

Recollections of a journey from Kandy to Caltura, by the way of Adam's Peak, made in the year 1819 / by Simon Sawers and Henry Marshall.

Contributors

Sawers, Simon.
Marshall, Henry, 1775-1851.
Royal College of Physicians of Edinburgh

Publication/Creation

[Edinburgh] : [publisher not identified], 1823.

Persistent URL

<https://wellcomecollection.org/works/cgfvma7s>

Provider

Royal College of Physicians Edinburgh

License and attribution

This material has been provided by This material has been provided by the Royal College of Physicians of Edinburgh. The original may be consulted at the Royal College of Physicians of Edinburgh. where the originals may be consulted.

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>





*Manerian Historical Society
of Colombo*

*Recollections of a Journey from Kandy to Cal-
tura, by the way of Adam's Peak, made in the
Year 1819,*

By SIMON SAWERS, Esq.

Commissioner of Revenue in the Kandyan Provinces,

AND

Mr HENRY MARSHALL, Surgeon to the Forces,
and Author of a Work on the Medical Topography and
Diseases of the Interior of Ceylon.

From Kandy to Gampoola, 15 miles.

1819, March 29.—**A**BOUT 6 A. M., Mr Sawers was waited upon by an astrologer, for the purpose of announcing to him that the lucky period for beginning his journey had arrived. The astrologers in the Kandyan country are generally weavers, or tom-tom beaters (drummers). They calculate eclipses, and profess to predict "good days and good seasons." The King of Kandy never commenced a journey, or any work of importance, without previously consulting an astrologer. Lands were held by the King's astrologer as a remuneration for the performance of his duties.

We left Kandy about 7 A. M. The road to Gampoola crosses the Maha Villa Ganga at the ford of Mee Watera, about one mile above the Gan-Orua ferry, and leads southward along the left bank of the river. On each side of the river a broken ridge of mountains rises, which slopes abruptly to the edge of the current. The pathway passes through thick jungle, and seldom deviates to any considerable extent from the side of the river.

In consequence of the abrupt sloping of the hills towards the river, there is very little ground fit for the cultivation of paddy (rice) on either of its banks. For the first six or seven miles there are, at distant intervals, small level spaces where paddy is raised, on the right bank of the river. On the left bank, however, there is no ground fit for its cultivation, until within a few miles of Gampoola. As we approach this station, the mountains on the left of the river diverge, leaving a valley of about a mile broad between them and the river. This is the Valley of Gampoola.

The mountains and hills which bounded the view from the pathway, were, for the most part, thickly covered with jungle, and had a sombre autumnal appearance.

We reached Gampoola about 1 P. M. The vale of Gampoola is well watered, and yields two crops annually. The seasons of sowing depend greatly upon the state of the weather in regard to rain. Fields that can be irrigated from a river or constant stream, may be sown during any period of the year, and many spots of ground thus situated yield three crops a-year. There are two kinds of paddy much raised in the Kandyan provinces, namely, the Maha Wee, and Hinettee or Sinnettee. The former yields the best crop, but it requires from six to seven months to arrive at maturity; the latter is sooner ripe, but the crop is less abundant. The Maha Wee is sown in July or August, and is generally reaped in February or

March; whereas the Hinettee is sown in September and October, and reaped in January and February. When the paddy is reaped, it is immediately carried to the Komutah, or thrashing-floor, which is an elevated spot, of a circular form, made perfectly smooth and even, and is generally at the edge or very near to the border of the paddy-field. The grain is trodden from the straw by means of buffaloes, and occasionally by men.

At the limits of each district Mr SAWERS was met by the disauve, or native chief, of the province, who, for the most part, accompanied him through his disauvony. On occasions of this kind, the chiefs bring along with them a number of flags, together with tom-toms, wind-instruments, and a large retinue of followers. The flags of each province have particular devices painted upon them, generally the figures of some animals. Mr SAWERS was always accompanied by the musical train of one district until he reached the confines of another. The chiefs sent great quantities of ready dressed rice for Mr SAWERS' followers. When the disauves, and native chiefs of less note, travel through the country, the inhabitants of the different villages must furnish them with whatever food they require, both for themselves and their followers; the former with uncooked, the latter with ready-dressed victuals.

Gampoola is a royal village. It was formerly the capital of the kings of the Udda Rata (upper country). It is said that the last king, who resided at Gampoola, one day pursued a hare, and that she ran to the place where the king's bed-room was afterwards built, in Kandy (the present Treasury). This being considered a favourable omen, the king immediately fixed upon Kandy for his future residence. All religious processions proceed from this spot, or from the Nata Dewala, they being considered very holy.

There was a small military detachment at Gampoola. We slept in a temporary building, which had been constructed for Mr SAWERS' accommodation. Except the huts for the troops, there are no houses in Gampoola. The habitations of the natives were situated on the margin of the valley; but being enveloped in thick topes or copses, the houses could not be seen.

March 30.—From Gampoola to Ambegamme, distance probably about 14 miles.

We left Gampoola about 6 A. M., accompanied by all the drums and squeaking trumpets the district could afford. The pathway lay very near to the margin of the Maha Villa Ganga, and skirted the hills which sloped to its left bank. At Pasbage, which is about half way to Ambegamme, the Kotmale river is joined by the Pasbage river, and these form the Maha Villa Ganga. The Kotmale river sometimes obtains the name of Maha Villa Ganga before the junction. Our route lay along the left bank of the Pasbage river. Near to Pasbage, we had a distant view of Adam's Peak; it bore SSW. from us. The hills that we passed to-day were less densely covered with jungle than those which bounded our view yesterday. The ravines and hollows upon the declivities of the hills were in general thickly overgrown with trees and underwood, but the ridges and lower swells were covered with tall lemon-grass. On many occasions it was difficult to account for the margined and distinct patches of trees and jungle. In general, the trees were most abundant where they seemed to have a chance of being well watered. The tops of the hills were more frequently covered with trees than the ridges upon the declivities. Perhaps this is owing to the summits of the mountains being more frequently in contact with clouds than the lower inequalities.

The lemon-grass is burned annually by the natives. The young shoots which spring up after this operation are much relished by cattle. It is for the purpose of affording a rich and tender pasture that the old lemon-grass is consumed.

We saw very little ground under cultivation during this day's journey; indeed there was very little level surface on either side of the pathway, which would admit of being cultivated. Most of the small paddy-fields which we passed during this day, appeared to have been originally merely water-courses, that had been enlarged by human labour. By cutting away a portion of the sloping part of the hill on each side of the rivulet, and depositing the earth in the centre of the ravine, a small flat is formed, which becomes easily irrigated from the water-course that is made to run along one of its sides.

At the upper corner of these small triangular fields, we sometimes saw an apparently snug little cottage thatched with straw, and half hidden from view by the trees which surrounded it. The Kandyan cottages are in general deeply embowered in trees and low jungle. At a distance, the residence of a Kandyan is discovered by the nature of the trees and shrubs that grow around his dwelling. These are chiefly the broad-leaved talipot, the tall coco-nut, the erect and stately jagery tree, the elegant and slender areca, the dark-green-leaved jack, the luxuriant plantain, and the silvery glistening kokun-gaha.

Within about a mile of Ambegamme, there is, at the right side of the pathway, a large fragment of rock, nearly covered with inscriptions, in a character unknown to the natives of the country.

Ambegamme lies on the right bank of the Pasbage river, and close to a ford which we crossed. There are only two

or three huts here, which the inhabitants had deserted. We occupied one of them during the night.

March 31.—From Ambegamme to Wella Malloo, 5½ hours on the road; probable distance about 10 miles.

At 6 A. M. we left Ambegamme. For about a quarter of a mile the pathway leads along the right bank of the river, and then crosses to the left by a ford. From this ford the road led along the bed of a very rugged ravine to the top of a high hill. After gaining the summit, we had to descend the hill, on the other side, by a still more rugged and precipitous ravine than the one in which we had ascended. In wet weather, these ravines contain mountain-torrents, which sweep away the earth and small stones, leaving only the large masses of rock. The pathway is therefore extremely rugged, and the labour which attends the ascending or descending is very considerable. The large roots of trees which cross the ravines, form as serious impediments as the rocky masses that are found lying along their course. The flanks of the ravines were overgrown with trees of all ages; some were merely young shoots; others in a state of maturity, and of enormous magnitude, while many were in a state of great decay. We were nearly two hours in traversing this hill. At the bottom of the hill we crossed the Kihel-gamme-ganga (plantain-village-river), which runs westward. In wet weather this river must be very large and rapid, and cannot then be passed. We were here informed that no European had ever proceeded farther by this route.

About an hour after crossing the Kihel-gamme-ganga, we reached the Maskilia-ganga. Both these rivers run in the same direction. Eventually they unite, and contribute to form the Calany-ganga, or Moot-waal river, which falls into the sea near to Colombo. Hitherto we had travelled

in a direction nearly south-west: the route now lay nearly east-south-east.

Shortly after crossing the Maskilia-ganga, the country became a little more open. On each side of the pathway there was a range of high hills; that on our right was much broken, remarkably rugged, and peaked. Many of the peaks were composed of masses of granitic rock, with scarcely enough of soil upon them to support vegetation. The range on the left was more distant, and less broken, than that on the right.

The entire face of the country through which we travelled to-day was covered with forest-trees and low jungle. We did not observe a single paddy-field, or even a spot of ground capable of being cultivated with that grain. At very distant intervals we saw marks of the cultivation of natchenny (*Cynosurus Carrocanus*) on the acclivities of the adjoining hills, which seemed more to display the density of the mountain-forest, than to relieve the sameness of the prospect of interminable woods.

Far elevated upon the sides of the neighbouring hills we sometimes remarked a hut. A few jagery-trees (*Caryota urens*) generally grew close adjoining to the huts. On inquiry, we learned that the inhabitants of these alpine abodes constructed their huts upon spots of difficult access, in the hopes of thereby escaping the ravages of wild elephants. These animals spread complete ruin and devastation when they enter a field under crop. Their strength enables them to destroy even fruit-trees, which they do by pushing them over, and feeding upon the branches. They are particularly fond of the leaves of the jagery-palm. Elephants have an astonishing sagacity in discovering deposits of grain. Nothing can prevent their plundering the grain when it is once discovered. The mud-huts of the natives are too frail to present an impediment of any consequence. To gain his

end, an elephant will demolish a cottage in the course of a few minutes, by pushing the walls over with his trunk. During these periods of depredation it is dangerous for any person to come near them. Few of the natives of this part of the country attempt to keep black cattle or buffaloes, on account of the great number of chitabs, which destroys many of the young calves. Bears are here numerous, and prove a source of great annoyance to the inhabitants.

These highland cottagers subsist chiefly by drawing toddy from the kettule or jagery tree, and extracting from it hackaroor, or jagery, which is a coarse kind of sugar. This tree grows here in a wild state, and I could not discover that the people ever cultivated it. When a cluster of fruit bearing jagery-palms is discovered, one of the natives constructs a hut in the neighbourhood, and there resides while the product is abundant.

Jagery is the chief food of these people; occasionally, although but rarely, they raise a little natcheny. Rice is a luxury they scarcely ever enjoy. They dispose of a little jagery, and thereby procure by barter a piece of cloth to wrap round their loins, and the small portion of salt they require. They seem to have no other wants.

It was on the sides of these rugged hills that we first saw the plantain-tree in a state of nature. When uncultivated, the fruit of this plant is comparatively small. It contains a great many seeds, and has but little pulpy matter. At Welle-malloo, where we halted, there is a little hut, which stands on the bank of a small river, and is situated immediately below an abrupt and acutely peaked mountain, formed of an immense mass of granite. On the top of the mountain there was some vegetation, but the precipitous front, which looked towards the hut, was a bare frowning black rock. Here the mercury of the thermometer rose in our tent to 100°. In a hut made of the leaves of the coco-nut tree, the temperature was only 90°.

During all this day's journey, the road was extremely rocky and rugged.

April 1.—From Welle-malloo to Doonatiboo-oja, 7½ hours; probable distance about 12 miles.

We left Welle-malloo about half-past 6 A. M. From this station none of the native chiefs accompanied us. For about a mile and a half the pathway was very rugged; still, however, a track was evident. To this distance the road had been opened, by cutting down the jungle which grew upon it. In many places the pathway became now so overgrown with succulent plants and jungle, that the guides found it often difficult to trace the route. Sometimes we could not perceive an object before us above the distance of a few yards, so completely were we enveloped in thick jungle. This overgrown state of the pathway retarded our progress greatly.

During the native government, it was customary for a number of the inhabitants of the interior of the island to go every year by this route on a pilgrimage to the Peak. The chiefs were particularly attentive to this act of devotion; and as they always travelled with a great retinue, it was the business of part of their attendants to clear the pathway of the jungle and young trees. These pilgrimages have nearly ceased, since the English occupied the country. In the month of February 1817, two chiefs, with about two hundred followers, went from Kandy by this way to the Peak; but since that period it was supposed not a human being had passed by this road. Hence the extremely overgrown condition of the pathway.

During this day's journey there was a considerable degree of ascent in the road. The trees began to be covered with moss, or lichen, and to show other signs, that the

situation in which they grew was much elevated above the site of Kandy. For some time the pathway lay along the ridge of a narrow hill, on each side of which was a river, or oya. Beyond each river was a range of peaked mountains; that on our right was remarkably high and rugged. The rivers at some places fell over stupendous precipices, forming cascades of great magnitude. From the height of one of these cascades, the whole mass of water, which passed over the rock, seemed to rise again in white vapour.—Before reaching Doonatiboo-Oya, we ascended the Heremetya-hela (Walking-stick Hill). The pathway is here excessively steep. Formerly, when the number of pilgrims who visited the Peak by this route was numerous, it was considered meritorious for each pilgrim to dispose of his walking-staff on the face of the hill, so as to assist future travellers in effecting an ascent. For this purpose, some of the walking-sticks are pushed perpendicularly into the earth about a foot and a half, or two feet, distant. Behind these vertical sticks, bundles of rods are laid horizontally, by which means steps are formed that greatly assist in ascending the steep face of the hill. We did not see a single cottage during this day's journey. The guides which Mr SAWERS had procured at Welle-malloo, asserted they were ignorant of the road shortly after they left that place; they, however, penetrated into the jungle, and discovered a hut, the proprietor of which they brought away with them, and insisted that he should act as a guide. This man stated that he had been sixteen times at the Peak, but he evinced great reluctance to revisit it on this occasion. His scruples were eventually removed, and he afterwards proved to be very useful. Although the constant inhabitant of a dreary inhospitable wilderness, he conducted himself with much propriety, I may even say politeness, and evinced intellectual qualities far beyond our expectation.

We halted at Doonatiboo-oya, on a small spot of ground which had been cleared of jungle, for the accommodation of pilgrims.

April 2.—From Doonatiboo-oya to Gangaloo-oya; 4 hours, probable distance about 6 miles.

We left Doonatiboo-oya at half past 6 A. M. The pathway was, if possible, more rugged than any part of the road we had already passed. The guides were frequently at a loss to distinguish the tracks of elephants through the jungle, from the path which we ought to follow. In some places it was greatly obstructed by extremely tall ferns. The chief part of our journey this day lay across a very high hill. The trees were now comparatively stunted, much covered with moss, and the leaves coriaceous. On reaching the top of the hill we had a near view of the Peak. The descent to the Gangaloo-oya, which runs at the bottom of the hill, was uncommonly rugged.

We encamped on the left bank of the Gangaloo-oya, upon a spot of ground which had been cleared for the accommodation of pilgrims. Immediately from the opposite bank of the river, the Peak rose abruptly like an immense acuminate dome. It was completely covered with jungle, except in some spots near to the top, where the naked precipitous rock protruded. On the right of our encampment there was a very high mountain, seemingly formed of an enormous mass of granitic rock, uncovered in many places with soil or vegetation.

April 3.—From Gangaloo to the top of the Peak.

We left our ground this morning at a quarter past 7 A. M. For a short way our route led up the left bank of the Oya; it then crossed to the right bank. Upon reaching the Oya, our native attendants commenced the ceremonies of ablu-

tion, preparatory to the delivery of their *poojah*, or offering at the shrine of the *Sri pade*, or impression of the holy foot. The offerings were of various kinds; in general, they consisted of a few small copper-coins. These the devotees wrapped in a piece of cloth, which they put into a handkerchief that encircled their head; it being requisite that the offering should be borne on the head. After leaving the river, the pathway led up a deep narrow rugged ravine, which, in wet weather, must be the bed of a mountain-torrent, and consequently then impassable. Thick jungle and large trees grew close to the edge of the ravine, by which means the view was greatly intercepted. As we approached the top of the mountain, the altitude of the trees diminished, the shade was less dense, and the prospect more open. When we had reached about two-thirds of the ascent, our followers informed us that they had arrived at the place where needles and threads are usually offered to Buddhoo. The offering is laid upon a small rock, which stands on the right of the road. The Buddhists, among our followers, had been very improvident in regard to an oblation of needles, &c.; only one needle and thread were found among the whole party. As soon, however, as one Buddhist deposited the needle and thread upon the rock, they were seized and replaced in the same manner by another.

During the course of the journey, when our followers saw the *Mallua Sri Pade* (the Hill of the Holy Foot, or Holy Impression), they raised their joined hands over the head, and, in a kind of holy fervour, called out *Sāā-Sāā*. Their zeal in this respect increased greatly as we approached the end of our journey. The superior portion of the Peak consists of an immense cone of granitic rock, which is in general but very partially covered with vegetation. The track over several places of this cone is abrupt; and

where the pathway leads over a bare declivous rock, there are steps cut in the stone, and chains so fixed as to lie along the steps, for the purpose of assisting passengers in ascending and descending.

About a quarter past 9 o'clock we reached the top of the Peak. Here we found about forty or fifty pilgrims, who had ascended by the Saffragam or western route. They were busily employed in the performance of the usual ceremonies, and our arrival did not appear to disconcert them in the slightest degree. Upon the completion of the customary ritual, they abruptly departed, and descended the mountain, without seeming to look to the right or left.

The apex is surrounded by a wall, in which there are two distinct openings, corresponding to the two tracks by which the mountain can be ascended, one by the route we came, and another from the district of Saffragam. The area included within the wall is about 23 paces long by 18 broad. Nearly in the centre of the area there is a large rock, one side of which is shelving, and can be easily ascended. On the top of this mass of granite there is a small square wooden shed, which is connected with the rock, as also with the outer wall, by means of heavy chains. The roof and posts of this little building we found adorned with flowers and artificial figures made of party-coloured cloth. The use of the shed is to cover the *Sri pade* (Holy Foot). This impression has been in part formed by the chisel, and partly by elevating its outer border with chunam (lime). In length it is about $5\frac{1}{2}$ feet long, and in breadth about $2\frac{1}{2}$ feet. The depth is irregular, and varies from about $1\frac{1}{2}$ to 2 inches. Much of the margin of the impression, and all the elevations which mark the spaces between the toes, are made of lime and sand. A border of gilded copper, in which a few valueless gems are set, encircles the impression. According to the

books respecting Buddhoo, it appears that he stepped from the top of the Peak to the kingdom of Siam. The Buddhists profess to believe the impression is a mark made by the last foot of Buddhoo which left Ceylon. But so little did the contrivers of the fable know of geography, that even the direction of the impression is destructive of the credibility of the story regarding the stepping of Buddhoo from Ceylon to Siam. From heel to toe, the direction of the impression is NW. by W., while Siam lies very differently from Ceylon. It seems to have been intended that the mark in the rock should resemble the impression of the left foot.

From the time we resolved upon visiting the *Sri pade*, it was our intention to remain for a night on the top of the Peak. We found some difficulty in carrying this intention into effect. Our servants and followers anxiously requested us to change the resolution we had formed. They pleaded want of accommodation and extreme cold, as excuses for wishing to abandon the top of the mountain as soon as possible. These were only pretences; the real cause of their reluctance to remain on the Peak may be attributed to the superstitious awe and dread with which they are impressed when near to places held sacred by the tenets of Buddhism.

Immediately upon our reaching the top of the mountain, the chief priest waited upon us, and affected to be much concerned respecting our welfare. He asked us whether we intended to remain there all night, and was answered in the affirmative. He then most earnestly begged that we should alter our determination. Disease, he said, would be the inevitable consequence of our remaining on the Peak during night. He told us only one white man had ever slept there, and that he sickened soon after. By what motives the priest was actuated, when he entreated us so earnestly to leave the Peak, it is difficult to conjecture. When he

found, however, that his arguments were not likely to avail much, he disappeared. In a short time he returned, bringing with him a number of plants, a portion of which he gave to each of us. He took great pains to impress us with a belief in the potency of their virtues, and informed us, that, by wearing a part of one of them as an amulet, we should be protected from the injurious attacks of bears. In like manner, some were calculated to protect us from elephants; and others from devils, sickness, &c. One herb he asserted would prevent misfortune, sickness, and evils of every kind*.

* It is not improbable that the priest did really entertain fears that we should become sick, by remaining all night in the vicinity of a place which is held remarkable for holiness, and that he considered the amulets, with which he provided us, necessary for our protection. The Buddhists themselves approach celebrated temples and depositaries of the relics of Buddhoo with a veneration mixed with terror, and seem always apprehensive that some evil may happen to them. Europeans are not considered to be favourites of the oriental divinities; and it is the universal opinion of the Kandyans, that misfortune and disease owe their origin to the vengeance of good or bad spirits. Before the Captivity, the Jews held opinions, in this respect, not very different from the Kandyans. With the view of averting disease, and any national calamity, the Jews made expiatory sacrifices, which consisted of both animal and vegetable substances; and for a similar purpose, the Kandyans devote a portion of their ordinary food (rice) as a means of assuaging the wrath of a malignant spirit. Sometimes, however, during disease, they promise to present some article of value to a particular Vihary (temple), in the event of recovery. I have known the figure of an eye, in silver, placed under the keeping of the priests of a temple, upon recovery from an attack of ophthalmia. The means of propitiation adopted by the Philistines, as recorded in 1 Samuel, chap. vi., resembles that of the inhabitants of Ceylon. In ancient times, a similar practice obtained in the Greek temples. SPRENGEL, in his History of Medicine, informs us, that it was customary for individuals labouring under disease, to resort to certain places that were deemed sacred, in the hope of recovery; and adds,

Not having room to pitch our tent, we occupied a small hut of about six feet square, which stands close to the rock that rises within the area.

During the day, small parties of pilgrims occasionally reached the top of the Peak. The pilgrims appeared to be chiefly inhabitants of the maritime provinces. Many of the parties consisted of individuals of all ages; some were mere children, while others had become decrepit from old age.

The pilgrims seemed to ascend the Peak in parties. As soon as a party entered the area within the wall, the individuals immediately approached the rock in the centre, and gradually ascended to the *Sri pade*. The pilgrims do not go under the shed; they stand close to that end of the impression which is intended to mark the toes. Here they make a number of profound *salāams*, by putting the palms of the hands together, and holding them before the face, or raising them above the head. While thus employed, they appear to be muttering some words. Each individual then presents his offering, which is deposited in the sacred impression. The presents consist of copper-money, rice, coconuts, cotton-cloth, handkerchiefs, betel-leaves, flowers, onions, ornaments for the shed which covers the *Sri pade*, a lock of the hair of the head, or a portion of the beard. After depositing the offerings, the pilgrims continue for a few minutes upon the rock, making profound reverences to the holy impression. The party then descend, and form a

“ Quand les malades etaient gueris, ils allaient remercier le Dieu et lui porter des offrandes. Quelquefois les malades après leur guérison faisaient modeles en ivoire, en or, argent, ou autre metal, le partie qui avait été le siege de l'affection, sorte d'offrande dont on conservait un grand nombre dans les temples.”

line in the area, with their faces towards the impression. Here one of the group opens a small *book*, formed of palm-leaves, and reads, or rather chaunts, a passage from it. At the termination of each passage or stanza he is joined by the whole party, male and female, in a loud chorus, or response. The form of words used on this occasion is, I am informed, called the *Pan Sile*, or Five Commandments of Buddhoo. They are all prohibitory, and forbid,

1st, Killing any living creature.

2d, Stealing.

3d, Committing adultery.

4th, Uttering a falsehood.

5th, Drinking intoxicating liquors.

This part of the ceremonies being completed, the pilgrims proceed to one of two bells, which are suspended upon frames situated close to the central rock. Here the pilgrims individually ring one of the bells, by pulling a string attached to the clapper. They then take some strips of cloth which have been previously dipped in oil, or *ghee* (clarified butter), and light them at one end. These wicks are placed upon an iron-stand or platform, erected for the purpose, and sometimes upon the edge of a large stone.

In all the Singhalese temples, whenever offerings are made, lamps are lighted, and occasionally incense is burned. Lighted lamps, or censers, are carried before religious processions, and they used to precede the sovereign in days of state.

On a shelf of the same rock in which the *Sri pade* is cut, there is a small *deyo wahalla*. A *deyo wahalla* is a temple consecrated to Vishnoo, Natte, or some other Brahminical deity. The literal meaning of the words *deyo wahalla*, is, "House of God." Wahalle or Wassal (the *h* and *s* being used indifferently) means palace. When speaking

of the king, the Kandyans used to call him *Maha Wassal*, or Great Palace; in like manner, as the Ottoman emperor is styled the Sublime Gate.

Some of the pilgrims worship at the shrine of Vishnoo, and propitiate his good will by a small poojah, or offering. Vishnu's favour is courted for the purpose of averting from his supplicants the evils of this world, such as poverty and sickness, and that he may bestow upon his devotees happiness and prosperity. Sterile women solicit his interference, that they may become mothers; and pregnant women implore his aid in the hour of child-birth. The offerings made to Vishnoo are generally small sums of money.

The pilgrims, in general, finish the requisite ceremonies in about twelve or fifteen minutes, when they instantly proceed to the opening in the surrounding wall, and abruptly descend the cone. The Singhalese, for the most part, evince much indifference to romantic views and sublime scenery; on this occasion, their want of taste for the contemplation of natural objects is very remarkable. By far the greater number of the pilgrims never cast a look beyond the wall which surrounds the area all the time they are on the top of the mountain, from which the view is so grand and extensive.

The veneration which the inhabitants of Ceylon show to the ceremonies of Buddhoo is very surprising. Shortly after we reached the *Sri pade*, all our native followers joined the pilgrims in the ceremonies usually performed before the holy impression. The professed *Christian Catholic*, as well as the *Christian reformado*, made offerings to the *Sri pade* apparently with as much zeal as the Buddhist did. The Mussulman of Hindoostan make pilgrimages to the Peak; and, according to report, the reason they assign for visiting this mountain is, that they

believe the impression to be that of Adam, our first parent*.

The Kandyans, as well as the inhabitants of the maritime provinces, appear to consider a visit to the Peak a business of much importance. Mr SAWERS had a number of servants along with him who had never shaved. Shortly after we had entered the area of the *Sri pade*, their chins were trimmed, and the beards religiously offered at the shrine of Buddhoo; which ceremony is performed by tying the hair to the chains that are attached to the shed.

We found two priests of Buddhoo on duty at the *Sri pade*; one of them was a man far advanced in life, the other seemed to be only about twenty years of age. They reside here only during the period when pilgrims visit it, or from January to April inclusive, being the dry season, on the west side of the island. During the wet months the Peak is commonly enveloped in clouds, and in rainy weather the two pathways by which it can be ascended become impassable. The priests, while on duty at the *Sri pade*, occupy a little hut immediately without the encircling wall. The old priest informed us, that the period when he ought to leave the Peak was annually announced to him, in a dream, by a Brahmin. When he neglected the suggestion of the Brahminical phantom, a warning of a very different

* The fabulous accounts which have been given of the *Sri Mallua Pade* by the author of the Arabian Nights Entertainment, and some compilers of travels, &c. are not a little ludicrous. Sir THOMAS HERBERT, Baronet, who published an account of his travels in the "Oriental Indies and Isles adjacent," about the year 1626, tells us, that "upon Candy's high Peak was shewed and credited the footsteps of old Adam, born and buried here, if we will believe them. In the same place they shew a lake of salt water, upon a high hill, said to be no other than the tears afflicted Eve shed a hundred years together for the loss of her righteous son Abel."

kind was given to him—his clothes were devoured by rats and mice. This hint to remove was always effectual.

We did not observe the priests assist the pilgrims in their devotion. In general, however, when offerings are made to Buddhoo, a priest attends, and repeats his five precepts or commands.

The chief duty of the priests appears to be to superintend the collection and sorting of the offerings. A lay-person is appointed to receive them, but an account is kept of the receipts by the priests. At the end of the season the general amount is forwarded to the *Tirinanfy*, or chief priest in Kandy. The average annual amount is about 3000 rix-dollars, or L. 250 sterling.

A little before sun-set, the old priest repaired to the Sacred Impression. He was accompanied by a boy bearing a small parcel. On reaching the side of the Impression, he made a number of profound reverences. The parcel being opened, he took from it a small bell, which he rung over the Impression, and then laid it aside: then followed a number of profound *salaams*, or reverences. He then took from the parcel a small fan, and for a considerable time waved it over the impression: this was laid aside, followed by a number of low bows. Next followed a piece of cotton-cloth, which was deposited for about a minute upon the impression, and then removed with the usual number of reverences. The priest then placed flowers upon the *Sri pade*; they were permitted to remain. Having terminated the ceremonies for the day, he returned to the hut, followed by the boy bearing the bell, fan, &c. &c.

The height of the Peak above the level of the sea has been ascertained by barometrical measurement to be about 6500 feet. From a mountain of this altitude, the view, in clear weather, must be very extensive. As far as the eye can reach, the surface of the country below appears remark-

ably unequal and rugged. Immediately in the neighbourhood of the Peak, a number of rugged and acuminate rocky projections rise to a great height. The whole country is covered with interminable forests. Here and there a frowning rock appears, covered only with grey-coloured lichen. While on the top of the mountain we could discover neither human habitations nor cultivated fields.

At the time we reached the top of the Peak, the sun was rapidly dissipating the foggy white clouds which had been precipitated upon the surface of the earth during the preceding night. The hills, and more elevated prominences of the surface, were nearly free from the white fog, but the spaces which intervened between the mountains were still densely covered with it. Our attention was soon directed to the various motions of the clouds under dissipation: being far below us, we had a very distinct view of their transitions. In some places, the white cloud seemed to lie still on the bosom of the earth; in others, the foggy vapour was in rapid motion, not only horizontally, but, in many places, vertically. While we were admiring these phenomena, a westerly wind rose, which seemed to compress, rather than dissipate, the fog. By means of this wind a large mass of white vapour was driven along the surface until it reached a transverse mountainous ridge, which overlooked a hollow space. Although the wind continued to blow, no vapour appeared to pass over the ridge:—the cloud was instantly dissipated by the high temperature of this hot basin. But what appeared most remarkable in this phenomenon, was the distinct line which marked the influence of the increased temperature of the hollow space upon the dense white fog. By about 10 o'clock A. M. the atmosphere was nearly free from clouds; during the course of the day, however, it became comparatively obscure, and the prospect more indistinct. The atmosphere above us was all

day free from clouds, and the sky a deep blue. We did not feel the heat of the sun ardent, nor was the light strong. Several times during the course of the day there were slight showers of rain, without an impending cloud. Distant objects appeared comparatively near.

Towards sun-set, the clouds which floated in the lower strata of the atmosphere became more dense than they had been during the day. The view from the Peak was now remarkably sublime, various and attractive. Our attention was strongly arrested by the rapid formation and seemingly fantastical motions of the clouds. Their transitions did not appear to be occasioned by any very general cause. This was evident by the extreme variety of their motions, and the limited extent of the atmosphere, which seemed to be influenced by one current of air.

Sometimes we saw distinct patches of white clouds lying quite still on the surface of the earth, while, in their immediate neighbourhood, other clouds were in rapid motion. A small cloud, which at first appeared like smoke rising from a chimney, would sometimes expand, and in a short time cover a hill, or large extent of surface. In a few instances we saw clouds rise from the earth in a perpendicular column, having, at the same time, a whirling or rotatory motion. When we turned our attention to another mountain, there, perhaps, we saw its top completely enveloped in a fleecy cloud, which rolled in large volumes impetuously down the upper portion of the mountain, like a tremendous cataract, sweeping every impediment before it. These vapours were instantly dissipated and dissolved in the pure atmosphere, when they reached a certain way down the mountain. There was evidently a great number of strata or currents of air in the atmosphere, which were shown by the various directions of different clouds. But, independently of the horizontal strata, there seemed to be vertical columns of clouds.

Shortly after sun-set the rapid transition of the clouds became greatly moderated. By midnight they had subsided to the lower strata of the atmosphere, and appeared to be lying on the surface of the earth. The moon shone bright, by which means we had a magnificent view of the upper surface of a dense stratum of white fleecy cloud. It is impossible to convey in words the grandeur of this scene. The surface of the earth was overspread with a covering resembling the finest white down, through which many dark-coloured mountains and cliffs projected. Could we conceive a white sea studded over with islands extremely various in size and figure, a faint idea might be entertained of the prospect from the Peak during the night.

The clouds continued to rest undisturbed on the bosom of the earth until a little after six o'clock. For some time before sun-rise, the sky towards the east had a bright flame-colour, indicative of the approach of day. The sun burst forth suddenly in all his glory: not a cloud intervened to dim his splendour. Immediately after the rising of the sun, the shadow of the Peak appeared like an immense cone or triangle standing at the edge of the western horizon. In a few minutes the base of the shadow approached the foot of the mountain. Soon after the appearance of the sun, light and floating vapours began to rise from the upper surface of the clouds, which were quickly dissolved in the superincumbent stratum of transparent air. The elevation and dissipation of the vapours increased as the sun approached the meridian.

The temperature of the air in the shade varied during day from 64° to 68° .

At 8 P. M. it was	- - - -	57°
9 P. M.	- - - -	$55\frac{1}{2}$
1 A. M.	- - - -	53
3 A. M.	- - - -	$51\frac{1}{2}$
6 A. M.	- - - -	55

The temperature of the water of a spring situated a few yards without the wall was at 6 A. M. 53° . The water of this well is supposed to be a sovereign remedy in cases of sterility. Female pilgrims, who have been disappointed in regard to children, make a point of drinking from it before they leave the top of the Peak.

Immediately without the encircling wall, and for a few yards only down the declivity, there is a species of rhododendron found growing. It bears large crimson-coloured flowers, and its leaves are remarkably thick. These flowers are offered at the shrine of Buddhoo; but indeed almost every other flower which the vegetable creation produces in Ceylon is thus honoured. The priests did not object to our plucking the flowers of this tree. The limited extent of the space upon which it grows is remarkable.

From the foot of the wall, the declivity of the mountain is excessively abrupt on all sides. The upper portion of it is a large cone of granitic rock, resting upon a very high mountain belonging to the range of hills which form the rampart of the upper country.

April 4.—From Sri Pade to Palepattoola.

At about half past 6 A. M. we left the top of the Peak. The descent of the cone is much more abrupt by the route from Saffragam than by the one which we ascended. At several places the track leads over a bare, smooth, precipitous rock. The more difficult places of ascent are furnished with iron-chains, which have been put there by Buddhists, who, by charitable acts of this kind, expect to enjoy a higher state of existence after their next birth. These chains assist in ascending and descending. There are no steps cut in the rock on this side of the cone. At two or three places of the pathway, the view downwards is remarkably grand and awful. The cone at these spots seems in

some measure to overhang the lower mountain, by which means a perpendicular view is obtained to the extent of almost the entire height of the Peak. When we descended the sun shone bright upon the space where the view terminated at the bottom of the mountain, thereby greatly increasing the sublimity of the prospect. It is impossible to describe the terrific grandeur of this scene. But indeed the prospect is really so frightful, that I believe it is rarely contemplated with due composure.

The Saffragam side of the cone is nearly destitute of trees. We took about twenty-five minutes to descend the precipitous apex of the Peak. The road, or rather ravine, by which we descended was very rugged in a great number of places, and led through thick forests of very large trees.

About 11 A. M. we were met by a large band of native musicians and dancers, which had been sent by the agent of revenue in the district of Saffragam, as a mark of respect to Mr SAWERS. The musical instruments were chiefly tom-toms, a species of trumpet, and a number of small bells, which were suspended round the ankles of the dancers, thereby causing a constant tinkling when they walked or danced. All the performers were clothed in a particular kind of mountebank-dress, which is worn only on occasions when they wish to make a demonstration of great joy. Immediately after we met them, they commenced their performances, which consisted in making all the noise they were able, with drums, bells, and trumpets, the clangour of which, although sufficiently loud, was less clamorous than the singing and shouting of the vocal performers. They preceded us in the pathway, and continued their music and vociferation until we arrived at Palepattoola. Having obtained a copy of one of their songs, in the

Pali language, I subjoin a translation, by Mr ARMOUR, interpreter to the judicial commissioner in Kandy *.

We halted on the road about an hour, and reached Palepattoola at 2 P. M.

April 5.—From Palepattoola to Ratnapore, distance about 12 miles.

1.

* Having divested himself of fear for personal safety, and of anxiety for his wealth, through loyalty to the European Potentate, *Ekneligoda Dessave*, with undaunted courage and resolution, Prosperity perched on his shoulders, and, followed by armed bands, went forth against the rebel multitude, and, like the bird *Garooda*, destroyed the insurgent serpents.

2.

Possessed of courage, and gifted with victory, as were the mighty heroes *Ramah Arguna*, *Vasoo Deva*, and *Beema Lena*, and bounteous as the *Kalpa Wurksha*, did not he, the great *Ekneligoda*, rush forward, and extinguish rebellion throughout *Orwah*?

3.

He having received the approbation of the great B——, the English Commander accompanied the troops with a powerful host of Saffragam people, pursued and hanged the rebels on trees, thereby stunning them with terror and dismay.

4.

The archers, in their ambuscades, laid their hand on the bow-string, but before they could discharge their arrows, they were stultified with fear, and underwent severe chastisement. Why have ye forgotten all which brave *Ekneligoda* accomplished?

Ekneligoda is Dessave, or first native chief, in the province of Saffragam. He was the only Kandyan of rank who seemed to take an active part, in aid of the English troops, to subdue his countrymen, in 1817 and 1818. Protected by the troops, the Saffragam host did certainly excite terror and dismay among the inhabitants, by spreading over the country, and plundering whatever came in their way. Nothing was too insignificant for their excessive cupidity.

Palepattoola is a rest-house or caravansary, situate at the bottom of the Peak, for the accommodation of pilgrims. We left this place about half past 5 A. M. During the early part of this day's journey, the road was remarkably rugged, and passed through woods of tall trees and thick jungle. As we approached Ratnapore, the prospect became more open. The country was now comparatively level, and some marks of cultivation were perceived. We reached Ratnapore about 10 A. M. Here we halted until about 5 P. M., and then embarked in a boat on the Calloo Ganga (Caltura River), and at 2 P. M. next day we reached Caltura, a station situate at the estuary of the river.

We left Kandy in the hope that the road would permit of our being carried in chairs great part of the way. After reaching Ambegamme, however, the road became too narrow and rugged to admit of this mode of conveyance. We had therefore to prosecute the journey on foot until we reached Palepattoola.

Owing to the uninhabited state of the country through which the route lay, we could not expect to be often accommodated with a hut to sleep in. Mr SAWERS had therefore provided a tent. On this account, the number of followers was greatly increased. Including the coolies who carried the tent, chair-bearers, baggage-coolies, servants, &c. the whole party consisted of about ninety individuals.

Although our road passed through ever-verdant forests, and frequently within view of some grand and picturesque displays of inanimate nature, still the scene was seldom particularly pleasing. Tropical woods of great extent present few objects capable of exciting delightful emotions. A gloomy silence prevails in these solitudes to a remarkable degree. The stillness and absence of animated nature is more striking while the sun sheds his ardent meridian rays on the earth, than during any other time of the day.

When the sun was high, we seldom saw an animal of any kind, except a few butterflies flickering in the air, and occasionally a crow-pheasant flitting from one bush to another. Few scenes give intense and permanently pleasing emotions, which are not more or less connected with the labours and comforts of man. While vegetable nature abounded with the most wanton luxuriance, there were many parts of our journey where, except the insect tribe, no animated being seemed to exist.

When opportunities offered, we endeavoured to obtain some information regarding the moral habits of the people. The guide, who was caught in the jungle shortly after we left Welle Malloo, furnished us with a few facts regarding the exposure of female infants in his part of the country. The practice of several men (frequently brothers) cohabiting with one woman is very general in almost every part of the Kandyan provinces. As reasons for this species of copartnership, the poor assign want of means to support individually a woman; while the wealthy say, that they adopt this measure for the purpose of concentrating the property of several males among the children of one woman. No one of the males has a better right to the denomination of husband than another. In consequence of a difference of opinion, the partnership is occasionally dissolved; in which case, an appeal is sometimes made to the magistrate, to decide with whom the woman should domiciliate, as also regarding the appropriation of the common offspring.

Captain RIBERIO, who spent eighteen years in the woods of Ceylon, gives a very particular account of the practice of polyandrisms among the Kandyans. He says, "*La première nuit des nœces est pour le mari, la seconde pour le frère du mari, et s'il y a un troisième ou un quatrième frère, jusqu'au septième, ils ont chacun leur nuit, mais s'il y a plus de sept frères, le septième, et ceux qui sont après,*

n'ont pas le meme droit que les six autres. Le premiers jours passé, le mari n'a pas plus de privilege que ses frères: lorsque la femme est seule il peut la prendre: mais si l'un des frères est avec elle, il ne peut pas entrer: ainsi une femme suffit pour toute une famille, et tout est commun entres les frères; ils apportent à la maison ce qu'ils gagnent, les enfans ne sont pas plus au mari qu'à ses frères, aussi les enfans les appellent tous leurs pères." RIBERIO dignifies one of the brothers with the title of husband, while he withholds it from the other members of the corporation. I never could learn that any one of the fraternity had a greater claim to this appellation than another.

The Kandyan have no idea of the meaning we attach to the word wife. A female, who lives as a wife with a man, is denominated by a word in the Singhalese language expressive of "the woman who cooks and gives." A Kandyan may *call* as many women to his bed as he pleases, and when he chooses he may send them back to their relations, provided he returns the property they brought along with them. Separations of this kind cause no disgrace to either party. KNOX was perfectly correct when he stated, the woman, after she is dismissed, becomes "fit for another man, being as they account never the worse for wearing." Sterility is sometimes assigned as a cause for repudiation. In such a case, the female frequently succeeds in prevailing upon the husband to *call* one of her sisters, when she has any.

When a female is *called* by a male, the connexion is denominated *diga dilaw*. By a union of this kind the female loses all hereditary right to the property of her father's family; she is, in fact, completely transferred to that of her husband. The privilege of repudiation is not reciprocal. A woman can only leave her husband when she proves that he has omitted to supply her with food and clothing suitable to his rank.

There is another kind of connexion between a male and female, denominated "*beene wasse*." In this union, the female remains in her own house, or the house of her father, and cohabits with one or more males as she pleases. There is no disgrace attending such conduct. By this means, she does not lose a right to a share of the property of her family. The man who cohabits with her she may turn away at pleasure: he has no claim upon her or her property. In allusion to the rapidity with which a man, who has formed a *beene wasse* connexion, may be dismissed, the Kandyans say, he should always be provided with a *staff* and a *lantern*. The progeny of a *beene wasse* connexion never speak of their father; they assume a station in society suitable to the rank of their mother.

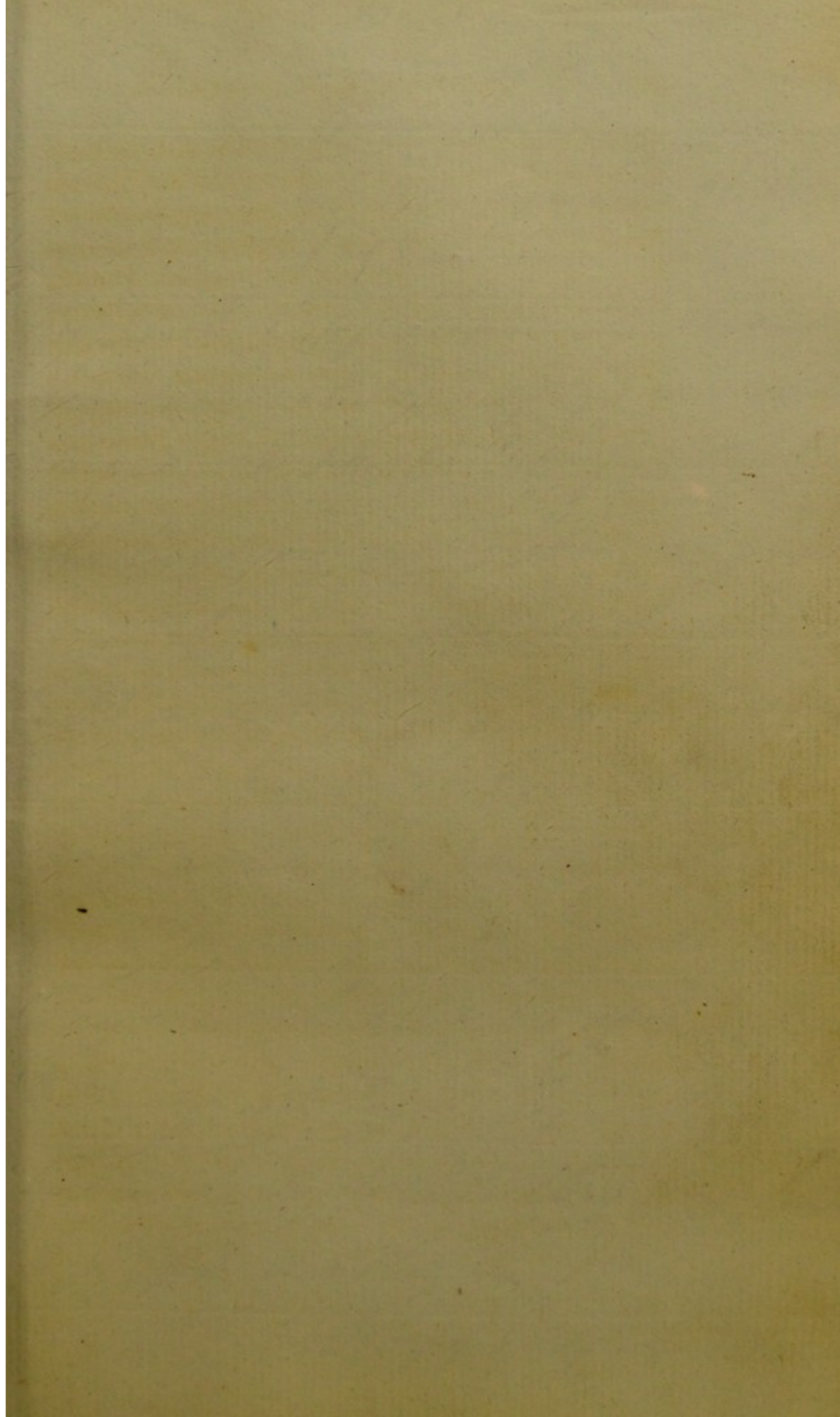
According to the information we obtained, the exposure of female infants is a frequent occurrence in some of the districts through which we passed. When an infant is born, the male-parent proceeds to the residence of an astrologer, who is consulted regarding the future fortune of the new-born. The fee given to an astrologer on such an occasion, in general, consists of one *chally*, a copper coin, value about a farthing, and forty betel-leaves. The stars are then consulted, according to the gibberish of the pretended wise man. Should the astrologer discover that the infant has been born under a lucky star, and that it will be fortunate through life, the parent returns home, and reports the circumstance to the mother, who commences to nurse her offspring. A different fate awaits an infant which is supposed to have come into the world under the influence of an unlucky planet or star. The old woman who assisted at the birth of the babe, sometimes accompanied by the father, proceed to the jungle, where they dig a small hole in the earth: here they deposit the infant, which is in general soon devoured by jackals. We were

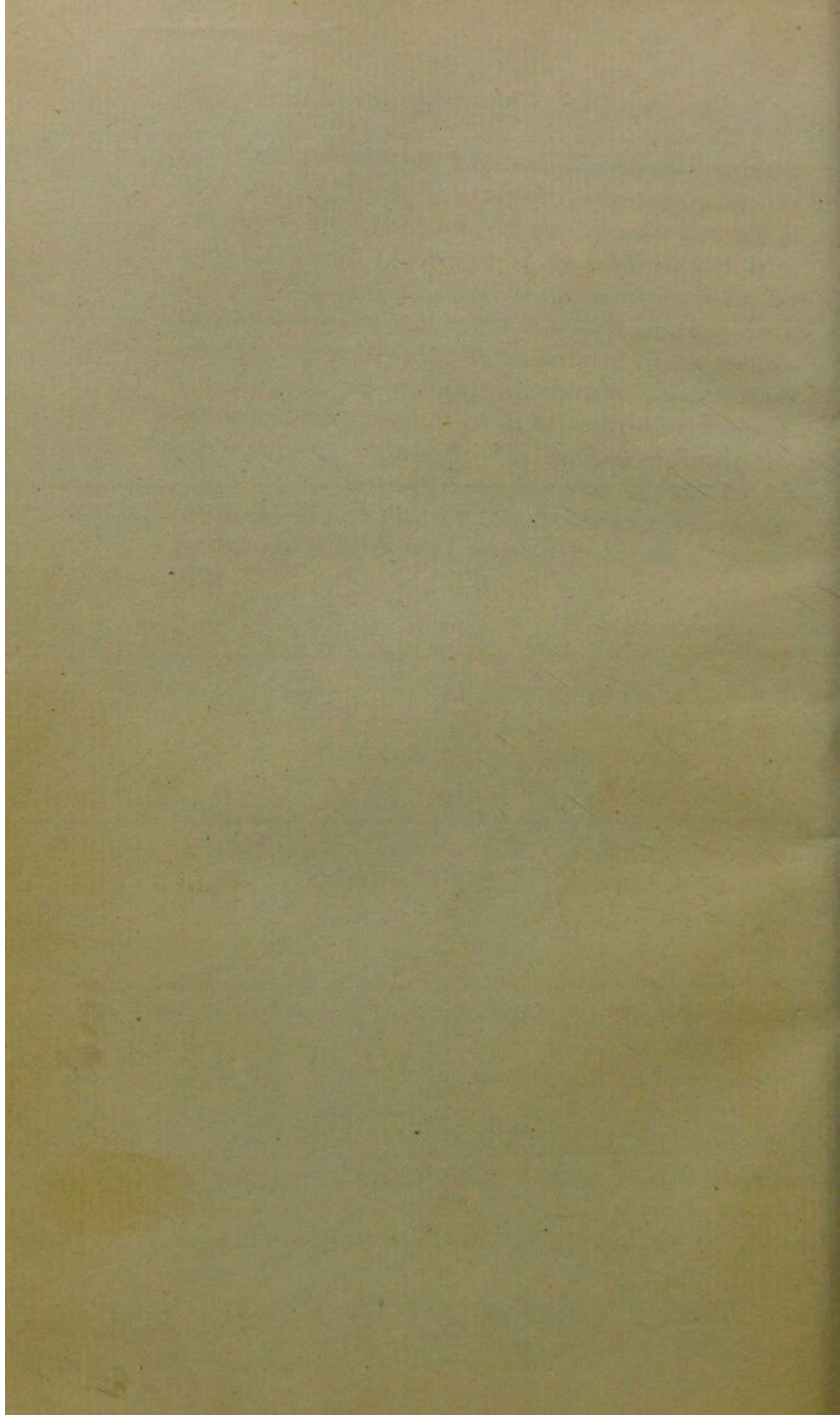
informed that mothers sometimes evince much reluctance to allow their infant to be exposed. But as the rearing of unlucky infants is supposed to bring misfortune upon the parents, the yearning of the mother yields to the confidence she has in the prediction of the astrologer; and, to prevent an imaginary and contingent evil, the poor infatuated woman consents to the murder of her offspring. In some rare instances, a mother sends a messenger to the jungle the day after the infant has been exposed, for the purpose of ascertaining its fate. Should it be found alive, this circumstance is considered a favourable omen, and the poor babe is commonly brought home to the mother, who now performs her duty to the little innocent.

The astrologer easily learns the nature of the prediction regarding the fate of an infant which will please the parent. Male-children are much desired; hence infants of this sex are seldom deemed to be born under an unlucky star, and very rarely exposed. The first female infant born in a family is generally considered lucky, and therefore not exposed. The succeeding daughters are sometimes deemed unlucky, and murdered accordingly. Our informant on this subject said, no poor man ever thought of bringing up more than one of his female offspring. He likewise told us, that very few parents, even of the wealthier class, would, if they had a son, save three daughters. By a census, which was taken of the inhabitants of the Kandyan provinces in 1820, the proportion of females to males was as 84 is to 100. In one of the districts the proportion was as low as $55\frac{1}{2}$ to 100. It may be feared that the murder of female infants is a principal cause of the disproportion between the numbers of the sexes. We are not warranted in presuming that a warm climate has any influence in this respect. MALTE BRUN asserts, that it has been satisfactorily demonstrated by good authority, that "the number

of children of both sexes is not more disproportionate in the East than in Europe." According to the last census, the number of females in Great Britain is greater than that of males; and by a census taken of the inhabitants of Java, by Sir T. RAFFLES, we learn that the proportion of females to males in that island is as 103 to 100. During last year a proclamation was issued by the governor of Ceylon prohibiting infanticide. Some hopes may therefore be entertained that this horrid practice will soon be rendered less frequent, if not completely repressed. The late king of Kandy prohibited the exposure of infants among his subjects, but his measures had little if any effect, in checking the practice, particularly in the districts distant from the seat of government.

EDINBURGH, }
January 1823. }





A Brief account of the
Execution of Kappetapole and
Madugally which took place
at Kandy on the 25 November
1818

Both Kappetapole and Madugally
had been actively engaged in endeavouring
to subvert the British power during
the Kandyan insurrection, and in attempting
to establish a native government.

These enterprising chiefs were
surprised and taken by a detachment of
troops in the neighbourhood of Anara-
-japooru, on the 30 October 1818.

They were without loss of time brought
to Kandy, and tried by a military
tribunal by which they were sentenced
to suffer death.

Kappetapole during

his confinement seemed to wish to
converse on the subject of the Insurrection.
He, however, anxiously endeavoured to
exculpate himself from the charge
of endeavouring to overthrow the British
power in the Kandyan territory -
although he sometimes frankly confessed
that he was concerned in many of the
hostile attacks made upon the troops.
He also wished to explain away, or
at least, to weaken the force of any
inference that tended to implicate
him. He, however, admitted two facts,
and allowed that they were both
improper - namely, that he had accepted
the appointment of first Adigar from

the "False King" as he called the Pretender, and that he did not make his submission in due time to Government.

Previously to his Execution

he repeatedly and earnestly expressed a desire that sentence of death which had been passed upon him, might be commuted to banishment. He remarked, that although life was full of trouble existence was still desirable. He often observed in the course of conversation that he was unfortunate and generally declined admitting that his unhappy Condition was a direct consequence of his actions. Being a zealous Buddhist he considered all his misfortunes as consequences

of crimes committed in a former
state of existence. a Creed under
which there can be no self-blame.
no remorse, or pain of guilt -

Early on the morning
of the 25th of November, the two prisoners
Kappetapole and Mudugally, were
agreeable to their own request.
permitted to visit the Dalada
Maligawa, or temple of the
Sacred Relic. In a small room
immediately adjoining that in
which the Relic is deposited, they
repeated the ten Commandments
of Buddha, and made an Engagement
to fulfil them. Kappetapole then
pronounced the Proptannawak, or

last wish, which was, that at his
next birth he might be born on
the mountains of Himmalaya
and finally obtain Nivaranah
or Nirwane, This state of being
or rather annihilation, is very
difficult to comprehend, The Buddhists
describe it as a state of existence
where the being wills nothing &
fears nothing, and desires nothing
a suspension of all the faculties
of the mind as well as a cessation
of all bodily motion, It implies
a complete exemption from all the
miseries incident to humanity, as
also a privation of all the enjoyment
of life, but still it is not annihilation,

This is the Heaven of the followers
of Buddha, their highest state of
happiness - After the prisoners had
pronounced the proptannawak,
the Officiating Priest addressed them
and said, "So sure as a stone thrown
up in the air will fall to the
ground, with the same certainty
shall your wish be fulfilled" -

Kappatapole then
made a voluntary transfer to
the priest of the merits arising
from one half of his good works
to which the priest very politely
replied, by returning him the same
compliment, namely the merit
that followed one half of his good

deeds. The prisoners next detailed
to the priest the late events of their
life, insisting that they had done
nothing to deserve the punishment
which awaited them, and concluded
by asserting that their present Cal-
-amity was in consequence of sins
committed during a former state
of existence -

Kappetapole conducted
himself with a manly firmness. Ob-
-serving that his fate was inevitably
decided and that no person could
alter his destiny - While he was
conversing with Mr Bawers
Commissioner of Revenue in the
Kandyau Provinces, Madugaly
rushed into the inner room of the

Temple the place where the sacred
Relic is deposited. here he loudly
Cried mercy for the sake of the
Relic, He was instantly dragged into
the antichamber by some soldiers
Here also he most earnestly begged
that his case might be again
investigated, Kappetapole seemed
to be surprised at the pusillanimity
of Madugally. and in the most
dispassionate manner, observed
that he acted like a fool. He
then in a firm and collected
manner, shook hands with
Mr Bawers, and bade him
farewell - The prisoners were
immediately taken to the place of
Execution which was at the side

of the Baigambere lake. When
they reached the ground both of
them requested, to be provided with
water, which was brought them,
Kappetapole then begged to be
allowed a short period to perform
the last ceremonies of his religion.
His request being granted both the
prisoners washed their hands and
face with the water. When this
operation was finished, Kappetapole
tied up his hair in a knot on the
Crown of his head, and sat down
upon the ground beside a shrub,
or bush. By means of his toes

he grasped the bush, apparently
with the intention of enabling
him to keep a firm seat. From
the folds of the cloth which
encircled his loins, he took a
small book in the Pali language
and proceeded to recite some verses.
As it did not appear that he
intended soon to come to a conclusion
the book was taken from him,
he requested that it might be
given to Mr. Parners in trust for
his Brother. He then repeated by
heart some Pali verses, and while
he was thus employed the executioner
struck him on the back of the neck
with a sharp sword. At that

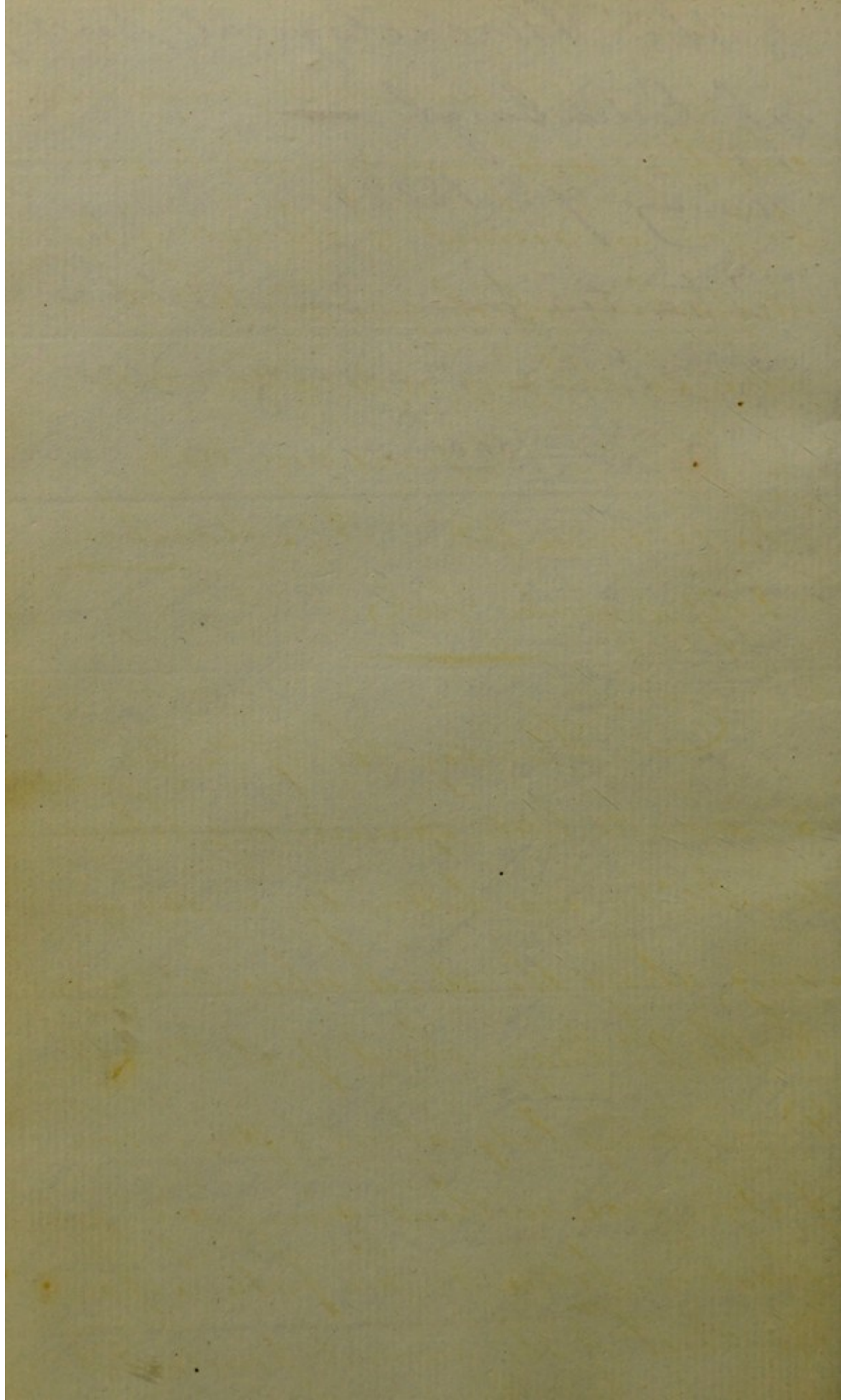
moment he breathed out the
word Avrahaam, One of the
names of Buddha, a second
stroke deprived him of life, and
he fell to the ground a Corpse,
His head was separated from the
body and according to the
Custom of the Mandians placed
on his breast. - Madugally con-
tinued to evince great want of
fortitude, He was so much agitated
as not to be able to tie up his
hair, this operation was performed
by the Hearigha Kangan, the
Chief over the Public Executions.
The perturbed and infirm state
of his mind was evinced by the

Convulsive action of the muscles
of his countenance - He earnestly
requested to be dispatched by
means of one blow and then
faintly pronounced the word
Arrahaan, In consequence of
his not having sufficient
resolution to bend his head forward
it was held by one of the
Executioners - after the first blow
of the sword he fell backwards
but he was not deprived of life
until he rec^d a second stroke.

The Cranium of
Kappatepole was brought to this
Country by Mr. Marshall Staff
Surgeon, and by him presented

to the Phrenological Society
of Edinburgh —
January 7th 1822 =

I traced for Constable
Edinburgh Magazine for
the year 1822



Dear Sir-

I have much pleasure in
complying with your request, to send
to you an account of the case of Hy-
-drophobia, which you and Dr. High
were so obliging as to attend with me.

Yours very truly
To
J. Anderson M.D. H. Marshall
Deputy Inspector Genl.

Monday the 27th April
a favourite little spaniel dog belonging
to Mr. D. was bitten by a dog run-
-ning along the street where he resided.
On the 2^d May, about 9. A.M. Miss
D. a young lady about fifteen years
of Age, was, without giving any pro-
-vocation, bitten by her fathers spaniel.
The teeth of the animal penetrated
the

The skin of the palm of the right hand, (and lacerated the flexor muscles of the thumb.) During the course of the same day, this dog bit also three of M^r. D's servants. The dog was observed to eat and drink as usual, until the evening of the 3rd when he was confined, although nothing alarming had then taken place in his appearance, nor was his manner observed to be materially changed. On the morning of the 4th he very evidently evinced symptoms of uneasiness, which the spectators with too much reason suspected were indications of madness: meat and drink were now refused. He died on the same day about one o'clock.

The lacerations in the hand of Miss D. were dressed with blistering plaster, and occasionally a few drops

of saw de luce were exhibited. On the
4th May, about noon, I was requested
to visit her. At this time, I removed
the lacerated skin and muscles; her hand
was immersed in warm water for nearly
an hour, and then lunar caustic was li-
berally applied to the whole extent of the
wound. Two of the servants who were
bitten, were treated in the same manner.
The third had caustic only applied to
the wound; as he had received the injury
in the groin, too near the large blood-
vessels to render an attempt at com-
plete excision advisable. The follow-
ing day I visited the family of Mr. D.
when my attendance for that time ceased.
Miss D. was daily visited by a native
practitioner, and, from his narrative
together with her father's information,

I have collected the following particulars.

Caustic was occasionally applied to the wounds until the 15th May. She commenced to take calomel on the 20th and continued that medicine until the 3rd June. Salivation was quickly produced, and continued for a considerable time after she ceased to take calomel.

On the 9th May the catamenia appeared, and they recurred on the 14th June: this day she was very unwell and complained of great languor - in the evening she took some chamomile tea, which operated powerfully as an emetic. She perspired profusely during the greater part of the night. On the 15th she came to the breakfast table, but had no appetite, and ate nothing. When water

was brought to her to wash her mouth,
she was observed to tremble. About noon
some arrow-root was dressed, which she
requested should be given to her in a
coffee-cup, and not in a glass, as her
friends intended; she shivered strongly
when she saw the arrow root. She suc-
ceeded, however, in swallowing a little
of it, although with infinite difficulty.
At dinner she ate a little, but now
very evidently shuddered when water
was brought to her view. She swallowed
a little tea, and ate a small portion of
bread about five P.M. At seven she
swallowed a little coffee; in an hour
after, she perspired very profusely, and
complained of great giddiness. Between
nine and ten o'clock the doors of her
room were opened to admit more air; she

she instantly complained of the current
of air giving her great uneasiness, and
begged to be removed from it. She often
attempted to sleep during night but was
almost instantly awakened by frightful
dreams, hastily starting up, trembling
and shivering. About three A. M. she
complained of a sensation of extreme
heat in her throat and belly; the giddi-
ness at the same time continued unabated.

At her own desire water was brought
to her bed side to bathe her feet; on her
perceiving it, she shuddered strongly,
and turned from it as if terrified. In a
short time she so far conquered her aver-
sion to water, as to place her feet in
the tub for a few minutes; for a little
time she thought the giddiness relieved.
I

I was called to visit her on the morning
of the 16th and reached her house about
half past seven o'clock, where I was soon
joined by Drs. Anderson and High. We
found her sitting on a bed in a reclining
position, supported by pillows, and her
arms placed across her body. The
muscles of the face were frequently con-
vulsed, and the angles of the mouth occa-
sionally drawn back. Her eyes were
glassy, and at intervals fixed with a
wild unmeaning stare. The collection
of saliva in the mouth gave great un-
easiness, although it was partially expelled
by expiration in a state of foam. Every
three or four minutes the viscid phlegm
seemed to irritate and throw into con-
vulsions the muscles of the throat, when
she

she exerted her whole force to expel the offending fluid.

The skin was covered with perspiration: it ran over the face in drops.

Her pulse was about 100, and sharp. Her respiration was hurried and unequal.

The countenance expressed great anxiety; occasionally it indicated extreme agony.

She sometimes glanced her eyes through the room: while her countenance expressed a suspicious watchful dread of some impending evil. Except when the irritation and spasms of the muscles of deglutition occurred, the chief uneasiness she complained of was a painful sense of heat in the throat. The giddiness of the head also continued to trouble her. In general she seemed

unwilling to speak, and when she attempt-
-ed it, the tongue faltered, the lips trembled
and her lower jaw did not readily obey
the will. Her speech was consequently
hurried, and not always very intelligible.
She seemed sensible and perfectly con-
-scious of what was passing around her,
she expressed an earnest desire that
her father and sister should remain
constantly by her. At her own request
a little rice was brought, of which
she swallowed a small portion, but
after an extremely painful exertion of
the muscles of the throat. On hearing
one of us express a wish to see water
brought into her view, she readily
complied, and showed great willingness
to gratify us, although she was evidently
shaking.

afraid to make the trial. She even put a cup which contained some water to her lips, and attempted to swallow a little, which was instantly rejected with great force by the spasmodic contraction of the muscles of deglutition; this attempt was also accompanied with general convulsions. When water was brought in her view a short time after, she turned from it with a countenance expressive of horror.

When the hand was examined, it was found that the wound was perfectly healed, leaving a slight eschar in the skin but without induration or tumefaction of the parts under it.

She was bled in the right arm by a large orifice, and the blood permitted to flow until faintness was produced

produced; the quantity of blood taken away was about twentyfour ounces. Soon after the vein was opened, she very intelligibly expressed herself generally relieved, particularly of the heaviness and giddiness of the head. The spasms of the muscles of the throat were evidently less violent, and also much less frequent; her countenance became comparatively placid and natural. Before the vein was closed, the pulse was so weak as scarcely to be felt at the wrist. During her state of faintness, a vial containing camellia oil was applied to her nose, which instantly produced strong involuntary actions of the muscles of the throat and face.

In about ten or fifteen minutes after the arm was tied up the morbid

Symptoms

symptoms returned, with increased violence, debility supervened rapidly. An enema with four drachms of the tinct of opium was now exhibited. Shortly after she was suddenly seized with a severe pain and sensation of burning in the regions of the epigastrium and umbilicus, in consequence of which she shrieked out in great agony. She continued to scream for about twenty minutes, and then became suddenly quiet. A warm bath having been previously prepared, she was now put into it. She expressed no horror either at the sight of the water, or on immersion. After being removed from the bath, she was put to bed.

The system now seemed extremely relaxed and debilitated; the pulse could not be felt at the wrist; the pupils of the eyes
were

were dilated, the countenance was sunk, and the skin covered with a cold perspiration; foam was ^{no} longer formed at the mouth, — probably the power of swallowing returned. Her breathing was hurried, and accompanied with a convulsive sob. At a quarter past nine A.M. she expired.

The histories of two cases of hydrophobia have recently appeared in the Madras papers; both terminated favourably. The chief cause assigned for such unusual success in the treatment of this disease was copious bleeding. —

In the above case, puncture would have been adopted with a much better prospect of success, had Miss D. been largely or perhaps repeatedly bled on the morning of the 15th when she was first

first perceived to shiver at the sight of water. The progress of the complaint, being so far advanced before venesection was performed, renders it impossible to estimate from this case how far early and repeated bleeding in this disease may be useful.

I am well aware that there is novel, either in the origin, progress, or termination of this case. To obtain a perfect knowledge of any disease, a regular series of well authenticated facts, contributes greatly. The proximate cause of hydrophobia is so obscure, and its symptoms so difficult to subdue, that we cannot be too diligent in collecting plain statements, or histories of cases of it. By carefully comparing one case with another, and, so far as we are able accurately esti-

estimating the efficacy or inefficacy of the treatment, which may have been adopted, we shall learn, even from our want of success, what medicines or plans of treatment ought to be added to the long list of those which are found to be unavailing in this complaint.

Future observers will have it more in their power to occupy a new ground, and to attempt other plans of cure.

The history of this case confirms a melancholy fact, — that the bite of a dog, apparently healthy, is occasionally followed by hydrophobic symptoms, while the animal who inflicts the wound continues to eat, and particularly to drink and when its temper is not much altered. The only certain means of preventing this disease, is too generally deemed premature

premature: the friends of the patients are lulled into security, and readily believe, because they anxiously hope, that the dog is not affected with one of the most destructive of all maladies. We may likewise learn, that complete excision of the lacerated parts two days after the infliction of the wounds, is not likely to be generally successful. In this case the wound being situated in a muscular part, an excellent opportunity was afforded of removing the torn integuments and muscles more effectually than generally occurs in wounds of this kind.

Mercury has been recommended, both as a preventive, and cure of this of this disease by many respectable names. Although it was here carried to a very

very considerable extent, and exhibited early
the supervention of the disease was not
prevented by it, probably the symptoms
were not in the least protracted.

None of the other three indivi-
duals that were bitten on the 2nd of
May have become affected.

Colombo, 27th November 1812.

