanding) the same.

'*Kuilkalambagam*' : a book of praise in verse in honour of the gods in the great Pagoda, and also in praise of the Pagoda, all of which refer to great men, and also to dancing girls, who have to sing songs from this book in praise (i.e. honour) of them.

'*A-gala Sakkarum*' : a book showing how long the world has existed.

'*Dakka Sastirum*' : another book like the previous one, on the doctrines of Christians.

'*Mandra Schuwan*' : the short catechism.

'*Chada Icori Mogo Mandirum*' : one of the eighteen books of their old laws and Institutions, in which the book '*Wiankoe*' dealing with their seven holy places or shrines (3 cities and 4 spots situated between the 5th and 7th mile from Tranquebar).

'*Wetalakaei*' : a book of verse, containing among other things a curse of '*Ixora*' on the one who had become a Devil and often appears before mankind. p. 401b.

They give the following names to the sciences and arts :—

'*Vedam Sastirum*' — Theology.

'*Grata Sastirum*' Ethics

'*Takka Sastirum*' — Logic (or the art of reasoning).

'*De Saduria Sastirum*' — Oratory.

'*Panscha Letschina Sastirum*' — Poetry or the art of verse.

'*Loga Sastirum*' — Philosophy.

'*Pumi Sastirum*' — Physics or natural science.

'*Puwana Sastirum*' — Geography or physical geography.

'*Waidia Sastirum*' — Medical science

'*Nidi Sastirum*' — Their political or administrative science.

'*Sodirishia-Sastirum*' — Mathematics.

'*Natshettirum Parkiza Sastirum*' — Astronomy.

'*Choduishirum*' — Astrology (lit : the art of foretelling from the stars).

'*De Samostrigei Sastirum*' — Geology, or science of analysing the earth.

'*De Keminda Castirum*' — the art of surveying.

'*De Paradum Sastirum*' — or the art of music.

'*Raschaweddei*' — or alchemy.

The Malabars (Tamils) do not write on paper, nor with pen and ink, like us, but on an ola leaf with an iron pencil (i.e. stilo).

I believe we have mentioned elsewhere that they suppose there are seven upper and seven lower worlds. They also believe that the serpent, or dragon, Choschen, carries (lit : draws) the mountain Kailaschum (which passes through the fourteen worlds), and that this serpent causes all the Sun and Moon eclipses, and all volcanoes.

The poets believe (lit : say) that the Sun goes round this mountain. They also know to calculate the times of the eclipses of the Sun and the Moon accurately.

402a.

So from what we have already narrated so far about 'Buddum' and his doctrine, and also about this footprint, and how very superstitious they (the Sinhalese) are in everything, as they even, whenever they meet with some unlucky sign (i.e. omen) on their journey or elsewhere, abandon all the intentions which they had otherwise planned. They indeed acknowledge that there is a Supreme Being who has created everything, but that he has delegated the administration of affairs in the sublunary world to some lesser gods, in which they then are of the same belief as the people on the Coast (i.e. Maritime areas) in regarding these gods to be really the spirits of men who had lived saintly lives here, about whom they also believe that they could protect them against the Devils, who are the spirits of deceased wicked persons who come and plague them, and they regard *Buddhum* as the chief (or head) of all such saintly persons.

They regard the Sun and the Moon too as gods, and they call them so and worship (lit : revere) them.

Their
Pagodas
described

These people serve (i.e. worship) their other gods, whom we have already mentioned in our description of the people of the Coast (i.e. the Maritime districts) in innumerable Pagodas, some of which are very majestic buildings of stone, and with astonishingly valuable great, huge and majestically gilded images, adorned with silver, copper, stone or wood. The most unpleasant feature of their

temples is that they are very dark (i.e. gloomy) throughout and without any windows or light.

Their Viharas and temples also serve as places of refuge (lit : free places), out of which even the Emperor himself, out of respect for the spirits, can arrest no deserter by force.

They are generally only one storey in height, though some have two storeys, both of which are adorned with particular (i.e. special) idols. They are generally quadrangular, and some of them have painted supports, bucklers (or escutcheons), and all sorts of rare weapons, but these were not found in any temples of *Buddhum* (i.e. Buddhist temples), as he was a man of peace; but in them, there were several images of men in yellow clothes, or long robes, with the limbs (i.e. legs) crossed under the body and with the hands over one limb, like women, assuring us that these are the souls of holy men and indeed no gods, but images of them, intended only to renew their memory, and that they may die while they worship, not these images, but only the gods; which in fact is strangely similar to the practice and the beliefs of the Roman Catholics in regard to their image worship.

p. 407b.

No women may enter one of these temples during the period of their menstruation, and even no men who have associated with such a woman.

All these Pagodas also possess large incomes and exemptions which have been gifted to them and the priests (who are exempted from all duties) by the Kings, whereby the priests, and these Pagodas, have in course of time acquired more villages and lands for their subsistence than the King of Ceylon himself.

Revenues
of the
same

These large incomes are used for offerings (i.e. sacrifices) to the gods, before whom they constantly offer (lit : place) all kinds of food. They also use them for the service of these temples and for State elephants which accompany the King during his visits, and which also costs them much expense.

Their
special
Shrines

All these Pagodas are dedicated to some god or another, and are named after them.

They also have many small shrines here and there in their lands, or in their gardens, erected on a post or pillar, in which there is only one image of *Buddhum*, before which they also light lamps, and worship him with their special offerings.

Three
orders of
Priests.
The Chief
Priests
described

In the same manner as they now have three sorts of gods and three sorts of temples, which also have special names, they similarly have three kinds (or grades) of priests. The principal order of priesthood is that of the 'Titinanksi's' (i.e. Terunanses), who perform the duties of (lit : serve) the idol '*Buddhum*,' and whose temples are called Viharas. They have a Monastery or headquarters in the city of 'Degligi'* (i.e. modern Hanguranketa) wherein they reside and assemble to deliberate over matters concerning their religion, which (being the meeting-place of the saintliest persons and the chief clergymen of the land) is also called (i.e. named) a Vihara. No one can be admitted to the order and rank of these Chief Priests other than those of the nobility (lit : of noble origin), and at the same time they must be not only their learned persons (among whom there are fairly astute philosophers, but mostly epicureans and gourmands) but also persons of good breeding (lit : upbringing); and they admit several such persons, but they are not at first elevated to the dignity of Terunanses; for there are generally only three or four of them who live in the Vihara, and have very great incomes and authority over all the other priests.

p. 402b.

They are appointed by the King and are also shown great honour by him in that he daily allows them great liberties, and by the giving of large incomes.

They supervise the lands gifted to the Viharas and Pagodas, the farmers (lit : renters) of which pay them rents annually without their doing any other work; so that they

* *Degligi* or *Diyatilaka* was the capital of the Kandyan king Sri Wijaya Rajasinha (1739) : it is the modern town of Hanguranketa.

live like great lords, to the envy of several other Sinhalese, who hate them like a pest.

All the rest of this order are named 'Gonni's.' All of them, like the Terunanses too, wear long yellow robes, which wrap round their bodies, and cover the left shoulder. They bind this with a girdle (or waistband) made of pure thread. They always go about with a bare and shaven head, generally carrying a round fan with a wooden stem (i.e. handle) as a sunshade in their hands.

Great respect (i.e. honour) is also paid (or shown) to them by all the Sinhalese, and even by the Kings, and no common folk can go past them without bowing very submissively to them even as they do before their gods, without paying this honour to anyone else. Besides, they alone can carry their talipot leaf with the broad end in front on the head, which, besides them, no one except the King may do. p. 403b.

Whenever they enter a house anywhere, a plaited covering or mat is first spread in front of them, and a white cloth is placed over the chair on which they will sit, which is also an honour (i.e. mark of respect) which is shown to no one else than the King and to Ambassadors.

They are not allowed to work or labour with their hands, they are also not allowed to marry, yea even to touch any woman, and they are allowed to eat only once daily, but in the mornings and the evenings they may make use of some fruits, rice or water, but never any wine. They in fact eat all sorts of flesh; but they must kill no animal themselves, yea even give no order to do so.

What they
are for-
bidden
to do.

They are also at liberty to leave (i.e. relinquish) this order (i.e. of priesthood) if they wish to, and then they are allowed to take a wife, and in order to do so they first of all disrobe themselves (lit : divest themselves of their robe), which is thrown into the river, and wash their head and body, and thus revert again to the position (i.e. status) of a layman. p. 404a.

Whenever anyone wishes to pay attention to his soul in a special way, he has such Chief Priest brought to his house, under a cloth or sheet, which is carried by four men over his head, with the beating of drums, flutes, and great ceremony (an honour which is also shown to none other than the Emperor), while he regales him and gives him gifts, according to his means, honourably; and after he is well regaled for one or two days, he has him (the priest) brought back to his house with the same ceremonies, with the present or gift which was given to him (the priest) carried in advance before him.

During the period that he (i.e. the priest) remains with this Sinhalese, he does nothing else than chant certain songs during the whole night from a book of talipot leaves (i.e. olas), and expound the same to the audience (lit : hearers), as they are compiled in very elegant and high-sounding language, expressing matters concerning their religion, which are unintelligible to the common man.

404a

Never has any attacked or killed Terunanses, except only Raja Sinha (because they had marched against him with the people, carrying swords, after laying off their priestly garb, since they are regarded as the sons of *Buddhum* by the Sinhalese.

The second
(order of
priests)

Besides these Chief Priests, there is also a second order, which is commonly called "Coppubs." These are intended (or appointed) for the Pagodas of other gods, whose temples they call Devalas. These (priests) go about clothed like the common man, without any distinction, even also when they are busy with their work, but on such an occasion they only take care to wear clean clothing. These are also chosen from the nobility, and they live (i.e. subsist) on a certain portion of land that is allotted or given to this Temple, and this is all their income, unless they overreach themselves with what is given to the gods.

These do cultivation (lit : agriculture) like all the other Sinhalese, except when they are occupied in their temple duties, which take place in the mornings and evenings

according to the incomes of such temples (lit : as the incomes of such temples would permit). Their duties in the temple consists in taking the offerings for the idols, which the Sinhalese place before the door of the temples and offering them to the idols.

After they have been placed before the idols for some time, he must bring them out again, and they are then eaten by the drummers, pipers and the other servants belonging to this temple. People never offer flesh to these idols, but really all sorts of other things. p. 404b.

The third order of priests are called 'Jadeses,' or the priests of the spirits, which spirits they call (i.e. name) 'Dajautaus,' and their temples Kovils, which are also the lowest of the Pagodas. A third order of Priests

These priests have no incomes.

When anyone decides (or wishes) to be somewhat outstanding in godliness, he erects such a small little house or little forest temple (i.e. shrine) in his garden, and he himself is then the priest thereof. In it all sorts of weapons are painted on the walls, and there are also images which are very hideous (lit : angry-looking.)

Such edifices are seldom called a god's house, but generally a 'Jacco' or Devil's house. And on certain special feast-days, in honour of the Devil, these priests shave off their beards entirely.

In times of sickness, they offer the Devil a young red cockbird, which the priest holds up on an arrow, and prays to his idol thus, beseeching that he would make the sick person return to his former state of health. As the patient (lit : sick person) recovers, this cockbird is then brought up for the kovil, as he is not sold or disposed of for money, and that must be done as a great offering (or sacrifice) to the god, as it often takes place.

When the priests seek the advice of their gods on behalf of (or for) any person, they take some weapons or other things of the gods, which are hanging in the temples,

on their shoulders, pretending to be out of their senses and mad (i.e. inspired), saying that the spirit of the gods has entered into them. Everything that the priest says then is regarded by the Sinhalese as an unquestionable message from god. And they also then show (i.e. give) them the selfsame honour, which they are accustomed to show (i.e. give) to their gods.

They choose (i.e. select) Wednesday and Saturday (as the days) for serving their gods in order to get their advice or to obtain their favour in some way.

p. 405a.

They firmly believe that no other Devil can help them in any illness, than the one who has caused it so that their greatest and first difficulty is to find out definitely, which Devil or evil spirit has caused them that illness, which they are accustomed to discover by means of certain unfailing charms in their own way.

p. 405a.
Their
magic
charms, in
order to
discover who
has been
the cause of
their illness

They take a bow made of one (i.e. a single) stock or hoop, on the string of which they hang a "Tsjelakati" or arecanut knife (which is like a pair of scissors). Then while they hold onto this stock or bow, they mention (lit : utter) the names of their gods or Devils, on the mention of which name the iron (i.e. arecanut-cutter) now moves itself, and when it does so, that is the god who has brought the sickness on them, and to whom they then make offering (i.e. sacrifice) in the aforementioned manner; all of which however depends basically mostly on the word of their priests (which they have to believe).

p. 405a.

Their
worship of
the planets

They specially have nine gods, named 'Gerehahs' by them, on whom they believe that all their luck or ill-luck depends.

These are the seven planets, and also two others, namely : the Dragon's Head and the Dragon's tail.

In order to pay homage to (i.e. appease) them, they make some images of clay, according to the number of those whom they consider to be angry (i.e. incensed) with them, which too they discover (lit : find out) by similar charms (i.e. sorcery).

They paint these images with all sorts of colours, giving them a frightful appearance (or look), some with the tusks of a boar, others with the horns of an ox, or with the snout (i.e. trunk) of an elephant, but always something or the appearance (i.e. look) of a man. They place all sorts of food before them, while the patient (lit : sick person) remains seated before them so long as this lasts.

This takes place generally at night, not without the roll of drums and pipes (i.e. flutes) until morn, and then they throw away these images on the public highway outside their houses, so that they may be trod upon. They also then take away the food, and let it be eaten by the servants, who are fit for it, or even by any other menial (i.e. despicable) and vile folk who are present around the place.

They do this really for the planets; but they do not make such images for the Devils. When they want to do homage to them they erect a new house in their garden, almost like a barn, which they cover with the leaves of trees, and decorate it with the branches of the same and with flowers, and bring into that house some of the weapons that hang in their temples.

and their
Devil
worship

They place these on benches (or chairs) on one side of the house, where they also hang cloths (or linen) and in front of these things, on another bench (or chair); they place some food, while the drums and flutes and pipes constantly blaze away, and there is not a little of singing and dancing too. At the end of all this catawauling (i.e. silly proceedings), the food is taken away and given to the drummers, pipers, loafers (lit : vagabonds) and beggars, etc.

p. 405b.

No other persons may eat of such offerings because they regard it as polluted, if they partake of which they would be everlastingly abominable.

As the power of these spirits and devils operates (lit : is effective) only over certain regions (or areas), so they are also served (i.e. worshipped) only in such regions over

which they dominate (lit : have authority) yea, the gods of one region are not at all recognised in another region, province or kingdom.

Meanwhile, however, they have more fear for these devils than for their real gods; and they are numerous; and they make great vows (lit : promises) to them when they are ill.

At such times, they prepare some food, among which there is always a red cockbird, and bring it so prepared to honour (i.e. appease) him into the grove (lit : jungle), where some men then dance to the sound of bones, in order to allure the Devil to partake of this food, while the patient (i.e. sick person) is present there, and then, it is certain that he appears (lit : comes forth), or the patient (i.e. sick person) dies because he has provoked this devil too much by not fulfilling his vows (i.e. promises) or committed some other misdemaenour.

Besides these common rites they also have special and definite (i.e. fixed) yearly feast-days, both to the honour of the gods who provide all their needs, as well as to the honour of *Budhum*, who looks after their souls and their salvation.

Of the first sort there are two or three feast-days, one of which is in June or July during the New Moon, being a festival at which they all assemble together, and which they call (i.e. name) "Penahar" (Perahera). It is however a voluntary festival day, and each one then goes to the Pagoda which he wishes to.

The greatest of all these festivals, however, is held at Kandy.

The priest then carries in front a certain staff (or sceptre) painted in many colours, with branches of flowers hanging round it, one part of which is covered with a piece of striped silk cloth, and the other part uncovered. All the people bow before this priest, and then worship him, bringing him also some offering; after accepting all these

offerings, he rests his staff (or sceptre) on his shoulder, but his mouth is covered around with a handkerchief, in order that his breath may not pollute this pure (i.e. uncontaminated) piece of wood. Thereupon, he rides (lit : sits) upon an elephant, clothed in white, riding with royal pomp through all the streets of the city. Forty or fifty other elephants go in front of him, with copper bells or chimes hanging on either side of them, which make no little sound as they go along. p. 406a.

Thereafter follow some men like giants, dancing, for the Sinhalese say that in former times there were giants who were able to uproot heavy trees out of the ground. Thereafter there are many drummers, trumpeters and pipers, who make a great noise (or sound), whereafter then follow some dancers and singers, and there are also some women (lit : wives) who belong to a certain guild, profession or handicraft pertaining to the service of this god, such as potters, laundry-women, etc. Each guild also goes by itself, three and three in a file (i.e. row), and each one generally holds the other by the hand. And between each of these guilds again there are drummers, pipers and dancers.

Then there follows an elephant, on which two priests sit, one of whom sits on (?by) the shoulder of the aforementioned priest with his painted staff (or sceptre), and who, according to their beliefs, represents the Supreme God, creator of the Heavens and the earth, and the other, who sits behind him, holds a round sunshade for him over his head. A rood further on, there follow two other elephants, on which too two priests sit, and behind them there are also two others with sunshades. One of these represents the god "Cotteragom" (Kataragama) and the other the god 'Potting' (Pattini). And these are their three Supreme gods.

Thereafter follow some handmaids, who carry some brushes in their hands, to drive away the flies with them.

A little further on there follow some thousands of noble women, most elegantly adorned, three and three in

a file (i.e. row), and all of them with their hands clasped (lit : closed).

In order to be able to conduct such a procession ceremoniously, arrangements were made beforehand for the streets and roads to be cleansed (or cleared), and along them strands (of rope) to be fixed on both sides, with flags and streamers hanging above, adorned with coconut branches and leaves, and by day as well as by night, for lamps to be on it, and the procession proceeding thus to be followed by soldiers, once by day and once by night, along the streets. And this festival lasts from the new (moon) to the full moon.

In former times the Kings too attended this procession, but no longer (do they do so) now.

And before all these gods are exposed (lit : brought out), they are at first placed at the doors of the temple, to be seen and worshipped there by the people and honoured by their offerings.

And there are also a great crowd of dancers and jugglers (i.e. magicians) there to entertain the people, who then assemble there in great crowds, more to see this jugglery than to partake in the religious rites (or ceremony).

p. 406b.

Two or three days before the full moon, each of these gods, for greater display of pomp and magnificence, are carried around in a palanquin, in which they place all kinds of sacred relics, taking with them a silver vessel, with which, during the time of the full moon, they go to the river and immerse it there, and having filled it with water, they carry it back again to their temple, where it is then preserved until the next years with which then the due ceremonies of that year are also completed.

Raja Sinha Rajae, in the year 1664, forbade the holding of this festival, because he was afraid of a revolt, but immediately after this prohibition the revolt against him took place.

Seven or eight days before, they also held other juggleries, at which too there was similar dancing and singing, just to make out (i.e. show) that the spirits of hell and the Devils should not have obstructed (lit : hindered) this procession.

In (the month of) November, they have another Festival by night, when it is still the full moon. They call (lit : name) this 'Cautha Poojah.' They celebrate that too with the lighting of several lamps around the Pagoda.

The second annual festival

And as in this island in ancient times there were 16 principal cities (or towns), so the Emperors (i.e. Kings) of Cotta were accustomed from former times to hold a procession of the inhabitants of these 16 towns (or cities) every year, which at first also used to last for 16 days, and thereafter, in later times, for 32 days. It was celebrated at night only by women, and at the end appeared to be nothing other than a vile (i.e. squalid) Bacchus-feast (i.e. feast of drinking) of the elders (i.e. older folk). At the end of this festival, a bracelet on which there were 16 carved (or graven) heads was brought from a certain Pagoda, in memory of this festival of 16 towns (or cities), to which bracelet the Emperor (i.e. King) showed great respect (lit : honour).

The third annual festival or the festival of the 16 cities

At Platura, a distance of half mile from Trincomalee, there is a Pagoda, which, next to that of Trincomalee, had been the greatest meeting-place of all the temples of the Sinhalese, where even today the souvenirs (or tokens) of the Emperors of China (Tsjina), (who in ancient times also worshipped the idol of *Budhum*) have sent over there, are to be seen. This Pagoda has also had, in memory of the towns (or cities), sixteen female dancers, who had to dance daily in honour of a certain idol.

p. 407a.

Besides these annual ceremonies and festivals, they also have their special ceremonies and festivals, in honour of *Budhum*.

Festivals in honour of Budhum

In order not to forget him and to delight (i.e. please) him, they make small images of silver, copper, stone and

clay, to which they pay godly homage and pray to them, placing these images of theirs everywhere in niches and openings of hills, where they worship them during the New Moon, bring offerings of food, and pray to him.

At Adam's
Peak

Their great festival begins in March, round about the time of the New Year. They then worship him really in no Pagoda, but on a certain mountain, or under a certain tree whither they proceed along with their household, and they regard it as of much value and merit, as if they proceeded to one of these two places.

The mountain is Adam's Peak, which we have previously described, upon which *Budhum*, so the Sinhalese say (or Adam as others among them allege), has left this famous (i.e. renowned) and very great footprint, embossed (lit : impressed) on a certain stone, when he was carried up to Heaven. It is for the purpose of worshipping that so large and so ceremonious (or devout) a number and gathering of so many thousands of pilgrims, from all regions and countries attend, who light their lamps near it, place their offerings thereon, and which they worship as if *Budhum* himself was present there; but the perquisites of their offerings are (intended) for some poor Moor beggars, who then gather there in great numbers from Choromandel, the coast of Madura, and from other neighbouring countries.

407a.
and under
a certain
tree

The other festival takes place at "Annarodg-Burro" (Anuradhapura), which is situated in the northern part of Ceylon, regarding which they have a legend that it has flown over here from the Over-coast (i.e. India) and planted itself here on this spot.

p. 407b.

Under this tree (the Sinhalese say) their god *Budhum* has often sat, wherefore this tree in course of time has become a place where they have deemed it appropriate to celebrate a great festival in remembrance of him, believing that by doing so diligently and sincerely, they could earn very great merit therefrom.

Although they now specially worship him at these two places, meanwhile it has not debarred them from also

building several pretty temples and Pagodas in his honour, which they also call Viharas, in which those who, owing to some inconvenience or unforeseen circumstances are unable to attend the two aforementioned places at the time of the festival, worship him.

At or about this time, the wives of courtiers and the most influential men, send out their handmaids, elegantly adorned, with the image of the idol in their hand, covered with a piece of white linen, to beg for alms or offerings for *Budhum*, which then is so recognised throughout the world, as if, such a woman of position, in honour of *Budhum*, humbles herself to such a degree personally, in that she is not ashamed to go begging voluntarily. And generally these mendicants are then given gifts of oil for the lamps, or some rice, as offerings, or some cotton (i.e. calico) yarn (or thread), of gold; and these mendicants pronounce the blessings of the gods, or of *Budhum*, over them, wishing that their cattle or corn may increase, and that they may have long lives.

This tree, under which they worship him, is named The Bo tree the Bo tree which, in memory of *Budhum's* association with it, is held to be most sacred by all the Sinhalese.

Under this tree they also erect some huts and rather large tents, which are divided into separate little rooms, for several households of a village, and they are so erected around this tree, that there is even a corridor (i.e. passage) or opening between them, to enable them to approach the tree.

These tents serve the purpose mostly for the women, who also desire and are happy to attend these ceremonies, and adorn themselves most daintily then, but only to see the dancing and juggleries of the magicians at that time.

All these ceremonies always take place at night, and under lamplight and they last for even 3 or 4 nights at a stretch until the full moon, when the festival ends.

We could give more details on this subject if among the p. 408a. Sinhalese we were able to find a person who was in a position to correctly decipher to us the context (or meaning)

Worship of
Budhum by
the Bedas

of the several old Sinhalese scripts which are to be seen here and there, very deeply engraved in stone all along the way.

In the same way now as the people of the coast (i.e. Maritime districts) and the civilised mountain folk in Ceylon worship this *Budhum*, and their other gods, so also do the Bedas (Veddahs) or wild (or aboriginal) Sinhalese, by offering, in times of illness, three or four red cockbirds to this idol, under the aforementioned tree, which they too name 'Bogahah' (Bo tree), and the Gentiles generally call it "Pimpel."

They bring these offerings to *Budhum* on the first Wednesday after the full moon, they then also fast for three days, and wash themselves (i.e. bathe) everyday; but no woman may approach this idol during the days of her purification, unless they have informed the priests thereof, she then comes there, and she is ordered not to have intercourse with (lit, approach) her husband for (a period of) fourteen days.

Their priests go about, like the others, in yellow clothes, but the right arm and breast (i.e. chest) remain uncovered. They also carry a roundlet (lit : a round shield) or umbrella, made of a talipot branch (lit : leaf), and they also have an unshaven head, which is always uncovered, which, according to them, is a sign of great (lit : exceeding) godliness (or sanctity).

p. 408a.

In other respects, the principal religious rites of these Weddas or Bedas (i.e. Veddhas) consist in that they, like all the other Sinhalese, light lamps at the great Bo tree, or what we call the Pagoda (i.e. temple) tree, surrounded by a stone (or cement) base, without any knowledge (lit : understanding) of any images, or other ceremonies thereanent.

These are also, like the other Sinhalese, very superstitious, regarding which they have ample books, containing an accurate description of their lucky and unlucky days, and regarding the things, people, birds, etc. that they meet, that could bring them luck or ill-luck.

The oath is also regarded by the Sinhalese as a very solemn (lit : sacred) and religious (lit : devotional) act; and it is therefore taken (lit : done) in the presence of the gods, either in the Pagodas, or even in hot oil. Oath of the Sinhalese

No one of them may make (i.e. swear) on oath, except p. 408a. with the permission of the country chief, having obtained which, and when they want to swear in boiling oil, both parties wash their head and body, are locked up (i.e. closed) together in a house that night, and watched over (i.e. guarded) by a watchman. Thereafter, each of them has a cloth wound round the right hand, and this is sealed up, in order to cover it against all sorcery, in order that it may not thereby be made difficult for them. On the morning thereafter, they change their clothes, and wearing new clothes they cleanse themselves entirely (i.e. purify themselves), as they believe (lit : determine) that they will be appearing before their gods. Thereupon, they bind the (ola) leaf on which the permission of the country chief is written, in front on the wrist of the hand, and betake themselves under the Bo tree, at which place boiling hot oil and heated cowdung is made ready, in the presence of many thousands of persons, each on one side; they very solemnly invoke (lit : call upon) the god of Heaven and Earth, to witness in regard to their guilt : against which the other party then on the contrary, and if he is the complainant, always swears the oath first.

And they also swear this oath with four kinds of invocation of their gods. Thereafter then, the cloths are untied (lit : taken off or unbound), and then each one sticks (i.e. dips) his two fingers, thrice at a time, first in the hot oil, and thereafter three times in the seething hot cowdung : and each party does likewise. After doing this, the hands of both (parties) are bound up (i.e. tied up) again with these same cloths, and they are both watched again till the following day. They then remove (take off) the cloths, and look at the ends of the fingers, to see whether the skin has peeled off. If it has peeled off,

he is then held to be guilty, and he must then give (i.e. (i.e. pay) a heavy fine to the King. But I really wished to know what happens when both the parties have their skins peeled off (which would probably generally happen): for in such a contingency, another means would have to be found to settle this doubt; however, I am definitely of the opinion that the priests here again adopt (lit: make use of) their cunning (lit: tricks) in the matter, and that they look after (the interests of) the one whom they favour.

As they generally (lit: commonly) swear among themselves, or support everything with an oath, they swear on the eyes of their mother, or of their children, or on their own eyes; but one could very little depend on it, as they swear such oaths as a matter of course (lit: out of customs or habit).

The Sinhalese are generally lukewarm (lit: take little interest) in (matters of) religion, and as they feared the evil spirits no more than they even loved their gods, they would never practice any religion (or religious rites). When a foreigner sees them practising these ridiculous idolatries and laugh at them, then they will also laugh, saying that they do so only in order to be rid (lit: freed) of the evil spirits and devils, and if they (i.e. the spirits and devils) do not hear them in their (times of) sickness, they might even deservedly abuse them as deceivers (i.e. impostors) and curse them.

p. 409a.

They are not accustomed to burden their minds with the reading of books or dogmas (i.e. tenets), and, as regards religion, they further consider it as a matter for the priests, and that it is indeed sufficient if they only observe (lit: keep) the Festival days, and if they, in times of sickness, offer up a red cock-bird to the Devils; for in regard to other matters, they prefer (lit: know) to save themselves very conveniently (lit: easily or lightly) by means of some jugglery or another (lit: these and other juggleries).

When any one of them dies, they get a Priest to pray for the soul of the deceased, and sing throughout the whole

night, rewarding him with gifts according to their means, and then bring him back again to his house with great pomp (lit: dignity), (in the same manner as they also bring him), and we must only add thereto they are still being practised by most of the Sinhalese.

When anyone has stolen anything, the Sinhalese are accustomed to make the thief swear by means of witchcraft (or sorcery) of a charmed coconut, over which they mutter some words, and scatter (lit: strew) some arecanut-blossoms, which someone holds upon a stem (or handle) to which this coconut is fixed, placing it before the opening through which the thief escaped, after which this coconut automatically (lit: by itself) goes forward, till it arrives near the thief or his house, as they continue (lit: follow) this charming (or exorcism) during that trail: a method by which hundreds of sorts of falsehoods and knaveries are practised, in order to incriminate (lit: blame or accuse) innocent persons against whom they have a grudge.

These now are the principal and essential matters *p. 409b.* which we had to mention concerning the religion (i.e. religious practices) of the Sinhalese (besides what we have already related under the chapter concerning Choromandel).

Here and there in Ceylon there are also quite a fair number of Moors, of whom however there is nothing much to say, other than that they also have a great number of temples where they worship.

The
Moham-
medan
religion

Several Governors have already tried to rid (lit: clean) Ceylon of this menace (lit: weed or nuisance); but it was not possible owing to their great numbers, and it was therefore deemed best to tolerate them until better (lit: more convenient) times; however, it is already quite obvious to us from previous news (i.e. reports) by the Honourable Governors, that they have tried by means of some restrictions (lit: burdens) or other to make them submissive, (lit: to discourage them), but all these have been of no avail as they themselves willingly submit to them, and have never done anything on account of which

they could be legally ordered to leave (lit : depart from there). And in my opinion, they will indeed remain there always, as they have wicked and crafty priests, who control (i.e. administer) everything with great prudence (or caution), and who will indeed be careful to give no occasion (lit : reasons) for displeasure to the Governor of Ceylon.

And now, it is needless to comment regarding their religion, as we have previously dealt comprehensively with it : it is necessary only to mention here, that there are indeed some of them who belong to Aali's sect, but that most of them belong to Aboebakier, Omar and Ootman, and thus appear to be good Mongols, or real Turks, in regard to religion.

"THE CHRISTMAS DEBATES" in retrospect

Percy Colin-Thomé

Charles Ambrose Lorenz was Burgher Member of The Legislative Council from 1856-1864. He was a brilliant lawyer who became leader of the unofficial Bar and was known as the Morning Star of Hultsdorp. In 1859 he and a syndicate acquired *The Examiner*. It was renamed *The Ceylon Examiner* and Lorenz remained its Chief Editor until his death on the 9th August, 1871. *The Examiner* came to be recognised as a journal of the Ceylonese and wielded considerable influence with the Government and in unofficial circles. In "The Christmas Debates," published from 1860 to 1868 in the Christmas Supplement of *The Examiner*, he cleverly burlesqued the proceedings of the Legislative Council and admirably illustrated the mock proceedings with pen and ink sketches of the members present.

J. B. Siebel, lifelong friend of Lorenz wrote :

"Who can ever forget those brilliant X'mas Debates interspersed with topical songs and graphic sketches which appeared yearly as Christmas came round ? What wit; what splendid local hits; what fun and merriment at the expense of our Legislators ! These Debates were read with avidity from the highest in the land to the lowest who had the intelligence to appreciate the jokes and sly and innocent innuendoes; and thus it came to pass in one sense that the name of Charles Lorenz became a household word throughout the length and breadth of the Island."

The first edition of the debates was published in 1866. The first page reads :—

THE CHRISTMAS DEBATES
OF
THE ISLAND OF CEYLON
from the time of the earliest records extant down
to the present period
with

NUMEROUS SKETCHES
OF THE
PRINCIPAL SPEAKERS, SONGSTERS
AND
SILENT MEMBERS
PUBLISHED BY AUTHORITY
COLOMBO :
JOHN MAITLAND & Co., CHATHAM STREET
1866

(The right of Translation is reserved)

This edition was confined to debates between 1860 and 1865. The next edition of "The Christmas Debates" edited by Guy O. Grenier was published in 1924 with a comprehensive body of notes. The second edition, like the first, referred only to proceedings between 1860 and 1865. However, Lorenz wrote the Christmas Debates for 1866, 1867 and 1868 as well which appeared in *The Ceylon Examiner* : [see Lorenz Cabinet Book No. 17, Royal Asiatic Society, Colombo Branch, Library.]

Although many of the topics and allusions in the debates are today obscure and of antiquarian curiosity the incidents which led up to the resignation of the Unofficial Members of the Legislative Council in 1864 and the formation of the Ceylon League in 1865 are still of historical interest. The War Office decreed arbitrarily that the Colony had to meet the entire Military expenditure. This despotic attitude of the Imperial Government led to the resignation in November 1864 of the six unofficial members.

During these dramatic days the Colonial Secretary was W. C. Gibson, the Queen's Advocate was Richard Morgan, the Auditor General was R. T. Pennefather, the Treasurer was F. Saunders and the Surveyor General was Colonel Sim. George Vane was Collector of Customs and C. P. Layard was Government Agent, Western Province. Major General Terence O'Brien was Commanding Officer and acted for the Governor Sir Charles MacCarthy, at the opening of the sessions, during the Governor's absence.

The distinguished unofficial members were George Wall, the Mercantile Member and doughty champion of the Peoples' Rights; John Capper, Editor of the *Times*; William Thompson who represented

the Planting Community; James D'Alwis, scholar and man of letters, the Sinhalese Member of the Council and Lorenz the Burgher Member. Muttu Coomaraswamy was the Tamil Member and during his three years absence in England (1862-1865) J. H. Eaton, a leading Lawyer and litterateur, although a Burgher, was appointed in his place. The Ceylon League formed by Lorenz, Wall, D'Alwis and others soon after the resignations pressed for constitutional reforms. The reforms demanded were an equalization of Official and Unofficial Members, the withdrawal of the Minister's power of appropriation and the right of originating measures. Although these reforms were denied by the Imperial Government the Ceylon League succeeded in creating a general appreciation of the need for constitutional reform.

Muttu Coomaraswamy was an Oriental Scholar of international repute. He was the first Tamil to be knighted and the first non-Christian from Ceylon to be called to the English Bar. He was lionized by Belgravia and became a friend of the Prime Minister Lord Palmerston and of Edward Cardwell, Secretary of State for the Colonies. The English Press made glowing references to his dazzling public appearances in true Eastern Magnificence. The Court Journal reporting on a Levee held by the Prince of Wales for Her Majesty on the 25th February, 1863, stated :

"One of the most magnificent dresses was that worn by a Native Member of Her Majesty's Legislative Council of Ceylon, named Muttu Coomaraswamy, Mudlear, which was a long Indian Robe, stiff with gold embroidery, three or four large gold chains round the neck, from the largest of which was suspended a large gold medallion or badge."

Muttu Coomaraswamy on his return resumed his seat and by his learning and ability took a leading part in the important bills and debates that marked the work of the Council during the next fifteen years, until his death in 1879.

On the invitation of Sir Hercules Robinson who had succeeded Sir Charles MacCarthy as Governor in 1865, Messrs Smith, Duff and Harrison accepted nomination as Unofficial Members of The Legislative Council in place of Wall, Capper and Thompson. Muttu Commaraswamy resumed his seat. Dehigame and Martensz accepted the seats vacated by their predecessors. *The Colombo Observer* of 28th August,

1865, in a leading article by A. M. Ferguson, Editor, pilloried the new Unofficial Members for accepting their nominations — "We mourn over a Colony betrayed and high reputations sacrificed."

Reproduced are extracts of the Christmas Debates of 1864 and 1865 which reveal the light Lorenz touch :

"CHRISTMAS EVE

1864

The Clerk of Council being called upon to read the Minutes, flatly refused to do so. This singular proceeding on his part, very naturally surprised all the members. A good deal of conversation passed between the *Colonial Secretary* and the *Queen's Advocate*, during which the words "Give him a licking" were distinctly heard. The *President* enquired whether the business could proceed till the Minutes had been read. The *Clerk of Council* said he would not read a single line until the Council was properly constituted. Six members, he said, had recently resigned; and it was preposterous to call this a Council.

The *President* said, if that were all, the defect could be remedied at once. He had invited the six gentlemen to be present, and they had promised to come, though under protest, and on condition that the Colony should pay for the champagne, and that the songs should be printed at the public expense.

About this time a loud noise was heard downstairs; a great rattling of steps, and loud laughter. Several voices seemed to be in altercation;—"You go in first."—"Not I," "I'm blow'd if I enter first,— "Shove him from behind," &c."—The voices ceased, and the loud ring of a rupee falling on the ground was heard. Evidently the gentlemen below were tossing up, and the lot fell on Mr. Wall.

Mr. Wall was heard to say to the others, — "Now then, my boys, if you should see me hesitate, or likely to turn round and run away, hold me tight and don't let me."

Just then, and as their footsteps were heard coming upstairs, the *Surveyor-General* rose, and sang as follows :—

COLONEL SIM'S SONG

Air :—*The Campbells are Coming*

1

The Rebels are coming, hooray, hooray !
The Rebels are coming, hooray, hooray !
The Rebels are coming to vote supplies;
The Rebels are coming, hooray, hooray !

George Wall and Capper, they go before;
And Thompson, he's following after,
And Eaton and Alwis : and one man more,
Who is shaking his sides with laughter;

Chorus :—The Rebels are coming, hooray !

2

I saw them coming from left and right,
Apparently ready for action;
I set up a five-inch theodolite,
And noted the point of attraction;

Chorus :—The Rebels are coming, hooray !

3

For on the big table, I saw, I saw,
Champagne and Tiffin for all sixteen;
The wine may be sour, and the meat may be raw,
But it won't be the Fox and Grapes, I ween.

Chorus :—The Rebels are coming, hooray, hooray !

Let us rise from our seats, and give them a cheer;
The Rebels are coming, Hooray, hooray !
And I hope they will always remain with us here.

The officials all rose as the six members entered. Mr. Thompson said he wished them all good evening, and hoped they were pretty middling. The *Colonial Secretary* speaking on behalf of the Government, said they were all pretty well considering. Mr. Thompson said he was

very glad indeed to hear it. The *Clerk of Council* here said that he was ready to read the Minutes. The President then enquired whether anybody had anything to say ?

Mr. *Capper* said he had fallen into arrear with his questions, and had therefore about one hundred and twenty questions to ask. (*Laughter*). But as he was aware that none of them would be fairly answered, (*Order*) ! he would content himself with asking only one.

Mr. CAPPER'S QUESTION

Mr. *Capper* begged to ask the honourable the *Treasurer* whether he had any objection to take a glass of wine with him.

The *Treasurer* said he had received no notice of the question. (*Hear, hear, from the official members*). It was impossible to do business in this manner, where a man is to be taken so much by surprise.

The *Government Agent, C.P.* said perhaps his honourable friend would waive the notice in which case he (the speaker) would issue an order directing the Bottle to be opened.

Mr. *Lorenz* said that if he would do so, he would certainly be a Templer to Friendship. (*Hear, hear*). But the *Clerk of Council* had better open the bottle, first taking care to read the Label.

(The Label was then read a first time : but before the wires were cut, the *President* suggested that Mr. *Capper* should sing an appropriate melody to the toast. The honourable member assented to the perfect propriety of the suggestion; and the Label was then read a second time, and the Bottle was referred to a Committee of Peons, who very soon brought it up again, — the pop of the cork being accepted as a Report).

Mr. *Capper*, rising majestically, sang as follows :—

Mr. CAPPER'S SONG

(Air :—*Gaily the Troubadour*)

1.

Proudly the *Treasurer* sipp'd his champagne,
When he was asked for to join in a drain;
Singing, "To Downing Street we must succumb,
Cardwell commandeth, and Saunders is mum.

2

I for the *Treasurer* felt some regard,
Went to his residence, and sent up my Card,
Singing, "There's ten of you, blow the other nine !
Treasurer, Treasurer, you should resign."

3

Hark ! how the *Treasurer* took my advice ;
Poking at my ribs, he called it "very nice ;"
Singing, — "Good gracious me, has it come to that ?
Editor, Editor, you're a jolly flat !"

Mr. *Eaton* begged to observe that the allusion was grossly personal.

Mr. *Thompson* said, would some honourable friend sing a better ?

The *President* gave an approving smile to Mr. *Lorenz*, and the member, thus encouraged, looked all round the table and sang :—

Mr. LORENZ'S SONG

(Air :—*We have lived and loved together*).

1.

We have lived and worked together,
With much deserved applause,
We have put no end of Questions,
We have passed no end of Laws,
I have never known an Ordinance,
Which was not improved by WE,
For our heads were always with you,
Where'er our hearts might be.

2.

Like the cloud that darkens o'er us
And hides the light of day,
Came a long Despatch from England,
Which swept all peace away;
And though many such we've known, boys,
Replete with veriest rot,
Yet the one we last received, boys,
Was the shabbiest of the lot.

We have lived and loved together,
 Like good and friendly boys;
 We should gladly share your sorrows.
 You keeping all the joys;
 But while we feel the Future,
 As the Past has been, may be;
 You may keep your joys and sorrows,
 And we shall wait and see.

Towards the conclusion of the song, all the Official Members were found to be in tears. The singer himself gave evident tokens of regret; but soon recovering himself, he looked towards the *Auditor*.

The *Auditor-General* was bound to confess that he was not altogether unprepared for this call, and he had therefore put by in his waist-coat pocket, a few lines which formed portion of a little Idyll he had been composing. It was only a first proof, and as such—

Mr. *Capper*—As such, a *proof* of his excellent heart.

The *Auditor-General* here got very angry, not only at the interruption, but at the pun. He said that such *capricious* speeches— (Oh! oh! and hear, hear!—) However, he would lay the Poem on the Table.

NOT ENOUGH HARDENED :

A FRAGMENT,

By TENNY-FATHER

Mr. *Capper* said there was evidently a misprint in the name. In order to make sense, either the T should be changed to a P, or *father* into *son*. Who was Tenny-Father? He (Mr. *Capper*) did not know him. He had heard of Tennyson, and had read his Enoch Arden; but Tenny-Father he did not know. Evidently the name should be Pen—(Loud cries of *Order! Order!*).

The *General* said the honourable ex-member was clearly out of order in mentioning names.

Mr. *Capper* here wished to put a question.

The *Colonial Secretary* pointed out that he had received no notice of the question. The honourable ex-member's conduct was extremely extraordinary.

So the extract from the Poem was read by the Clerk of Council.
 —When I exclaimed

“Lorenz of all men, *you* resign the Council!”
 He shaking his large head pathetically,
 Repeated muttering—“Council, ouncil, ouncil”—
 But Lorenz yearned to see us all again;
 “If I might look on their dear forms again,
 And make a few more sketches!” So the thought
 Haunted and bothered him, and drove him forth,
 At half past one o'clock one Wednesday.
 Round by the Civil Medical Officer's Office,
 Beneath the stairs, where we sit legislating.
 Thence he looked up, hiding behind a pillar,
 His dizzy head against its polished surface,
 There did a thousand memories roll upon him,
 Unspeakable for sadness—

✱ ✱ ✱ ✱ ✱

THE QUEEN'S ADVOCATE'S SONG

Air :—*Juanita*

1

Cool as a cucumber,
 Fing'ring still his grizzled chin,
 Lo! the Tamil Member,
 He, whom I brought in,
 Could I seize a pebble,
 And with sudden, dexterous throw,
 Send that graceless rebel
 Slick to Jericho.
 Eaton, Johnny Eaton,
 Ask thy soul, hast thou done well!
 Eaton, Johnny Eaton,
 Do not say farewell.

When, in thy dreaming,
Thoughts like these shall haunt thy head,
And, wildly screaming,
Leap from off thy bed :
Wilt thou, then, contended,
For thy J. P. Warrant sigh,
See thy speeches printed,
As in days gone by ?
Eaton, Johnny Eaton,
Wilt thou linger by my side ?
Eaton, Johnny Eaton,
Wilt thou here abide ?

Mr. Eaton said he was truly shocked. He could not feel more thoroughly cut up, had the entrance to the Galle Fort been blocked up by files of the *Jaffna Freeman*. (Hear, hear). An insinuation like the one made by the honourable and learned member opposite, could be met only in one way, namely, by an additional stanza. He then sang as follows, the rest of the unofficial members keeping time with their hands;

Mr. EATON'S SONG

(In Continuation)

No ! Mister Advocate,
Do not trifle with my heart;
My seat I did vacate,—
You and I must part.
Try Coomare-samy there,
After dining with His Grace,
He would hardly, hardly dare,
To refuse the place :
Samy, Coomarasamy,
He don't care what harm is done.
Samy, Coomaresamy,
He's a friend of Palmerston.

Then suddenly recollecting that he was the Tamil Member, the honourable gentleman proceeded at once to conclude his song in the following appropriate terms.

Air :—*Moottamma*

When Mootoo comes, with Tan-nan-nah,
He'll doubtless ride in a very big coachee,
Reaching home, with a nan-nan-nah,
He'll find the Council *Seytoo—poachie*;
He's sure to run with tan-nan-nah,
To make his bow at the *Peria-totem*,
And swear, if Gibson wants supplies,
He'll come with a nan-nan-nah, and vote, em.

Chorus :—*Tan-nan-nah, nay, Tan-nan-nah,*
Nan-nan-nah, nay Nan-nan-nah.

Loud laughter, in which even the Government Agent, C. P. joined vociferously. He laughed so loud and so continuously, as to attract the attention of the whole Council.

The Treasurer and the eyes of the Council were unmistakably on the C.P. The C.P. said he felt very sleepy, but did not care to have a pop at some of the unofficials. Suppose he looked at Mr. Thompson ? (Hear, hear).

* * * * *

THE GENERAL'S SONG

Air :—*Smile again, my Bonnie Lassie.*

Come again, thou rebel member ; member come again,
Pri'thee don't be sulky, member ; for there's good champagne ;
If to pass that Bill of Cardwell's be a fault in me,
Thus to fling your Warrants at me, was not kind in thee.

Chorus :—(In which the Executive Members after some hesitation ultimately joined).

Oh I' come again, Lorenz and Clapper,
Thompson, come again,
Come again, George Wall and Alwis,
Eaton come again.

Mr *Wall* rose and said they could'nt think of doing so. Mr. *Lorenz* seconded the sentiment

"Then," continued the *General*, "then—"

Fare thee well, departing member; member, fare thee well,
Time will show (*so Gibson tells me*); more than tongue can tell;
Time may show you've acted right; I feel you've done your duty,

But still I'd vote, as I have done, for England, Home and Beauty.

General Chorus :—(The unofficials seeing no harm in the words as conveying a mere general proportion).

For England, Home and Beauty,

For England, Home and Beauty.

(Unofficials)—*Cardwell*

may storm till doom's day morn

(Officials)—*Planters*

But we will do our duty.

We will do our duty.

The *General* then shook hands all round, and everybody shook hands with everybody else. (Some shed tears). But they all wished each other a Merry Christmas. Some swore they would'nt go home till morning: others said (which came to the same thing) that they would'nt go home till daylight did appear. Someone said that some one else was a jolly good fellow; others observed that so said all of them; and then the President put the question :—"That this meeting be adjourned till Christmas-eve next year;" and it was carried unanimously.

CHRISTMAS EVE

1865

All the members were present, dressed in the *Windsor Uniform*, including the *Queen's Advocate*. Many of them wore a rose-bud on

the left breast of the coat, to please the Governor. Mr. *Coomaresamy* wore his on the right side, to spite the *Queen's Advocate*. There was cake and wine on the table. The Newspaper Reporters drove to Council together, and the Editor of the *Examiner* brought in his two colleagues arm in arm.

The Governor having taken his seat, called upon the Clerk of Council to open the proceedings by reading the Minutes. Mr. *Swan* blushed, but instead of reading the minutes, began cutting the cake. This seemed very mysterious; but before Mr. *Gibson* could call for an explanation, the Editor of the *Observer* rose and begged to be allowed to lay on the table a Paper read by him at a recent tea-meeting, containing an account of the progress of his Journal, and a Financial statement of his Profits and Losses including Colonial taxes. His circulation, (continued the speaker) was, at the lowest estimate, more than—

Mr. *Gibson* here interrupted the speaker, and told him that his personal history was of no interest whatever either to the Council or to the Colony.

The *Editor* insisted that it was. The history of the *Observer*, he said, was the history of Ceylon, especially where there was a glass of wine to finish off. Mr. *Copper* hereupon laughed so loud as to attract the attention of Mr. *Harrison*, who moved that all the Editors should be turned out, and the proceedings conducted with closed doors.

The Governor said he'd do nothing of the kind; whereupon all the three Editors cheered him.

Mr. *Harrison* said he knew how utterly hopeless it was, after such an expression of opinion to expect a fair division in Council.

Mr. *Coomaresamy* entirely concurred with Mr. *Harrison*.

Mr. *Martensz*, looking towards him, said "See the concurring Hero comes."

* * *

Mr. CARDWELL'S SONG

(As sung by the Queen's Advocate)

Air :—*Annie Laurie*

1

Westminster brays are balmy,
Where early prowls the Jew,
And 'tis there Coomaresamy,
Gave me his promise true,
To back the British army,
Which others had defied;
And for Mr. Coomaresamy,
I'd have laid me down and died.

2

His coat was like the snow drift,
His pants of similar hue;
His turban shone with diamonds,
And his girdle,—it was blue.
And I fondly hoped he'd serve me
With constancy and pride,
And for Mr. Coomaresamy,
I'd have laid me down and died.

3

But the deuce of a help he gave us,
When we most required his aid,
And our work was thus impeded,
And the session thus delayed.
And his speeches so alarm me,
I can hardly sleep or feed,
And I wish Coomaresamy,
Most particularly d'd.

Mr. *Coomaresamy* immediately called for a cup of cold poison, vowing that after that he could hardly be expected to continue in this vale of tears. Mr. *Swan* said that the only beverage provided for the meeting, under His Excellency's order, was wine; with a special proviso that in

case the unofficial gentleman preferred it, they should have champagne. The estimates for the evening did not provide any Laudanum or Arsenic.

Mr. *Smith* begged to point out that in the estimates for the Galle Cutcherry, there was a vote for six bottles of Vinegar. Vinegar was not a bad thing.

The *Colonial Secretary* objected to the Government vinegar being used for private purposes.

The Government Agent, W.P. Proposed to pass the ink-stand round.

Mr. *Coomaresamy* said he saw plainly enough that he could hardly secure the votes of the Officials, after what the Colonial Secretary had said; and rather than be out-voted on the poison question, he'd hang himself. The honourable member thereupon snatched up a piece of red-tape, from the Clerk's Despatch Box, and winding it round his neck, sang as follows :—

Mr. COOMARESAMY'S SONGAir :—*I'll hang my harp on a willow tree*

1

I'll hang myself on the Mango Tree,
Which grows near Darley's Store;
My Eastern home has no charms for me,
Since Cardwell loves me no more;
The man whom I walked with, side by side,
As we sauntered down Pall-mall,
Has ceased to flatter my youthful pride.
And has turned out a bloated old swell.

Here Mr. *Harrison* caught hold of the end of the red-tape, and suddenly tightened the noose round the songster's neck. Mr. *Coomaresamy* hallo'ed out in pain, and exclaimed "what are you at?" Mr. *Harrison* apologised, and the song proceeded.

I'll make my Will, and I'll leave my lands
 To the use of the Ceylon League;
 And lest they may say I'd forgotten my friends
 I'll leave Mr. Cardwell — a fig,
 And I'll laugh and I'll sing, though the rope may be tight,
 And I'll shout, though it give me pain;
 And if I survive it, I'll charter a ship,
 And I'll off to England again.

One copy alone of my book I'll bear,
 In my great-coat's left-hand pocket,
 And then on the pavement of Westminster,
 I'll quietly kick the bucket;
 And Lords, and Commons, and Bishops as well,
 Including John William Natal,
 Will weep e'er the corpse of the Ceylonese swell
 And bury him in Westminster Hall.

* * * * *

"Before the honourable member had quite concluded, a mighty noise was heard below-stairs. The members all turned very pale. Immediately after, several steps were heard coming up the stairs. Major Skinner seized hold of a pen, and was preparing to defend himself, when a Peon handed a card to the *Colonial Secretary*, containing the words — THE CEYLON LEAGUE.

He immediately and instinctively exclaimed "*Not at Home*," whereupon the *President*, who had also seen the card, said "What are you afraid of?" "What am I afraid of?" exclaimed the *Colonial Secretary*—"afraid of a pack of Rebels, I should say!" The *President* said "Bosh!" and rising, he bowed to the members of the League, who had already walked in and taken their seats opposite the Table.

The *President* counted their numbers, and having made a note of it, for some mysterious purpose which we could not divine, he cleared his throat in a very business-like manner, and addressed them as follows:—

THE PRESIDENT'S SONG

Air :—"Believe me if all those endearing young charms."

Believe me, if all those remarkable men,
 Who deserted us two years ago,
 Were to come back to-morrow, and labour again,
 Forgetting that Cardwell's their foe;
 I'll treat them most kindly, I'll give them a ball,
 I'll ask Walker to lend me his band;
 And give Thomposon and Capper and Lorenz and Wall.
 And Alwis and Eaton, my hand.

Mr. *White* immediately rose, and apologising for the absence of Mr. *Wall*, who (he said) was busy in England, forming the London Committee, replied as follows, (Mr. *Lorenz* singing seconds).

Mr. WHITE'S SONG

Air :—The same

It is not with Influence and Grandeur alone
 You can hope to succeed for an hour;
 But the love of the *people* can only be known
 When you share with the *people* your power;

Oh! the heart that knows England can never forget
 That old England will always be fair,
 And you all must agree in expressing regret
 That such Donkeys like Cardwell are there.

The *Colonial Secretary* stood aghast. The *Queen's Advocate* attempted to speak, but was choked with passion. The *General* banged the table most furiously. The *Governor* alone was unmoved. He said he would consider of it, and probably address himself direct to Her Majesty, beseeching her to dismiss her present Secretary to the Colonies. Whereupon Mr. *Gibson* fainted.

The meeting ended in great confusion. Mr. *Layard* in quitting it, tipped a wicked wink at Mr. *Vane*, and said these things used to be managed much better when the former Unofficials were present. ("No doubt," added Mr. *Lorenz*, coming from behind him and tapping him on the back—"You feel our loss, old boy, dont you!")

MUSIC IN THE HINDU TEMPLE

The Nageswaram to Lionel Wendt

George Keyt

Creating a path of anguish across the sky
Leading away into the wilderness and the distant plains
Quivering in the haze of a dark noon that will not stir
And the lonely habitations with occasional
sad faces and cattle dreaming in silence
Usurping my feelings with a mirror of silence in its hands,
Is it the cry of the silver oboes on the pillars of drum beats,
The cry of the peacocks on the gates of the temple ?

*(From Poems, 1936,
reprinted in George Keyt,
A Felicitation Volume,
Published by the George Keyt
Felicitation Committee 1977,
pg. 105)*

CHRISTMAS IN THE DAYS OF MY YOUTH

W. A. W

If you had lived in the Pettah, Wolvendaal or Small Pass, forty years ago, you would know how the Burghers looked forward to Christmas.

Old Avoo Lebbe and Sinne Lebbe were the chief shop-keepers in Main Street, and on the 1st December, they would announce by posters that a great display of millinery, etc., would take place. There were no morning papers, no cheap sales right through the year as at present and the 1st December was shopping day, when all requirements or a year had to be obtained, and Pa's and Ma's sisters and brothers would journey to the Pettah, on their great shopping expedition.

You do not see a hackery now in Colombo town, nor are closed carriages, commonly called bandies, plied about for hire. Carriage-stands were unknown, and if you wanted a conveyance, Chetty Street was the resort of all and sundry in Barber Street, Hill Street, etc. The Colombo Chetty hired his horse and carriage, and with his well dressed muttu on the dickey, with a Jaffna cigar in his mouth, those lucky ones who booked a "trap" would find it at their door at 7 o'clock in the morning.

You had to set forth early, or your next door neighbour, your great friend, or your bitter enemy, would get the best hat, the finest pair of varnish shoes, the indispensable Thomson's glove fitting corset, then so beloved by the ladies, and don't forget one pair black stockings and garters. The bustle that prevailed on that wonderful morning lives in one's memory. The children were awakened and got quickly ready, the hopper boutique woman would rise to the occasion and bring that necessity (which custom has yet not made stale, but ingenuity has made smaller) in time and the family buoy themselves in the "bandy" and are off.

You must not forget that a list of requirements has long been in preparation, including a cloth for the ayah, a jacket for the domestic who rules the cuisine, and a banian and handkerchief for William Singho, now Europeanized to "Boy." Curtains, window-blinds and new Brown Holland, for chair-covers and, of course, the most gaudy damask for the upholstering of chairs, shortages in crockery and cutlery

are all included and a new set of table mats, to be used on Christmas day, is not over-looked. Bread and fricasies are taken so that if the day's work is not finished before evening, one's hunger could be satisfied.

There lived in Barber Street old Cramer, who was employed at Cargills, and he was of course an authority on the fashions which were to be exhibited. There were no Weldon's Journals but the Young Ladies Journal, with the stories which always began with love and ended in death, was freely consulted and for 24 days stitching and arranging, in the midst of white-wash and the smell of tar, went on.

Bruder and Koli Kuttu plantains for early tea on Christmas morning and then walk-up for Church-Wolvendaal or Trinity at San Sebastian. It smelt Christmas before you left the house because wife or mother has started giving out the things for breakfast and decanted a bottle of wine and was waxing garrulous over the cake she made with her own sweet hands.

The Wolvendaal Church would be full to overflowing, old Sicket would be seating arrivals and corpulent Mr. Ludekens would be ready to open the service by reading the Bible. "Hark, the Herald Angels sing" roared out reminded you of the day you were celebrating, and when the service was over the handshakes and kisses, the renewal of old acquaintances, and a slight discussion on Fanny's lovely hat, or Edith's charming dress at the Church exit, emphasised Peace on Earth and Goodwill to All.

A glass of wine on reaching home and then breakfast-Shin soup, fish and to those who could not afford a turkey, a fowl or a duck, fattened for months, was a prominent dish and that once a year, ham and cheese, now obtainable daily, was devoured to be remembered for the next 365 days. The evenings were utilized for visiting and in the afternoon great hilarity was displayed by Agpaw, the man who used to draw water for various houses, getting jolly, Conne, the odd jobman, letting go a speech, or old Mafutsteyn giving in his best style, "Love among the Roses."

Carols invariably started from the Belfry in the Pettah and finished up much earlier and more orderly than at present. Such was the way Christmas was observed in Dear Old Colombo some few years ago. *

* Reprinted from The Ceylon Christmas Herald, 1917, pp. 55-56. The period described appears to be the mid 1880s. W. A. W. is probably W. A. Weinman, the father of Major Aubrey Neil Weinman. See the genealogy of the Family Weinman 132 at 134.

LAMPRAIS—THE DUTCH BURGHERS' BEST-LOVED LUNCH*

Rodney Jonklaas

When my people the Dutch, colonised Sri Lanka they not only revolutionised the plantation industry, but also Sinhalese eating habits—including introduction of that marvellous Dutch Burgher luncheon, *lamprais*.

I am told by Ena Heyneker, a very forthright and meticulous cook, that the word "lamprais" has been derived from "*lempur*," a Dutch word much used in Indonesia where it defines an Indonesian preparation of boiled rice with assorted meats all wrapped in a banana leaf into small dainty packets. You pronounce lamprais "*lumprise*" talking daintily, and not "*lump-rice*" as some people say, and never "*lampreys*." A lamprey is an exceptionally obnoxious primitive fish which lives as a parasite on others in America and Europe, far indeed from a delicious Dutch Burgher rice dish.

All kinds of people make all kinds of lamprais, mostly in and around Colombo, but not one commercial lamprais comes close to the real thing. Some day there may be a genuine lamprais restaurant here but I cannot imagine how.

Lamprais are simply not mass-produced, assembly-line products, they have *character*.

John Anderson, who spent many weeks in Sri Lanka, told me a day or two before he left to do his handbook on this country, that of all the foods he had tasted, the lamprais had least turned him on, "Did yours have a boiled egg or parts thereof in it?" I asked. The expression on his face said "Yes."

"You have been eating commercial two-bit hybrid rice-packets," I said. "Come back next time and I'll lay on the real thing for you, but give me plenty of notice."

* Reprinted from *The Magazine of Air Lanka, Serendib*, Vol. 2 No. 1. Jan.-Mar. 1983, p. 26 by courtesy of Air Lanka.

The real thing? How can I ever pinpoint the best lamprais I have ever eaten over the past five decades? There were times when dried prawns, so essential for the *blachang*, could not be found in the bazaar, then a temporary dearth of Maldivian Fish (boiled, dried, fermented Bonito fillets) which is absolutely vital for the *seeni sambol* that goes with every helping. Cooking bananas, or ash plantains simply must be in season and just tender enough to be used in the indefinable dry curry.

Let me try to define a genuine lamprais: Into rice is inserted a small cloth bag of very special spices, boiled in stock of chicken, pork and beef. With this are two small meat-balls, a portion of dry cooking banana curry, *seeni sambol*, the Indonesian *blachang* made of crushed dried prawn plus garlic, ginger and assorted spices, and a larger than usual helping of a spicy but not torrid curry of diced chicken, pork and beef. The whole mouth-watering heap is lovingly wrapped in lightly scalded, tender banana leaves (which should be done over *coconut charcoal*, mind you!), wrapped in a parcel with loose ends folded and held in place by pointed ekels or mid-ribs of the coconut palm leaflets. The wrapped-up lamprais must be kept for a few hours to permit the subtle flavour of the banana leaf to do its magic work.

A lamprais is a luncheon and not a dinner, but I am happy to breakfast, lunch and dine on them. One lamprais should suffice for one Burgher lady; two for an athletic one and from two to three for a gentleman.

To even suggest half a boiled egg, aubergine (brinjal) curry or hunks of chicken in each lamprais is to be banished forever from the august circle of Burgher ladies who dominate the lamprais cult. Also, to serve lamprais sans banana leaf wrapping is utter disaster. Which is why a few lamprais makers in Melbourne, in spite of producing superb stuff, shed tears of frustration on having a pack of them in plastic or foil containers. My brother, who used to mind rubber and tea plantations in Sri Lanka, once thought of growing hothouses full of bananas in Australia just to sell the leaves, and never mind the fruit. There is also the essential ingredient of fresh curry-leaf (*karapincha* in Sri Lanka) which has a subtle flavour. It will grow only in hot tropical climates and our people simply gather it from the jungles in great bundles, very cheaply indeed.

How does a visitor find a real lamprais? There is only one way. Ferret out the lamprais-making ladies through Dutch Burgher contacts, try to stay for a few days in the less plush hotels or private guest-houses. If you can, get invited to a Burgher home on lamprais day. Once there, skip booze and beer and instead accept a glass of home-made gingerbeer, the genuine article without the soda. It is considered *the* drink to go with a lamprais, though you can settle for the fizzy, bottled gingerbeer at a pinch.

I think you get the idea. Just one lamprais in one home will not do. There must be several such happenings, which means you should stay with us longer. Bon appetit.

GENEALOGY OF THE FAMILY WEINMAN

Compiled by B. R. Blaze

I. The pioneer emigrant was JOHAN WEINMAN of Halle in East Germany, south-west of Berlin. He entered the service of the Netherlands East India Company about the middle of the 18th century, and settled in Ceylon under the rule of that Company. On 20th February 1757, in the old Dutch Church of Wolvendael in Colombo, he married Marian Elizabeth Pirôt, daughter of a Frenchman in the Company's service.

II. Their son, JOHAN GEORGE WEINMAN, married Margharita Elizabeth Warnekers, by whom he had

- (1) Johan Andreas Weinman who follows under (III)
- (2) Josephus Christoffel Weinman, who married Sophia Magdalena Alvis, daughter of Bernhardus Alvis and Libertina Maria Landsberger.

III. JOHAN ANDREAS WEINMAN, bapt. 16th Aug. 1807, married twice. By his first wife, Jane Pratt, he had two sons, the elder of whom was John George Weinman (who follows under IV). The younger son's progeny is mentioned under V. By his second wife, Elizabeth Loughlin, Johan Andreas Weinman also had two sons :

- (1) Henry Edward Weinman (who follows under VI)
- (2) William Gerard Weinman (who follows under VII)

IV. JOHN GEORGE WEINMAN, born 16 June 1825, married twice. By his first wife, Julia Elizabeth Wolff, whom he married at Wolvendael Church on 26 June 1854, he had :

- (1) James Richard Weinman (who follows under VIII)
- (2) Eugenie Julia Weinman, b. 9 Feb. 1857, who married at Wolvendael on 26 Jan. 1885 James Edward Christoffelsz, I S O., born 13 March 1858, died 25 Nov. 1913, son of Luke Philip Christoffelsz and Jemima Cecilia de Zilva.

- (3) Frances Bridget Weinman, who married Colin Henry Toussaint, born 19 Oct. 1856, son of Peter Frederick Toussaint and Susanna Elizabeth Koch.

- (4) Justin George Weinman (who follows IX).

- (5) William Algernon Weinman (who follows under X).

- (6) Dr. Charles Frederick Weinman, an officer in the Indian Army. He married in England and had a daughter, Zillah Weinman, who married Edward Frederick Noel Gratiaen, C.M.G., Q.C.

After the death of his first wife, John George Weinman is believed to have married Susan Foenander.

V. A younger son of Johan Andreas Weinman and Jane Pratt was the father of Dr. A. E. Weinman, who had 3 sons :

- (1) Arthur Edward (Ned) Weinman, who died young.
- (2) Evelyn Clarence (Budge) Weinman, popular cricketer of St. Thomas' College, Colombo, who emigrated to Canada.
- (3) Charles Weinman.

VI. HENRY EDWARD WEINMAN, born 24 March 1835, m. at Wolvendael Church on 22 Jan 1868 Lucy Harriet Flanderka, born 9 Nov. 1845, died 26 Jan. 1887, daughter of Petrus Francois Flanderka and Julia Eliza Foenander, and had by her :

- (1) Edward Weinman (who follows under XI).
- (2) Clarence Weinman.

- (3) Lucille Flanderka Weinman, b. 15 Sept. 1871, m. 18 July, 1894 James Alexander Lourensz, son of James Alexander Lourensz and Ellen Ball.

VII. WILLIAM GERARD WEINMAN, born 13 June 1837, m. at Wolvendael on 8 Oct. 1863 Anna Matilda Hughes, b. 22 Sept. 1841, daughter of Edward Lawson Hughes and Elizabeth Margarita van Houten, and had by her :

(1) Gerard Edwin Weinman, b. 26 Nov. 1865, m. Hazel Maud Mary Hughes, daughter of John William Hills Hughes and Maria Cornelia Metzeling.

(2) Cora Weinman.

VIII. JOHN RICHARD WEINMAN, barrister-at-law, born 1854, died 19 Oct. 1934, married Alice Maud Johnson, and had by her:

(1) James Coelo Weinman, solicitor, who died in March 1934.

(2) John Johnson Weinman (who follows under XII).

(3) Dr. Leonard Owen Weinman, L.R.C.P. and S., L., R.F.P. and S., born 17 Sept. 1887, m. 2 March 1925 Lilian May Garvin, daughter of Dr. Thomas Forrest Garvin, M. B. C. M. Aberdeen, F. C. S. Lond., and Elsie van der Smagt. They had no children.

IX. JUSTIN GEORGE WEINMAN, engineer, b. 24 Dec. 1867, d. 1902, m. at Christ Church, Matale, Ceylon, in 1895, Florence Amelia Prius, b. 14 May 1870, daughter of Francois Albert Prius, solicitor, and Jane Adeline Elizabeth Muller. They had two daughters, Dora, and Ada, and a son.

X. WILLIAM ALGERNON WEINMAN, Station Master, Ceylon Government Railway, born 8 Oct. 1869, d. 15 June 1922, m. at St. Paul's Church, Kandy on 21 Nov. 1892 Caroline Maud Reimers, b. 16 Dec. 1872, died 1961, daughter of John Henry Reimers and Caroline Elizabeth Spaar, and had by her:

(1) Audrey Weinman, who married Dr. E. C. T. Holsinger, B.Sc., Ph.D. (Lond.).

(2) Major Aubrey Neil Weinman, O.B.E., C.M.Z.S., born 1897, died Perth 10 Aug. 1967, who married Ena van Cuylenberg.

(3) Eustace Ainsley Weinman (who follows under XIII)

(4) Alison Ivor Weinman (who follows under XIV)

(5) Ariel Verna Weinman, who married 27 Dec. 1934 Hans Pieter Lourensz, B.Sc., born 19 Nov. 1907.

(6) Ian Alec Weinman (who follows under XV).

XI. EDWARD WEINMAN, born 3 July 1869, married Grace Ethel Woutersz, b. 15 Jan. 1871, daughter of Henry James Woutersz and Abigail Wright, and had by her:

(1) Douglas Weinman, who married and had issue.

(2) Edward Weinman, who married and had issue.

(3) Edward Noel Weinman (who follows under XVI).

XII. JOHN JOHNSON WEINMAN, solicitor, some time President of the Ceylonese Rugby and Football Club, born 21 July 1885, m. 15 April 1927 Nora Kathleen Bartholomeusz, born 22 July 1905, daughter of Aelian Armstrong Bartholomeusz and Mildred Ethel Reimers, and had by her:

(1) John Richard Weinman (who follows under XVII)

(2) Geoffrey Charles Weinman (who follows under XVIII),

(3) Patricia Maude Weinman.

(4) Diane Joyce Weinman.

XIII. EUSTACE AINSLEY WEINMAN, some time (1960) President of the Australia-Ceylon Fellowship, born 1 March 1901, d. Melbourne 29 April 1976, m. Christ Church Colombo on 12 Oct 1929 Dorothy Anne Selina Piachaud, born 29 July 1906, daughter of Jacob Olke Louis Piachaud and Costance Julia Grenier, and had by her:

(1) Patricia Dorothy Weinman, born 6 April 1930, m. (1) 24 Nov. 1951 George Arthur Richard Arndt, born 22 Oct. 1929, son of Dr. George Herbert Arndt, D.T.M. and H., L.R.C. P. and S., L.R.F.P. and S., and Verena Laura Chorine (Ina) Ephraums, and (2) 29 March 1958 Richard Lucien Brohier, born 11 June 1922, son of Dr. Richard Leslie Brohier, O.B.E., D. Litt., F.R.G.S., and Pansy Elaine Werkmeister.

(2) Max Adrian Ainsley Weinman, of the Third Battalion of the Royal Australian Regiment, which earned an American Presidential Citation for services in the Korean War, born 29 Oct. 1931, m. Rosemary King, and has issue.

XIV. ALISON IVOR WEINMAN, born 26 Aug. 1902. m. at St. Paul's Kandy 5 Sept. 1931 Esme Blanche Swan, born 12 April 1905, daughter of Percy Hermon Swan and Grace Blanche Goonewardena, and has issue :

- (1) Beaufort Weinman.
- (2) Gail Weinman.

XV. IAN ALEC WEINMAN married Monica Arndt, daughter of Colonel Carl Evan Arndt and Enid Muriel van Dort, and had by her :

- (1) Maxwell Weinman, who died in infancy.
- (2) Mark Weinman.

XVI. EDWARD NOEL WEINMAN, b. 23 Oct. 1898, d. 2 July 1955, m. in Dutch Reformed Church, Colombo 4, on 4 June 1931 Eileen Verna Joseph, b. 4 Oct. 1909, daughter of Eric Verne Joseph and Eleanor Mildred van Houten, and had by her :

- (1) Ravenel Noel Weinman (who follows under XIX).
- (2) Rosemary Noeline Weinman, born 21 Dec. 1935, m. in St. Mary's Church, Colombo 4, on 10 May 1958 Grayden Marque Caspersz, b. 9 April 1933, son of Roland Constantine Caspersz and Leonora Myra Forbes.
- (3) Eric Vivian Weinman (who follows under XX).

XVII. JOHN RICHARD WEINMAN, born 7 Aug. 1929, married Lorraine Thekla Loos, born 31 July 1936, daughter of Arthur Lorenz Loos and Edith Thekla Arndt Felsinger, and had by her :

- (1) Jeremy Weinman.
- (2) Ann Weinman.
- (3) Karen Weinman.

XVIII. GEOFFREY CHARLES WEINMAN married Sasha Ilangakoon and had by her :

- (1) Richard Weinman.
- (2) Ivan Weinman.
- (3) Piet Weinman.

XIX. REV. RAVENEL NOEL WEINMAN, B.A., S.T.M., Pastor, Noble Park Presbyterian Church, b. 17 April 1933, m. in Methodist Church, Colombo 3, on 22 Nov. 1958, Phyllis Barbara Helen de Kretser, b. 5 Dec. 1928, daughter of Walwin Harold de Kretser and Georgina Helen Joseph, and had by her :

- (1) Cindy Sharleen Weinman, b. 4 Oct. 1960.
- (2) Michael Jerome Weinman, b. 9 April 1967.

XX. ERIC VIVIAN WEINMAN, b. 9 April 1941, m. 26 May 1973 Ingrid Nicholas, and had by her :

- (1) Bradley Weinman, born Melbourne 30 Sept. 1975.

NOTES

1. This genealogy is by no means complete, due partly to the difficulty of access to sources, and partly to reticence of some members who prefer to remain modestly incognizable. However, it is desirable to place on record what is known, before all is forgotten.
2. Major Aubrey Weinman, who served with distinction in two World Wars, was renowned for other reasons as well, and most of all for his unequalled record of work for animals in which connection his name is held in honour in all the major Zoos of the world. He loved and understood animals as no other ever did, and when he retired as Director of the Zoological Gardens he had created, his services were sought by many countries. He was wounded in World War I, and in World War II, spent three years in a Japanese P.O.W. camp. Received letters of commendation and won several medals.
3. There has been a strong military tradition in this family, and it is interesting that Ainsley Weinman, whose son Max served with the Australian forces in the Korean War, married a descendant of Major Francois Piachaud of the famous De Meuron Regiment. Francois Piachaud's son Jacob was also trained for the Army, but was not allowed to serve because his family did not approve of Napoleon Bonaparte. Jacob's grandson was Jacob Louis Olke Piachaud, mentioned above under XIII.

DUTCH BURGHER UNION OF CEYLON

General Committee 1983/1984

Hon'ble Mr. Justice PERCY COLIN-THOME	...	<i>President</i>
Mr. V. A. MULLER	—	<i>Hony. Secretary</i>
Mr. E. V. MARTENSTYN	—	<i>Hony. Treasurer</i>

Miss D. de Kretser
Mrs. G. Young
Mr. O. L. de Kretser
Mr. A. I. E. de Kretser
Mr. W. A. Solomonsz
Mr. T. P. C. Carron
Mr. W. J. N. Wambeek
Mr. B. R. Anthonisz
Mr. F. J. Roelofs
Mr. David Colin-Thome.
Dr. H. A. Dirckze
Mr. W. B. Jonklaas

Editor — The Journal

Mrs. G. YOUNG.