

AN ADDENDUM TO THE HUGH NEVILL COLLECTION OF SINHALA VERSE (KAVI).

By

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Hugh Nevill (1848-1897), as aptly described by Dr. P. E. P. Deraniyagala, the Director of National Museums, Colombo, in 1954, was 'one of the most outstanding English intellects ever to serve in Ceylon' (now Sri Lanka).¹ The Ceylon Civil List of 1896, briefly details his career in the following description;

Hugh Nevill

Born: June 19, 1848

Writer

1 September 1869	Appointed by Governor
1 September 1869	Passed Examination Under Cl. 1, Minute of March 3, 1863
15 March 1869	Acting Police Magistrate, Kalpitiya
25 April 1870	Passed Examination Under Cl. 9, Minute of March 1863

Class 5

9 July 1871	Police Magistrate, Point Pedro, and Chavakachcheri
1 December 1871	Acting Police Magistrate, Harispattuva
14 June 1872	Acting Police Magistrate, Gampola
20 April 1873	Passed Examination Under Cl. 15
21 August 1873	On half pay leave
12 September 1873	Resumed duties at Gampola on return from London
1 June 1874	Acting District Judge, Ratnapura

Class 4

14 February 1874	Office Assistant at Batticaloa to the Government Agent of the Eastern Province
16 March 1875	On half pay leave

Class 3

10 June 1875	Commissioner of Requests, Colombo
2 October 1876	Acting Police Magistrate, Galle
1 July 1877	Appointment Confirmed
12 November 1878	Acting Commissioner of Requests, Colombo
1-9-1879	Appointment confirmed

18-10-1880	Acting District Judge, Chilaw
1-8-1881	Acting Assistant Government Agent, Puttalam
5-1-1882	Acting District Judge, Puttalam
19-9-1883	Acting Assistant Government Agent, Trincomalee
21-7-1884	Acting District Judge, Batticaloa
1-1-1885	District Judge, Matara
1-5-1886	Fiscal, Central Province
5-12-1888	Acting Assistant Government Agent, Vavuniya, Vilankulam and Mulleitivu
16-7-1889	Acting Assistant Government Agent, Trincomalee
14-10-1889	Acting Assistant Collector of Customs and Landing Surveyor, Trincomalee

Class 2

22-8-1891	Confirmed Assistant Government Agent, Trincomalee
26-9-1891	On half pay leave
5-11-1891	Resumed duties as Acting Government Agent, Trincomalee
14-4-1893	Acting Government Agent, North Central Province
7-12-1894	Acting District Judge, Jaffna
1-10-1895	Acting District Judge, Batticaloa
16-12-1895	Appointment Confirmed.

Before entering the Service as a writer, Hugh Nevill served as Private Secretary to the Chief Justice, from 1-11-1865 to 1-06-1866 and was appointed Secretary to the Prison Commission too and performed honorary service. From 1-6-1866 until August 1866 he served as Acting Additional District Judge, Matara and from 15-8-1866 to 15-8-1869 as Acting Police Magistrate, Balapiti Modera. Then he resigned his appointment in order to present himself at Colombo for Examination.²

Hugh Nevill left the service and the country in February 1897, and at Hyeres, in France, he died on 10. April 1897.

His thirtytwo years stay in the country, has made an enormous impact on the fields of language, history, archaeology, folklore, zoological studies, and inscriptional literature. He has collected 2227 ola leaf manuscripts from various parts of the island; read them with the assistance of a lay scholar, and prepared catalogues with resumes. In 1896, when he was the Assistant Government Agent, Anuradhapura, Hugh Nevill has read the proofs of the prose catalogues prepared by him, and when he received the second proofs of the first part, he did not return them to the Government Printer to proceed with the printing, but he took them away to France. When he left the country, by the vessel Polynesia, in February 1897, he had with him, the largest collection of

ola leaf manuscripts in Sinhalese, ever known in this island or abroad. When he died on tenth April 1897, the French government took charge of all the manuscripts and Prof. D. M. de. Z. Wickremasinghe, a Sri Lankan Orientalist from Oxford, was able to secure the ola leaf manuscript collection and three volumes of a catalogue on versifications, and four volumes of a catalogue on prose works, and another catalogue based on Tamil, Pali, and Malayalam works and some other writings for the British Museum, in 1904.

The three volumes of the Catalogue on Sinhalese versifications mentioned, were printed in 1954 and 1955, by the National Museums, Colombo, under the Ceylon National Museums Manuscript Series. In the editorial preface to the first volume, Dr. P. E. P. Deraniyagala, the then Director of the Museums states that 'the Kavi or verse section disappeared until, in 1938 Sir Paul E. pieris pieced it together from the contents of a box-full of papers received from a member of Nevill's family'.³ This is a very interesting story. Sir Paul E. Pieris was the Ceylon Trade Commissioner in London from 1935, and he has not seen the catalogue manuscripts of the versifications at the British Museum, even though they were there from 1904.

This is clearly evident of the availability of the two copies of the same verse catalogue, one in the Oriental Reading Room of the British Museum Library, and the other which was secured, put together and presented by Sir Deraniyagala Paul E. Pieris, and edited and published by Dr. P. E. P. Deraniyagala in 1954. In these three Volumes, entitled 'SINHALA VERSE (KAVI)', published in 1954 and 1955, there are descriptions on 911 verse compositions. But the No. 854, namely, AMARA SANTIYA or The Blessings of the Immortals, is not included in the text, though it is mentioned in the contents, thus making the number of versifications to 910. The British Museum copy consists of 931 versifications and the last twenty descriptions are listed as 'rough copies of catalogue papers for writing'. This seems to me the first draft of Hugh Nevill's writing based on the interpreter's version which needed editing. Since this material is inaccessible to most lovers of Sinhala literature, I reproduce here, the descriptions in their original form the descriptions of the twenty poetical works, and the description on Amara Santiya which appears to have got lost mysteriously from the printed text.

912. Daru Nälavilla—Childrens' Lullaby

Done by exorcists to fill up the time of ceremony exhorting the child not to cry. 13 verses. One or two centuries old.

Example—

සලලු	සපිරි ගුණ	වැන්නේ
වලලු	රුවසි	බිලිලුන්නේ
නිලලු	බඩුසි මම	දෙන්නේ
වලලු	ඉඳා	නාඬන්නේ

Good qualities like the youth,
Fair complexion child,
I will give a costly things
Take the bangles, do not cry.

913. Maralu Yak Kavi—Hymn to Maralu Demon

In this first form the queen of Malvara Nuvara. She had bathed in the Neranjana river. The queens went to Ranmal Nuvara. They slept on golden pillows. Pregnancy longing (has) ceased. Then the longing was appeased by giving offerings. The host of (demons) claim the child. When the child was conceived the queen's paps blackened after the three months pregnancy. The child busts through its mother's left shoulder. Child was once put in a boat on a Thursday; it sailed across the East Maralu Desa. The place where the child landed in Ceylon is not mentioned, appearing before Kanda Kumara. After fasting 07 days they gained the victory and obtained permission. They defeated the Maralu after fasting seven days, is also called Maralu Deva. He obviates coming evils. He dwells in the Four Vannis Carries a golden sword in his right hand. He dwells in the sky. He is invoked to come like the Gurulu kite from the sky. He throws stones to terrify people. He hunts the golden stag with the golden bow on the earth. He is addressed as Gini Maralu, Siddhi Maralu. 18 verses.

වරම් ගෙන සතර වන්නිය	සිටින්නේ
රනෙන් රන් කඩුව සුරනින්	දරන්නේ
නරන් හට පැමිණි උවදුරු	හරින්නේ
සැණෙන් මරලු දෙව් ආතුර	රකින්නේ

Obtaining leave they stayed in the Four Vannis
In his right hand he bears a gold sword
He cures the evils of the mankind
Quickly Maralu Deva protect the patient.

914. Yādinna

Written about 14 verses. gonā = bullock, gōna = stag, gonā is probably a mistake by the writer. Gōnata for gonāta. In the Yadinna we are told the queen Maya went to Pulingu rata (and the queen Maya was born at Tarindu Vāsal) and the child was born. The child himself announced he is Maralu Yaka. His intention to go to the earth. He appears to be arrived in Ceylon. Maralu with 06 companions four of the seven are named Raja MARALU, GINI Maralu, Mas Maralu, Vädi Maralu, Devatas.

They visited Mulasthana and announced himself by noises. Golden arrow mentioned besides bow and arrow. They received milk rice, 09 kinds of fry things, on two platforms and 03 arches. Incense offered to the North-East.

උපන් මායා බිසව්
පුලිඟු රට ගොසින් සිට
පුලිඟු රජු දක නොසින්
කා බැඳ උන් තැනේ

Maya queen being born
Going and staying at Pulingu Rata
Seeing with joy the Pulingu Raja
Tying the marriage necklet at that place.

915. Una Vidiya Sirasa Pāde

Head to foot method for fever.

This exorcises the fever from head to foot invoking various meritorious acts of Buddha for each step. There are 21 verses fairly well composed.

අපෙ මුනි වැඩ සිට මක්කම	වැල්ලේ
දෙස් කර මිහි කත දෙවපු	ඇසිල්ලේ
ඒ අණසක ගෙන පිහිටි	සියල්ලේ
සෙන් සිරි දී උණ බසු මේ	බෙල්ලේ

Our Muni went to Makkama is shore,
When Mihikata testified (he) instantly vanished.
Taking and establishing all that power
Giving a blessing may the fever leaves his neck.

916. Oddisa Yādinna

37 verses. About two centuries old. The verses and subject defer from Nos. 31, 77, 595, 597, 598, 811 and 829. It is followed by Oddisa Pideni.

වමට තුන් ඇහිලි	ඇති
දකුණු එක් ඇහිලි	ගති
උපන් කුමරෙක්	රුවැති
රජුන් හට ගොස්	කියති

Three fingers on the left hand
One finger on the right hand
A beautiful prince was born
Going they tell the king.

He was born as son of Panduhasta Raja king of Oddi & Vadiga. Seven months old he was called Oddisa, on the way he went he saw a white ant hill, and 900 Nagas. He had 3 cobras on his head and five on each shoulder, in each hand four cobras, 10 on the ten fingers, 09 on each thigh, 03 on each ankle, 05 on each calf, 01 on each toe. Taking a Vadiga, gold sword, taking a fire kabala by the left hand, mounted on an elephant took 08 Yakinis, and attendants, went to Uruvela and committed adultery. Veda Rusi lamented this. He made friends with Vasavatu. Seen Bosat descended into the human world and he made Huniyam. He seems to be committed a poisonous snake which destroyed men. These charms and his influence are expelled by the Kapuva by 108 creepers on the arm of the sufferer, with other ceremonies.

917. Oddisa Kavi

Oddisa was born in this Kapa, worn cobra hoods, was like a rakusa. He rushed through sky on horseback. The sun is right ear, moon is left, and destroys the human world. He descended on earth to Oddisa rata, in regarding Ceylon then went to Lamka. Terrifying all Sakraya came as old man and

made offerings. Cures the spells. His offerings on a seven stage altar. The floor is to be divided into 36. He carries in right hand sandal club, club, staff and sword. This may be perhaps 03 centuries old. 10 verses.

මෙසේ සොඳු ලෙස එරන් කුරහකු නැගී වාහන නිති ලෙසින්
 සොළොස් කොණ සිටි සියළු යක් සෙන් පිරිවරා ගෙන නොවලසින්
 නො ලෙස දෙරණන් අහස පොළොවත් බිත කරවා එන ලෙසින්
 මෙසේ නර ලොව නසා එන හැටි නපුරු ඔබ්බිස යක් රොසින්

Thus in fitting wise mounting a golden horse as conveyance,
 Swiftly escorted by all the Yak hosts of the 16 quarters,
 Swiftly coming in such wise terrifying the earth,
 In such way the wicked Oddisa Yaka comes enraged to destroy
 the human world.

918. Horābarane

Ornaments of Hora or Seasons.

This is idly called Horābharana. It intends to be on astrological ground, information regarding lost property, law suits, and other matters dealt with by fortune tellers and sooth sayers. The verses are fair. May be 02 or 03 centuries old. My copy has 160 verses.

සවන විනාඩිය කලව්ව අයනී
 නො ගනු එ කලව්වි අපලයි කියනී
 සත් වන විනාඩිය ඇසුවත් යහපතී
 පැලෙන් නව අපුණක් වී වැටෙතී

At the 6th instant he asks about a threshing floor,
 Take not that threshing floor it's unlucky he says,
 If he should ask at the 7th instant it is good,
 A pala of paddy yields nine amunas.

919. Mangara Kavi Ballad of Mangara.

Mangara kumarū was born of Budu rays. Sak raja finding him sent down to Usangoda. He was next born in Maya rata (Ceylon) as son of the queen Maya. He carries a gold arrow in right hand and is accompanied by perfumes etc. He asks Sakraja to be given a vase of milk; Sakra offered it to him on a golden vase. He chases the gavaras with a noose. My copy was called Madupure Mangara Kavi but not in the verse, 200 years old. 12 verses.

ම. ම. වල කෙළිනී
 රන් පුන් සඳ සෙ බබළනී
 ම. ගෝරු කරව තී
 ම.ගු නමකුන් ඔබට පවතී

He plays along the road,
 He shines like a golden full moon,
 He makes the roads muddy
 The name Mangara too is given to you.

920. Kalugal Asne

This is an invocation of Kalu Yaka. He was born of Kalugal or Black-rock queen. His father was Kalugal Rusi. He carries a black mace, and lives on the top of the Kalugal or blackrock seeks black women. He dwells in Kaluvalle. He makes black women sick. This followed by an account of the offerings to be made. My copy has an obscure line which adds in one verse that he was born in a corner of a Manel flower, or scented purple water lily. 200 years old. 10 verses.

කලු මානෙල් මල් කොනින්	උපන්නේ
උන් මුළු රට සැම තැන	ඇවිදින්නේ
කළු රුකි අහනන් ලෙඩ	කරවන්නේ
කලු යකු කළ ලෙඩ අදින්	මුදන්නේ

Born in the corner of the black lily flower,
He wanders through the whole land,
He causes sickness to wanton black women,
May the sickness caused by Kalugal Yaka be cured today.

921. Madu Pure

This contains an account of the ceremony performed to cure the headaches of Seriman (Cheraman) raja distressed of falling on the Pandi country and this caused the king's head to ache—Medicines refused as the victims, Bali alms to the poor. Finally his umbrella goddess advised him to put up the shade to Pattini with seven days dancing. It is cured. One of the Kolmura. 24 verses. At present it only appears 02 or 03 centuries old, an elegant work.

පිටිකුරු ලෙස රහ මඩලක් කරවයි	නොවලසින්
කවි කියවා සත් දවසක් කෙළි පුද දෙන	ලෙසින්
මෙව්වර ලෙඩ සමන වෙය පත්තිනි දෙව්	විසින්
දෙව්පුට කී සිහින අසා නිරිඳු එව්ට	තොසින්

Caused to be made quickly a pure dancing hall,
Repeat hymns six days with dancing and offering,
Such illnesses of these will cure by Pattini Devi,
Hearing the dream sent by the Dev Duva, the King was then pleased.

922. Hemā Vata Story of Hēma

This is a poetical version of the story in Rasavahini. Hema swam by sea to join her husband in his country and meeting a Naga converted him to Buddhism and was carried by him to her destiny. He also prevented to her a wishing gem. The poem is quite 03 centuries old. Author not named. An elegant work. 15 verses.

ඉසිපතනේදී පැවැසූ ලෝ	හිමි
මුනි දම්සක් පැවැතුම් සුත	උගතිමි
රිසි ලෙස සිත එකඟව අසනොන්	හිමි
කිසි සැකයක් නො තබා පවසා	ලමි

Declared at the Isipatana by the Muni lord of the world
I learned the Damsak Pavatum Sutta
Composing the mind comfortably hear Lord,
Leaving no doubt I relate it.

923. Kōla Sanni Yak Yādinna—Prayer Kola to Sanni Yaka

Born at Kalansaya Nuvara of Tamil mother, a prince burst of mother's womb. On Tuesday, face blue, body red, feet black, 08 hands, corpse in his mouth, two corpses in two hands, two corpses at his feet, cock in one hand and a human victim in the other. He went thus to Visala Mahanuvara. He found a nuga tree near the city on a white ants' nest, on the tree room and furniture. He pelted women with sands and stones, causing sickness. Killed children. From this arose 18 Sanni, 200 Udara or stomach diseases, 18 rheumatisms, 18 Kola or forms of idiocy. Offerings are described that were refused. He went to a Pansala and demanded offerings which are described that were refused. The Muni repeated many kinds of Pirit and charms and Yaka burned and promised to men. But it is not said what was Muni did.

Two centuries or so old. 30 verses.

Example:—

ගබඩා ද ගෙවල්	ඇති
දොර ද උළුවහු	ඇති
ඇඳ ද ඇතිරිලි ද	ඇති
මෙවෙති විමානේ	ඉඳිති

Having store rooms and rooms,
Having doors and lintels,
Having beds and coverlets
In such a bower he lives.

924. Sankapāla Yādinna—Prayer to Sankapala Yaka

Born in Sanka Nuvara son of Sankapala king and Asupala Kumari. When a boy he took to the forest. He skinned a corpse and wore skin, he drag corpses about. Went and terrified his parents. He inflicted many Sanni kinds on the queen Vesamuni sent him to the cemeteries.

71 verses—about 03 centuries old.

Example:—

රජ බිසවගෙ	ඉසට
බිත සන්නිය	ඇරපි
දැසට ද එම	දිනේ
නිල සන්නිය ද	ඇරපි

On the head of the king's queen,
Inflicted bita (leaf a) Sanni,
On the two eyes that same day,
He inflicted Nila (blue) Sanni

925. Ruval Yak Kavi—Hymn to the Sail yaka

This is an invocation to the Ruval yaka to descend and accept the flowers on his altar. He visits the seven lakes, seven hills, seven mountains, comes in a golden boat, he smells the flowers offered to him; he watches the flight of an

arrow. Breaking branches terrifies people. He is also called Manik Ruval Bandara. He strings flowers. He saw planks and makes ships, spreads gold sails. He is also called Ran Ruval Bandara. He sails the seven seas. He visits Levangala pond, also called Būtaruval Bandara, and Vaṭa Vijane Bandara (round canopy). 300 years or so old. 48 verses.

Example:—

සත් මුහුදේ රුවන් රුවල්	පදින්නේ
ලෙවන්ගල පොකුණට	වඩිමින්නේ
නැව් හත විල් හත දිවස්	බලන්නේ
බුත රුවල් බණ්ඩාර	වඩින්නේ

On the seven seas he sails with gold sails,
Visiting the pond Levangala (blood colour) rock
He watches the seven ships, the seven lakes,
Buta Ruval Bandara comes.

926. Kiri Korahe Kavi—I—Hymns to the milk bowl

Kiriamma drank milk. She worshipped Unāpāna Kiriamma. Milk offering should be given to her in a golden bowl. She is asked to inspire the celebrant. She confiscates milk while still warm. The bowl of warm milk (hun kiri) is made to pay. She wears jewels.

05 verses. This may be 03 centuries or more.

Example:—

වලාව මතු කර එන වැසි	කන්ද
බලන් මේ කිරි අම්මගෙ ගුණ	කන්ද
ගලා කඳුළු සලුවේ පස	දූමමා
උනාපාන කිරි අම්මට	වැන්ද

When the black clouds spreads overhead the rain storm,
Behold the volume of goodness of Kiriamma,
The over flowing tears are wiped away by the robe,
Worshipped Unapana Kiriamma.

927. Dolaha Devi

28 verses. These twelve gods are—

- 1) Mānik Devi—sits on the gem throne with a gem bondi. There was no find for stealing gem unless the gem was stolen holds a gold bondi. He wore silver beads—03 verses.
- 2) Māvatte Devi—bows to the bow branch or reverences the Bo tree. He came from Mavatta, with an army. He is a volume of fire itself. 02 verses.
- 3) Kosgama Devi—an arch is required. No details are given. 02 verses.

- 4) Parakāsa Devi—One of four would attend Kataragama Devi, bears a bow on his shoulder. 01 verse.
- 5) Maralu Yak—He visits at Maralu Kanda, broke the forks of a thousand Maralus. He serves with golden bow, whom not stated also called Rajamaralu Bandara. 01 verse.
- 6) Kumāra Devi—drinks (arakku) arrack. A torch and wick on each side. Attendants with fire arms. He eats fowls. 03 verses.
- 7) M̄riyabādde Devi—He inflicts the emaciation, also called Punci Alut Deviyo—03 verses.
- 8) Vanni Bandara—has a devale on the top of Hunukatagala with silver weapon offerings. Wears pearl necklace. Inflicts Sanni. Receives offerings throughout Vanni—02 verses.
- 9) Kalubandara Devi—utters shouts. When they both tied ropes to cattle and buffaloes he quarrelled with his brother and shot and KILLED (with an arrow). He is very black colour. Vädi sāmi or lord of Vaddas, Sonda Sami dispelled afterwards; also addressed as Nayi Sami came from the auto nest. Only two verses.
- 10) Bovala Devi—He and six others play and sit together in one seat. He is one of seven (Sat kattuva). Also called Bovala Alut Devi. He and six others receive offerings in one altar. Protects men. Temples or Kovil are built from village to village. 03 verses.
- 11) Meegahapitiya Deviyo—wears zeals on a golden belt, on his waist pearl lace, stops the forest herds, cuts down large timber—02 verses.
- 12) Mirisvatte Alut Devi—No particulars given. 01 verse.

Kivulegedara Alut devi, left Kivulegedera, and went another district. No particulars given. 02 verses.

In all 28 verses these are only from copy B. Maralu Yaka superflously put. Mavatte wears crown. Bovala has a chair at Alutvila. At end—04 verses to Salamba Kumari, she visits Bintanna. Carries on golden chariot Pearl necklaces glitter, holds a bangle in her right hand. 02 verses—followed to the two Ginijal Kumari. Came to the Ginijal atirata. When asked whence they came they said: they came from the Sorabora Vava where the buffalo lies.

One verse to Divas Deviyo, came to Ceylon, by inspiration, has a flower in right hand, called also Divas Raja. This copy A has 58 verses. A being increased by verses with no particular sense. May be century or so old. The

verses to Ginijal seems about two centuries old and as the tune being same one was quoted as example—

සඳුන් අත්ත සමනලට	නැමීලා
යොදුන් ගණන් දුර පුස්ම	සැදීලා
සඳුන් මලේ සුවදට නම	වැඳලා
ගෙනෙකි සඳුන් මලේ පුරා	ලවාලා

The sandal tree bent, to Samanala,
The perfume spreads a Yoduna far
Having danced in the perfume of the Sandal flower,
They take sandal flowers in full collection.

My copy has puré which I conjurally corrected into purā.

928. Kiri Korahē Kavi II—Hymns to the Milk Bowl

Usangoda Bisav (or the queen of Usangoda) of Ruhuna. She sports in rafts of rocks. She carries a looking glass. Went to the bathing place with Mangara Devi (or God Mangara) Took leave from Kataragama also from Saman.

Gini Kurumbara landed at Ginigat Devale, near Panadure. Went to bath with ointment. Afterwards Kiri Amma is purified of mensus. The necessary materials offered from heaven (ahasa). Hun or warm milk was offered. She is asked to protect the fold at Ambara—Fold or ambara pattiya and inspired. She was seated on a golden seat to decide cases. Silk offerings made to her. She is invoked to accept the Hunkiri Koraha and asked to settle the disputes at Ambara Patti. Ambara also means unweaned calves. Other names are; Galvadan Kumari (stone necklace) Mutu Palan Kumari (pearl beads), Ranvalalu (gold bangle) Abaran Kumāri (jewels) Mal Vadan Kumāri (flower garlands, Mottakkili Kumāri (veiled) Aran Dalumura kumari (golden betel).

36 verses. Three centuries or so old.

Example—

උපන් ගමය කිරි අම්මගෙ වැදී	රට
සපන් කමෙන් ඇවිදින් ඔයි මේ	රට
දීපන් පට පඬුරුන් කිරි	කොරහට
සැල කරපුව මේ වග කිරි	අම්මට

Kiriamma's birth place was the vadi rata,
By skill she wanders in this land,
Give silk offerings to the milk bowl,
Represents these facts to Kiriamma.

929. Rīri Yaksanige Kavi She Demon of Blood

Born in Le Vila (or Blood Lake) at Sairāstra Nuvara. She cures by help of Suriya. She dances and amuses in Riri Vila (or blood lake) came with the blood coloured cloth, drinks blood and carries with both hands. Stir up Riri Vila, and come. She receives offerings. Nine verses. Two centuries or so old.

Example—

ලේ වීල මැද ගොස් වාස	කරන්නේ
ලේ කඩ ඇද ලේ කඩ	පොරවන්නේ
ලේ බිලි දැනින් දරාන	එන්නේ
ලේ වීල කළඹා වරෙන්	යකින්නේ

Going to the midst she dwells in the Blood Lake,
Wearing blood red cloth, she wraps the blood red cloth,
Wearing two bloody victims she comes,
Trumbling the Blood Lake come O! (she demon!)

Note—not entered in the catalogue.

930. Usangoda Bisavunge Kavi: An Invocation to Usangoda Bisav or Kiriamma of Usangoda

An invocation to Usangoda Bisav or Kiriamma of Usangoda, to accept betel and offerings. She wheeled six palams of cotton into thread. She also wheeled thread from Kayila wood. Six spindle wheels provided to twist the cotton. She wears a red blue veil over her head, and holds a mirror. Seems 300 years old. My copy has 42 verses.

වල්ල තදෙන් අල්ලා වලු	අඹරන්නේ
ඉද්ද තදෙන් අල්ලා වලු	බඳින්නේ
කැටුණු නූල් වක් කරලා	වවුන්නේ
නියපන් . . . කට ඇර	උදුන්නේ

Holding spools twist the thread,
Holding the spindle firmly spin the spool,
Reel off the spun thread,
Place the spindle above the hearth, removing the stick.

Note—not entered in the catalogue.

931. Valli Māle—A Garland for Valli

This is the Sinhalese form from the Mahavadi Rata of the Tamil legion. My copy begins abruptly of Kandha's arrival as an ascetic at Alkātiya. He wished to marry Valli Amma who angrily refused. Gana Deva as an elephant charged Valli Amma, who embraced the ascetic for help. She agreed to marry. Vaddas then came searching for her, and ready to shoot Kanda, who

shot them first. Then created a pond and cured the Vaddas. They made great procession in the month of Asala for the wedding at Kataragama. Well composed; Quite three centuries old—39 verses.

Example—

වැද්දෝ එ පන්සිය සැකකින් පිටත්	වෙලා
එද්දෝ කියා කොටි අතකින් සුසුම්	ලලා
සිද්දෝ වල්ලි අම්මා නො දැක දුක්	වෙලා
වැද්දෝ දුව පනිති තීම ගිරි	කලමබලා

Those five hundred Vaddas quickly starting off,
Saying with sighs from what side, she coming,
Grived at not seen the pure Valli Amma,
The Vaddas run here and there among the rocks of the wilderness.

Note—not entered in the catalogue.

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Amara Santiya—Blessing of the Immortals.

Amara is a term for gods, but it is understood of to be meant 'not dying'. This is a chant used by the Radava washers at the ceremony performed to purify girls who have reached full age. The three gems are alluded to only, and the Mahabamba, Sarasvati, Vishnu, Kanda Kumara, Śak Devi, Saman Surindu, Siri Kata, Vibhisana and Bala Devi, Ganapati are asked to purify the soil. Malvara Dosa, is the term for this periodical sickness, noteworthy because it is regarded as a Dosa or evil, caused by a god or spirit and not a mere illness or disease. An uncommon Tatsama word is used, 'bangava dosa hära' to break and remove the disease. Banga is evidently Sanskrit 'bhanga', the Latin Frang-era, to break up; I do not recollect having seen it not in Sinhalese, which uses 'binda', Mahasammata Pattini, Vallimata, Ananga, Vesamuni, Yamaraja, Agni Devi, Vāyu Devi, Vasi Devi, or the gods of fire, wind, and rain. The gods of the eight directions, the Sun Devi, Moon Devi and other planet lords and the twelve Giri Liyo; Sandun Giri, Patti Giri, Tota Giri, Sohon Giri, Okanda Giri, Dasaman Giri, Sat Giri, Ratanga Giri, Molan Giri are also asked to bless the sufferer. One verse to a Giri Liya is missing in my copies.

My copy has 65 verses and seems to be quite three centuries old.

Example—

Upata vanehi muva dena lesa pilisinda
duhita novi vādemīn vādi gana man da
savata surindu hata sarana va sirivinda
palita obata valimātā dev lan da.

Born in the wilds conceived in a doe's womb
Not having sorrow, growing up amidst vadi men
Marrying the god Sāvata (six faces) enjoying fortune
May you give protection oh goddess Valli Mata.

The names of this goddess is spelled both Vali and Valli; she is the human wife of Skandha, the six-faced god of Kataragama. The twelve Giri ladies are no doubt the twelve months of the year.

1. SINHALA VERSE (KAVI), *Ethnology* Vol. 1, ed. P. E. F. Deraniyagala, Collected by Hugh Nevill, (1954), Editorial Preface.
2. *The Ceylon Civil List, 1895*, 41—42 pp.
The Ceylon Civil List, 1896, 45—46 pp.
3. SINHALA VERSE (KAVI), *Ethnology* Vol. iii, ed. P. E. P. Deraniyagala, Collected by Hugh Nevill, (1955), Preface, & Vol 1, Editorial Preface.