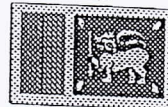


THE CEYLANKAN

Newsletter of the Ceylon Society Of Australia

Newsletter # 3

July 1998



Editor - David Goodrich

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EDITORIAL

The Ceylon Society is rapidly becoming organised into a well and efficiently run group. The May meeting was well attended even though the night was not exactly conducive to going out--read... it was very wet!!! There is a quiet enthusiasm for what we are trying to do, i.e. learn more about Ceylon and spreading the information as widely as possible. But it is more than that. It would appear there is a desire to retain at least part of the old life in present consciousness, and this is important, for while many things have changed in Sri Lanka, there is much that is/was good, and these memories should be retained and passed on to future generations.

It must be remembered too that while members of the Society have probably a good knowledge of the history, arts, social life etc, there will be others outside our group, hopefully many, who will become interested in the Island and be desirous of increasing their knowledge and the more information disseminated the better, and if these pages can contribute to increased awareness, then all the better.....so send in your area of expertise so all can benefit!

Does any one have knowledge of the precious stone mines, dance forms, perhaps the timber industry? The pre-European history is a period of great interest particularly with the amount recorded though this is not generally known. It is important to keep this newsletter covering as many diverse topics as possible. Not everyone is necessarily interested in, say, the history, or the railways, or collecting stamps of Sri Lanka if these subjects were to be the sole items to be written about in the Ceylankan. But by contributing your knowledge and interests from your experiences we all gain so much more. Can someone tell us about the cocoa or rubber industry?

The last meeting topic of "TEA", proved exceedingly interesting, and the three speakers presented their talks very well. There is much that could be talked about in the tea industry and perhaps another evening on the same subject at sometime in the future would be a good idea. How the plantations are set out, how the industry grew--export sizes etc why some areas are better

than others, varieties, origins, the state of the industry

today, and what does the future hold, not to mention the medicinal effects, etc. We have enclosed in this CEYLANKAN edition, transcripts of two of the presentations about TEA given at the last meeting. This is an excellent idea as it reinforces the information heard and we also have it on record.

A FINAL NOTE ON TEA!!!!

A woman is like a Tea bag, you never know her strength until you drop her in hot water.....!!

A decision as to the name for our society is to be finalised. At the last meeting it was agreed that all members should have a vote about the name and the only way this can be achieved is by a mail vote... not every member can be present at each meeting and a mail determination would. Enclosed is your voting slip. Return your choice today!!!

Our secretary, Michael Sourjah, works so diligently and competently for our Society. Apart from organising much material for the CEYLANKAN, he makes contact with other organisations that may have some relevance to our group. A letter he received recently from the **British Association for Cemeteries in South Asia**, will no doubt be of interest to some of our members. The BACSA is a charity set up in 1977 in the UK to protect European cemeteries in South Asia, including Sri Lanka. They publish a house journal, "Chowkiah" free each six months to members.

Membership details are available from Michael or your editor. The BACSA has recently been joined by the "Friends of Sri Lanka Association", also UK based, on a reciprocating basis. Another letter came from **The Ceylon Study Group**, which is in the main a philatelic society. It too is based in the UK. This will be interesting for the philatelists in our society as they hold at least two postal auctions a year to allow for overseas members to bid. Again, membership details from our secretary

Samuel Baker - His Family Background

The name of Sir Samuel Baker (1821-93) looms large in the colonial history of Sri Lanka. He was a great explorer of uncharted territory, and is credited with mapping the upper reaches of the Nile River. He discovered Lake Nyanza (Albert) between Uganda and Zaire in Central Africa. He was a strong anti-slavery crusader and undertook expeditions to Equatorial Africa to help suppress the slave trade. His name stands out boldly with those of Stanley and Livingston in opening the interior of Africa to the Western world.

In Sri Lanka, he spent eight years prior to going to Africa, and is best remembered for his efforts to make Nuwara Eliya a 'Little England'. He established a farm which the writer visited while serving as Assistant Superintendent of Police, Nuwara Eliya in 1964. It was at that stage in a sad state of neglect and delapidation. This farm should be made a monument to the efforts and contributions he made to Ceylon, for it was here that Samuel Baker experimented with rare strains of cattle, horses, other livestock and vegetables. If Nuwara Eliya is today the garden city of Sri Lanka, it is by no small measure due to the efforts of this man. His name is commemorated in the "Baker's Falls", situated about 20 km south of Nuwara Eliya.

Sir Samuel came from an aristocratic English family which had close connections with Royalty (Queen Victoria). His elder brother was John Garland Baker--born in 1822--who in his early life managed his father's farm in Mauritius and was assisted by Samuel. In 1846 Samuel visited Ceylon and was completely swept off his feet by the beauty of the hill country, its verdant vegetation, salubrious climate and breathtaking views. His younger brother was Colonel Valentine Baker who was Assistant Quarter Master General at Aldershot and a highly decorated and distinguished soldier. He was an intimate friend of the Prince of Wales (the future Edward VII) who was the rakish son of Queen Victoria.

Valentine joined his two brothers, John and

Samuel, and went to Ceylon in 1848 to start agricultural operations. While there he joined the Ceylon Rifles and later transferred to the 12th Lancers in 1852 and fought in the Kaffir Wars of 1852-3. Many years later he was promoted Lieutenant-General in the Ottoman army and fought valiently in the Russo-Turkish war of 1877-8. He became a great cavalry leader and was called Baker Pasha. After war service he took an appointment as Commander of the Police in Egypt. His brother Samuel was Governor-General of neighbouring Sudan, and was the predecessor of Colonel Charles Gordon who met his untimely death at the siege of Khartoum. Valentine died at Tel-el-Kadir on 17 November 1887.

Valentine's escapade in a train with a buxom generously endowed sex object by the name of Rebecca Dickinson landed him in the Horsemonger Lane jail. As fate would have it, they were both on the train from Portsmouth to London on 17th June 1875. He engaged in some 'small talk' with Rebecca at the early stages of the journey, and, as the train progressed towards Woking, he started making sexual advances. True to the traditions of the male of the species, he thought 'No' meant 'Yes'.

Familiarity breeds contempt or children! In his case it amounted very close to the second.

To cut a long story short, he was soon hauled up before the Inspector at Waterloo and placed under arrest. His case came up before the Croydon Assizes on 2nd August 1875. Many Peers and Lords were present in court. Several people in high places tried to intervene on his behalf, but the Law took its course. Justice Brett thought Valentine Baker was too economical with the truth and sentenced him to a jail term with hard labour. The Baker name was so charismatic in British society that Valentine Baker had complete liberty in jail. He was allowed to wear his own clothes, send for food from outside, and receive friends. After he finished his jail term, he was soon rehabilitated in the army, but this time the Turkish Army, and despatched to serve in the Russo-Turkish war of 1877-8.

The Baker brothers were sons of Samuel Baker (Senior) of Lypiatt Park, Gloucestershire, United Kingdom, who was a West Indian Merchant. Their grandfather was Captain Valentine Baker of Bristol who won fame capturing the French frigate "Caesar" of 32 guns, on 22nd June 1782, with his private sloop (a one masted light vessel).

Samuel Bakercont'd

Sir Samuel White Baker was the author of two books on Ceylon: *The Rifle and the Hound in Ceylon* (1853), and *Eight Years Wandering in Ceylon* (1855). His other books on his explorations in Africa are: *The Albert Nyanza* (1866), *The Nile Tributaries of Abyssinia* (1867) and *Wild Beas Their Ways* (1890)

Delving into the lives and times of those that have shaped the history of our land can be a fascinating pasttime, adding to a pool of information from which historians can draw.

Varna Vamadevan

DID YOU KNOW ?

The Chinese with a huge armada and under the leadership of Grand-Admiral Zheng He, the 'Eunuch of the Three Treasures', commenced incursions into the Indian Ocean in 1405, mainly for trade reasons, exporting principally porcelain and silk. The Chinese had in fact been trading in Ceylon and the Malabar and Coromandel coasts of southern India for over a hundred years at this stage. Zheng invaded Ceylon in 1409, penetrated the country as far as the mountain capital of Kandy, and captured the Sinhalese king, Vira Alakesvara, together with his queen and members of the court. This was a direct punishment for the king's refusal, several years before, to hand over to the Chinese emperor a precious relic, the tooth of the Buddha. In his time the Mongol Emperor Kubilai Khan had also tried to acquire the tooth, but in vain. The king and the other captives were taken back to China as hostages and kept there for five years (although Zheng never did manage to get his hands on the holy tooth). As a reminder of this violent interlude the expedition left behind at the Dondra Head, the southernmost point of Ceylon, a few miles from Matara, a tablet inscribed in three languages, Chinese, Tamil and Persian, respectively praising Buddhism, Hinduism and Islam. The tablet was unearthed in 1910.

It is interesting how often we can overlook aspects of history that are very relevant. The history of the Chinese in Ceylon is neglected and also that of the Arabs or Moors. An item on their influence would certainly be welcome.

YOUR EDITOR - David Goodrich

Probably the only member of our Society who wasn't born in Ceylon - and who has not even visited there as yet - but one whose mother and 5 generations before her were part of the Burgher community. My grandmother was a Prins and as a child I was constantly told stories about family and Ceylon. Hence my deep interest. I was born in New Zealand and educated there, attended Auckland University before graduating from the Palmer College of Chiropractic. Have practiced in Australia since 1960, the last 30 years in Parramatta. Have just completed 6 years on the NSW Chiropractic Registration Board. Interests: genealogy, woodcarving, pre-Cook history of Australia and New Zealand, growing proteas, writing (computers have made this so much easier!) and indulging in Sri Lankan food!!! Plan to visit Sri Lanka within the next 2 years to finalise material on the Prins family for a forthcoming book.

NEXT MEETING!!

**Saturday
8th August**

At 6.30pm

Willow Park Hall

**25 Edgeworth David
Avenue**

HORNSBY

Snippets From The Past

George Prins was a member of the well known Burgher family in Ceylon. Many of his brothers, uncles and cousins were members of the legal fraternity. He was appointed Magistrate at Jaffna 1903. Previous to holding this appointment he was Acting Police Magistrate, Point Pedro and Chavakachcheri, and also acted as Police Magistrate, Jaffna, from December, 1902 to March, 1903.

It appears George Prins said that when he was appointed a magistrate, he would give any one accused of a grievous crime, one month's R I and R I in those ancient days meant what it said, RIGOROUS IMPRISONMENT, two small meals of stale bread and water a day, chained in the intense tropical heat of the sun, never in the shade, breaking granite blocks into small pieces for metal for road surfaces. Now there was one particular ruffian always getting drunk and creating trouble. This was of course in Jaffna, and every time he came before the magistrate he was given one month's R I. On the last occasion he shouted at the magistrate, "I know why you give me one month's R I every time, you want to kill me, but before that I will kill you when I come out.

He duly came out at the end of the sentence, borrowed Rs.5/- from his mother and sent her to the market place to purchase the requirements for a feast--chicken and its expensive hot trimming, and a bottle of arrack telling her that he had to build up his strength to be ready to kill the magistrate, as kill him he would.

His mother prepared for him this feast, he drank the arrack and having feasted, decided to settle down quietly and wait for his strength to gradually return. The enforced incarceration had made somewhat delicate his constitution, and his weak digestion could not cope with this feast of hot spicy food and the bottle of arrack, and that night he became very ill and was rushed to Jaffna hospital. The next day his condition was very serious. He knew he was dying and let it be known he wished to see the magistrate before the end.

George's colleagues made every effort to prevent him from going to the man's bedside, but he insisted that he must even though they warned

him that the man had said he would kill him. George said, "The man is dying, he wants to speak to me and if I don't go it will be on my conscience for the rest of my days." So he went to the hospital.

"Sir," said the man, lying desperately ill, to the magistrate who sat by his side holding his hand, "I have never done anything evil, I have never robbed anyone, I have never raped any women, nor murdered. I have always worked for my living. It was the drink that caused my downfall. I wish to tell you how sorry I am and to ask for your forgiveness, I should have heeded your first warning, but did not."

The magistrate replied, "I bear you no ill, I have nothing to forgive you for, you have repented and are going to a better world where there are no more worry, tears and sadness". He continued holding the man's hand and a few minutes later as the man closed his eyes for the last time, he gently placed the hand on his chest and left the room.

George Ernest Edward Prins, born 1866, died 1910. He never married.

LANKA IN VERSE ...

The Epic Ramayana (4th Century B.C.) makes one of the earliest references to Sri Lanka. Lanka is the name given in the Ramayana to the city of Ravana. It is surmised that the city of Lanka in the Ramayana is in fact Kandy.

Griffith in his 'Introduction to the Ramayana', says this:

*"A lovely city planned and decked
By heaven's creative architect,
Fairest of earthly cities meet
To be the God's celestial seat.*

*A glorious city fair to see
As Indra's Amravathi;
A towering height of solid wall,
Flashing afar, surrounds it all;*

*Its golden courts enchant the sight,
And gates aglow with lazulite;
Steeds, elephants, and cars are there,
And drum's loud music fills the air.*

On WRITING TWO VERY DIFFERENT BOOKS

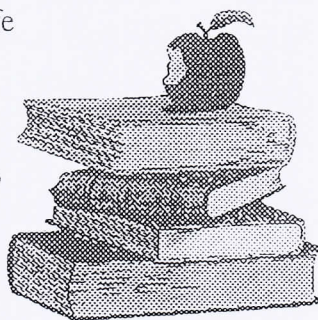
Shelagh Goonewardene

The theatre has always been a ruling passion in my life and I was fortunate to have this nurtured by Professor E.F.C Ludowyk and Jubal when I was an undergraduate at the University of Peradeniya, Sri Lanka, in the 1950s. Most Sri Lankans are aware of the invaluable contribution made by Professor Ludowyk to English language theatre in the country and Jubal, who had his own theatre in Vienna, was invited by him to direct several productions for the University of Ceylon. It is interesting that Jubal also had an 'Australian period' when he did theatre here for some years.



After my university days I became involved as an actor, director and administrator in the theatrical groups then active in Colombo and this gradually extended to writing and broadcasting on the subject. For a couple of years in the early 1980's, I wrote a weekly column on theatre in the SUNDAY TIMES. By the time I settled in Australia in 1986 I had a considerable amount of material in hand, and when I retired from the Victorian Public Service in 1993 I finally had the time to go through it all and shape it into a book- "THIS TOTAL ART" the subtitle of which is PERCEPTIONS OF SRI LANKAN THEATRE.

From the start I knew that I would have to publish this myself. My working life in Australia had included stints at Melbourne University Press and Collins Dove and I had enough knowledge of the publishing industry to know that no commercial publisher would undertake a book on Sri Lankan theatre! Editing and compiling an index for the book were tasks that I could handle myself.



I had the experience of being on two editorial boards, that of COMMUNITY magazine in the early 1960s, and MARGA JOURNAL in the 1970s, as well as working on other English publications produced by the Marga Institute. However, I needed informed opinions on the manuscript and I am grateful to Neville Weer-

aratne and Ernest MacIntyre who read it and suggested minor changes which were helpful. The book was to be a joint publication of their companies, Lantana and Worklink respectively. It was typeset by Mahoney Typography in Melbourne and the entire layout then sent to Aitken, Spence & Co., in Colombo, who printed it. In March 1995 I went to Colombo to attend the book launch by Irangani Serasinghe the well known actor, on a memorable evening at the British Council Hall, at which many of the theatre people who are featured in the book were present.

The major problem in self-publishing a book is the marketing of it and the onus falls squarely on the author! This is the most difficult part of all! Neville designed a flyer for me and I sent out well

over 200 copies to a list of people who might be interested in buying the book. Michael Roberts, who has considerable experience in selling Sri Lankan books, generously made his lists available to me and a few other friends provided names and addresses. This was the marketing method I adopted in Australia with the added incentive of a lower pre-publication price. On the whole, this method worked fairly well. It meant a lot of work however!

Of the 300 copies which were printed, only a few now remain at Lake House Bookshop in Colombo. What I find interesting and particularly rewarding is that there still appears to be a demand for it from Australian buyers. I know that several of the leading Australian universities have it in their libraries and this is gratifying.

Which brings me to the second book I have written which is totally different in every way. All migrants

eventually turn their attention to their roots and I was encouraged to do this when my sister showed me a sheaf of yellowed pages which was a journal of sorts that my father had kept between 1906 and 1956. 1996 was a significant year for my family because we marked it as the 100th anniversary of his birth. The force of this date and its myriad meanings compelled me into researching my father's life with the idea of writing a

short biography which would provide his grandchildren, two of whom had been born in Australia after his death, with some idea of his character, personality and achievements.

The mainstay of TERENCE RICHARD JANSEN (1896-1975): A LIFE was my father's journal because

On Writing Two Very Different Books ...cont'd

he had provided all the key dates for the major (and even minor) events that were recorded. In addition, I drew on my own memories and those of a few family members. Narrating my fathers story led me into exploring the histories of the towns of Galle, Jaffna and Kandy which formed the background to his life. This was really fascinating and so rewarding. The articles and books I read are listed in the bibliography. Since my father had been active in the Army, the Red Cross Society, the Burgher Association, the Trinity College Old Boys' Association and the Ceylon Medical Association of his time, it would have been ideal if I could have researched the records of these institutions and societies in Sri Lanka. Unfortunately, commitments here did not permit a visit to Sri Lanka for this purpose.

As this book was designed mainly for my own family and close friends, I decided to make use of my own computer skills together with the many facilities available such as photocopying, binding and a range of cover materials to choose from, to turn out what I call a "home-made" book. I would recommend this format to anyone who wants to publish a long article, or series of articles or a short book which has a limited number of copies, as it is an economical method of production.

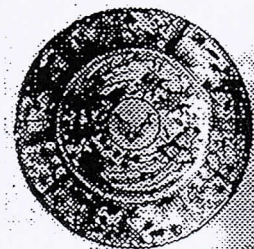
The formation of the Ceylon Society is the best news that writers such as myself have had for a long time! The Society can help us publicise and market our books, put authors, editors and manuscript readers in touch with each other, and perhaps even pursue avenues of finance for publishing. I have always wondered why someone with vision and necessary capital has not established a chain of speciality bookshops in the capital cities which sell the books produced by the writers of all the country's migrant communities, in their own languages as well as in English. There is no real substitute for exhibiting a book on the shelves of a bookshop and none of the commercial book sellers in this country make provision for self-published books. Here's a thought for the Society to ponder on! (This

seems more than just a good idea!! - Ed)

Terance Richard Jansen (1896-1975): A Life' cost \$7.00 plus \$1.50 postage per copy. Contact: Shelagh Goonewardene, 40 McCubbin Street, Burwood VIC 3125.

DID YOU KNOW ?

Compagnie), the India Company, to was in 1660. At Galle became the place of rendez-vous and departures from Netherlands. The ships left Holland,



The first ship of the VOC (*Verenigde Oostindische* Dutch East visit Ceylon that time much used for arrivals and to the merchant averaged

some 136 days to their reprovisioning point at the Cape of Good Hope, staying there about 27 days, and then sailing a further 93 days to Ceylon. It was found early in the voyages, that taking the southern route, ie, sailing due east from the Cape for some 7-800 nautical miles, and then north to Ceylon (and/or India), was the safest. The advantage of this route was the ability to travel it at any time of the year.

At this stage of history, there was much enmity between Batavia, which believed it should have control over trade and administration in the East, and Ceylon, and while Batavia had been a large trade centre for the VOC from about 1602, it did not want to be upstaged by another centre. Ceylon was not a large part of the company network until after 1656 when Colombo was besieged and taken from the Portuguese. Prior to this "Punto Gale" (Galle) which was conquered in 1640, was the seat of government and council. Galle was a safe harbour, but it was small accomodating only 3-4 large ships at a time as a strong southeasterly from the open sea had the ability to cause smaller ships, if moored, to drag their anchors and so damage the East Indiamen at anchor. Batavia wanted all trade goods returning to Holland from India and Ceylon, to travel via Batavia to assert its dominance of the Far East. One does not have to be too smart when looking at a map, to see the absurdity of this idea.

Between 1660 and 1795 there were 271 trips to Ceylon from Holland, and 485 trips from Ceylon back to Holland. Obviously many of the latter had originated in Batavia or India.

W.J. JENKINS - A PIONEER OF CEYLON TEA - Bertrand Jenkins

Mr William James Jenkins was a prominent figure in the early days of tea enterprise in British Ceylon. He was carrying out pioneering work alongside Mr James Taylor, who is recognised as the founder of the tea industry in Ceylon. The question I address here is whether William Jenkins had a significant influence on early initiatives made by James Taylor in the commercial production of tea. By 1850, a number of people were experimenting with growing tea and making small quantities of home made tea in amateur operations. However, more serious experimentation took place in the early 1860s. Among the people involved in this pioneering work were James Taylor and a retired tea planter from Assam, William Jenkins.

In 1864, both William Jenkins and James Taylor were planting in the Hewaheta District, Jenkins on Condegalla and Taylor on Loolecondera. Condegalla was planted in small areas of tea at around the same time as Loolecondera in 1865. The difference being that the Loolecondera plantings by James Taylor were on roadsides while the plantings on Condegalla were on areas of cleared land that had previously been under coffee. James Taylor's first tea clearings - 19 acres of virgin forest felled for tea planting - were established in 1867, a whole year before The Ceylon Company, under the management of William Jenkins, cleared forest. The 19 acres planted on Loolecondera was an area deemed large enough to be a commercial operation. A smaller area of tea already existed on Condegalla including one of the oldest areas of tea in Ceylon planted by Maurice Worms in 1841, plus an area planted in 1865 by William Jenkins.



James Taylor

mentions that from several samples sent to Calcutta, those manufactured by W.J. Jenkins were better and valued higher than his makings.

In 1872, The Ceylon Company was selling tea-seed in commercial quantities from its plantings of tea on Condegalla. If substantial quantities of tea-seed were being harvested on Condegalla by 1872, then the plants producing these seeds would have had to have been planted six to seven years prior to this in 1865. In fact, Jenkins is known to have supplied Taylor with tea seedlings. It would seem that William Jenkins might have planted tea for the purpose of producing tea-seed for nursery plantings, in addition to experimenting with tea manufacture on a small scale. These are important activities for expansion of an industry and must be considered as pioneering endeavors.

From entries made in the 1874/1875 Ferguson's Directory, by 1874, William Jenkins of Hope Estate (Hewaheta-upper) was managing an area of 136 acres of tea while his son James Richard Jenkins managed 15 acres of tea on the older Condegalla Estate. This makes a total of 151 acres of tea managed by father and son for the Ceylon Company. In the same period, James Taylor was managing a smaller area of 100 acres of tea on Loolecondera (Hewaheta-lower). These statistics however, do not tell us very much about the first area of

tea to come under commercial production - plucked tea harvested in amounts large enough to produce a 'substantial' quantity of made-tea.

A quantity of 23 lbs. of Loolecondera tea was sent to London in 1873 for valuation. It is possible that this first appearance of Ceylon tea in London marks a pioneering step in the establishment of a tea industry. Nevertheless, it was also well known at the time that all the tea produced could be sold in Ceylon markets for almost double the price than it would fetch in London. Therefore, it is possible that tea from Condegalla may not have been sold or valued in London until much later. This does not mean however, that tea from Condegalla was marketed, for the first time, at a later date. Made-tea from the earliest commercial planting of The Ceylon Company were retailed at approximately the same time as Loolecondera's and would have included tea grown on Condegalla. Was James Taylor the first person to successfully manufacture tea and sell it commercially? It is difficult to know for sure without further research. Records kept by the engineering company. J Walker

William Jenkins carried out his first experiments in tea manufacture before James Taylor had established a commercial tea factory on Loolecondera. According to Taylor, William Jenkins had assisted him in the manufacture of tea. Samples from these joint experiments sent to Calcutta for testing in 1872 were found to be of prime quality. There is no doubt, the experience William Jenkins had brought with him from Assam made a invaluable contribution to Taylor's efforts in making a high quality Ceylon tea. Taylor admits to this when he

W.J. JENKINS - A PIONEER OF CEYLON TEA...cont'd

& Co., of Kandy, Sri Lanka showed that a Tea-roller was installed in Hope Estate in 1878, one year before a similar installation was made in Looolecondara. The use of such a 'roller' in the manufacture of tea in the late 1870s indicates the use of a method involving crushing-under-pressure. The method has survived more than 100 years of tea production in Ceylon. This indicates that William Jenkins was ahead of James Taylor in establishing modern machinery in his tea factory.

The descendants of W.J. Jenkins continued a tradition in tea planting for three more consecutive generations. Unlike James Taylor who met an untimely death in 1892 leaving no children to continue his pioneering work, W.J. Jenkins had two sons - J.R. and G.W. Jenkins who remained tea planters until they died in Ceylon. One of these sons, J.R. Jenkins was a tea planter in the Rakwana district. His son E.J. Jenkins succeeded him on the same estate. In turn, E.J. Jenkins had two sons, E.R. Jenkins and D.A. Jenkins, who were still planting in the year of the Tea Centenary, 1967. D.A. Jenkins trained under his older brother E.R. Jenkins who was trained himself by their father E.J. Jenkins. In the Centenary year, D. A. Jenkins won first place in a competition for the production of the best quality tea on Adawatte Estate in the Uva district.

Both brothers immigrated to Australia in the 1970s. This ended a chain of tea planting that extended over a century in Ceylon. In Australia, D.A. Jenkins continued the old tea tradition by contributing to the establishment of 'Nerada', the first commercial tea plantation in Australia.

James Taylor established tea as a commercial crop in British Ceylon and was recognised as the pioneer of 'an industry'. This however does not make him the exclusive pioneer of tea in Ceylon. William J. Jenkins was also a significant pioneer in his own right. He was a retired planter from Assam, working at a much smaller scale of production. Moreover, he was involved in very important experimental work that arguably benefited James Taylor, a younger man, enabling him to expand on initiatives that led him to establish a fledgling tea industry in Ceylon.

From the talk given by Bertrand Jenkins at our meeting in May 1998

KATARAGAMA - LEGENDS FROM THE PAST

In the last issue of the CEYLANKAN we reported on the unique experience of Roloff Beny on his visit to Kataragama, the shrine in the deep south of Sri Lanka. Beny apparently showed some disrespect to the god of Kataragama and was duly "punished", ending up in hospital with a broken leg.

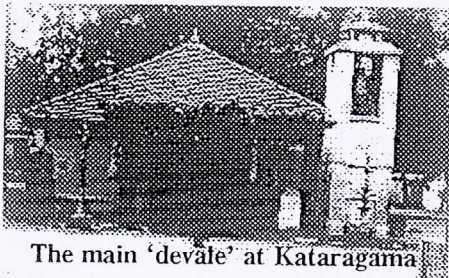
Beny is not the first to incur the wrath of the god of Kataragama. The history of Sri Lanka is strewn with many recorded instances of the power of the god. Some of them may be mythical, some legendary, and others factual, but most importantly, all of the recorded stories appear to have had some impact on the lives of people living there.

Dr John Davy, the younger brother of the famous physicist, Sir Humphrey Davy, published his book - 'An Account of the Interior of Ceylon' - in 1821. He visited Kataragama in 1819 together with the botanist Alexander Moon, later to be the curator of the Peradeniya Gardens. Davy wrote... "the Kataragama god is not loved but feared, and his worship is conducted on this principle. The situation of his temple and the time fixed for attending it in the hot, dry and unwholesome months of June, July and August were craftily chosen. A merit was made of the hazard and difficulty of the journey through a wilderness deserted by man, and infested with wild animals, and the fever which presents at the season was referred to the god, and supposed to be inflicted by him on those who had the misfortune to incur his displeasure"

Ribeiro, who wrote his account of Ceylon, "The Historical Tragedy of Ceilao", in 1685, was a Portuguese soldier who spent 18 years with the Portuguese garrison in Ceylon. In the year 1642, he was one of a detachment of 150 men who attempted to sack the shrine of Kataragama but was thwarted. His account makes interesting reading...."At Kataragama they preserved the offerings which had been made for many years, consisting of gold, jewels and precious stones, and five hundred armed men were always maintained for its defence.

KATARAGAMA ... cont'd

We had several times made inquiries about it in our desire to obtain this wealth and *to relieve them of their anxiety regarding it*. At the beginning of 1642, I was one of a company of 150 Portuguese and two thousand lascarins (*usually native soldiers-Ed*), the majority of whom were Christians, under the command of Gaspar Figueria de Cerpe, who was high among man of and versed lan- and



The main 'devale' at Kataragama

held in respect them, a ability well in their guage cus- toms. When we came near the spot where they said the pagoda stood, we captured a native resting close to the spot, and our commander inquired from him whether he knew where the pagoda was. He replied that he did and that it was close by. He acted as our guide and led us through a hill covered in forest which was the only one in that district, and this we wandered round and recovered many times. It was certain that the pagoda was on top of it, but I do not know what magic it possessed, for out of the five guides whom we took, the first three were put to death because we thought that they were deceiving us, for they acted as they were mad and spoke all kinds of nonsense, each one in his turn, without the one knowing of the others. The last two deceived us and did exactly the same, and we were forced to turn back the way we had come without effecting anything and without even seeing the pagoda which is called Catargao".

Whether it be fear or godly power, Kataragama continues to attract devotees from all parts of Sri Lanka and India, and is reputed to be one of the holiest places for Buddhists, Hindus and Moslems. Unlike the days of 1819 when Davy visited Kataragama, today's pilgrims can motor all the way from Colombo and stay in comfortable accommodation. The hazard of the jungle journey plainly does not exist, but the legend and the awe continues to spellbind the visitor.

Hugh Karunanayake

BRIAN PARKER - ON WRITING HIS NOVEL

Brian Parker spoke about the reasons and motiva-

tion of writing a novel set amongst the planting community. He gave a short family history, from his grandfather W.J. Hurst who went to Ceylon at the turn of the century and three of his four children who returned to the island after schooling in Ireland.

H.S. (Harry) Hurst after a successful planting career eventually became the first professional Visiting Agent. He also wrote a very funny weekly column in *The Times of Ceylon* under the pen name of 'Sandy Souchong'.

Of the girls, Brenda married John Rogers who eventually took over on the TRI estate, St Coombs while Sheila married N.B. (Barney) Parker who had come out from Ireland in 1923. Brian and his brothers, David and Robin, followed the family tradition and became planters too.

Brian felt it would be a great pity if all the planting 'stories' (some true, some apocryphal) that he had heard since he was a child were to disappear with the changing planting scene. However, he could not find a publisher for his novel *The Soap Down Your End, Mabel* which some members of the audience had read. He is therefore presently re-writing it as a three part family saga under the working title of *The Chinese Camelia*.

He read the following amusing piece from his work:

"That bloody Doggett, I'll teach him a lesson one day. Two lessons! One to stop boasting and another to stop trying to grope my wife!" said Roley.

A couple of weeks later when Baz, his Australian friend, dropped in for a beer, Roley brought up the subject of trying to prove that Doggett was a liar.

"It's no good telling him that he's a liar, he has told that story so many times that he firmly believes it now" Roley said.

"What is his claim? That he brought down two Teal at five hundred yards?" asked Baz.

Roley nodded. "What we have to do is publicly humiliate him by showing that he couldn't hit a barrage balloon at a third of the distance, but how?"

"By giving him a duff gun", Baz suggested.

"No, everybody will see that it was not his fault. There must be something?" said Roley.

BRIAN PARKER conf'd

"Give him blanks" Jill said nonchalantly.

"Give him blanks! You bloody beaut!" Baza laughed.

"Brilliant, darling. We'll doctor a couple of No. 4's, take out the pellets and put the wadding back. we will have to make sure that there is not too much weight difference or he might suspect something".

"Yes and we can tie up a part balloon at thirty yards and watch him miss", Baz said.

"I tell you what'll be more spectacular. Not a balloon but you bending-over!".

"Oh thank you very much!" said Baz. "What d'you think I am, William Tell's idiot son? What about you?".

"That was his head, Baz. We're talking about your arse. You doctor the cartridges so you know you are safe. If he takes a shot at me, he'll smell a rat when he misses".

"Your husband is a manipulative sort of bastard" Baz said to Jill. "When do we do it?".

"Well, if we have a curry party here, say in three weeks. That Ok with you Jill?"
She nodded. "You'll have to tell me who to invite".

"That's easy, everybody. Now we must keep it a secret between the three of us" Roley said.
"Otherwise it won't have the effect"

A month later at the Blascoe's curry party some twenty six people, mostly sitting around the pool, two or three in it, were talking shop and babies, who's was who's and who's were not, when Roley steered the conversation around to shooting.

"I saw a farmer on leave, at the Staplehurst Show, hit a perfect score at the clay pigeons"

Doggett took the bait. "Did I ever tell you how I brought down a pair of Teal at five hundred yards?"

"Yes, a thousand times at least, and I don't believe you" Roley said.

"What do you mean you don't believe me?"
Doggett said in a loud voice.

Just as everybody stopped talking Baz said. "He means that you are a bloody liar and I think so too!"

"How dare you?" Doggett said going purple in the face. "You jumped-up Colonial. I demand an apology".

"Keep your hair on Buster and watch your language. I tell you what we'll do" Bax said turning to Roley.
"Roley, do you have a gun?"

"Yes. Why?"

"Ok, give this bullshit artist a gun and some shells. I'll bet you he can't hit me. What is it, 30 yards?".

"Right! I'll teach you! Where's this gun of yours?", Doggett said to Roley.

One of the women said that there would be a killing. Somebody else refuted the idea.

"Go into my study, Doggett, and you'll see a couple of No. 4 cartridges on the writing desk" They were the ones that Baz had doctored.

A few minutes later Doggett came through the French windows closing the gun.

"Ok" said Baz. "I'll hold up my hanky and when I drop it, you try and hit me" he walked down to the tennis court and bent over in front of a large bed of Canna lilies.

Doggett took aim, and when Baz gave the signal, he fired both barrels almost simultaneously. There was a roar of pain from Baz and he disappeared into the Cannas.

"Christ! That bastard has shot me. He shot me. Owwww!!!"

He came out of the Cannas holding his rear-end and charged around the lawn yelling at the top of his voice.

"Roley I've been shot! Christ it hurts"

Roley could not comprehend what had happened. He just stood there mouth agape. Somebody shouted "You could have killed him"

Doggett broke the gun and the two cartridges ejected. "No" he said. "But it's a bloody good thing I didn't use those No. 4's on the desk. Then he would have been in trouble. I found these No. 8's in the drawer"

PUBLICATIONS

Books by Brendon and Yasmine Gooneratne which relate to Sri Lanka include the following:

Dr Brendon Gooneratne:

From Governor's Residence to President's House. Sri Lanka National Archives, Colombo 1981.

The Epic Struggle of the Kingdom of Kandy. The 1990 Sally Sage and David McAlpin Lecture. Argus, London 1995.

Professor Yasmine Gooneratne:
English Literature in Sri Lanka (Ceylon) 1815 - 1878. The Development of an Anglo-Sri Lankan Literature. Tisara Press, Dehiwela. 1968.

Diverse Inheritance. A Personal Perspective on Commonwealth Literature. Centre for Research in the New Literatures in English (CRNLE). Adelaide 1980.

Relative Merits. The Bandaranaike Family of Sri Lanka. C Hurst & Co. London & New York 1986.

(ed) Stories from Sri Lanka. Heinemann Educational Books. Hong Kong 1979.

(ed) Poems from India, Sri Lanka, Malaysia and Singapore. Heinemann Educational Books. Hong Kong 1979.

SRI LANKA. COLLECTIVE IDENTITIES REVISITED

Edited by Michael Roberts

In two volumes,

Published by MARGA, 1997

Vol.1, 524 pages: Vol.11, about 400 pages.

When published in 1979, *Collective Identities, Nationalisms and Protest in Modern Sri Lanka* sold out quickly. It is now a rare book with its own demand. Michael Roberts has now drawn on a number of younger scholars and a few older hands to produce a two volume work which incorporates most of the original articles. Readers are offered an invaluable introduction to Sri Lanka's political history and ethnic conflicts over the last two centuries. The books do not claim to be exhaustive, but dis-

play particular expertise in ethnographically rich ways.

The previous essays are now bolstered in the two volumes by stimulating new articles by Kitsiri Malalgoda, Malathi de Alwis, John D. Rogers, Richard Young, Rohan Bastin, Mick Moore, John Walters, A.J. Wilson, Jani de Silva, Neloufer de Mel, Pradeep Jeganathan, Sankaran Krishna and Patricia Lawrence.

These essays offer fascinating insights into the historical processes that remain inscribed in Sri Lankan life today, and both volumes are supported by original articles by Michael Roberts and Godfrey Gunatilleke which provide selective overviews for each volume.

Inquire from Publications Division, Marga Institute, 93/10, Dutugemunu Street, Kriulapone, Colombo 6. Tel : 94-1-828544. Fax: 94-1-828597. email: marga@sri.lanka.net

Pravada

Is a monthly publication dealing with many aspects of Sri Lankan life: the present crisis and its complexities, the future of tea estates, free education vs reform, human rights and the rule of law, Chandrika's federal package etc, are a few of the recent topics.

The editors are Charles Abeysekera, and Jayadeva Uyangoda. The address is:
Pravada Publications,
425/15 Thimbirigasyaya Road
Colombo 5, Sri Lanka
Telephone 501339; Fax 595563

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OBSCURE WORKS ON CEYLON

A large number of writings on Ceylon are rarely known. The reasons for this obscurity include:

- age of the books and corresponding high prices if they appear on the market (most remain in libraries or with collectors);
- limited publication quantities; and/or
- the relevant material being buried in books which are not specifically associated with Ceylon (eg: travels and voyages).

It is possible that the information contained in these writings would remain obscure if they were not reprinted. This would be quite sad as it is not only enjoyable to read many of these works, but the information contained within is extremely enlightening and useful.

The purpose of this series is therefore to reprint such works for the benefit of the Society's members. Due to the size of the newsletter, only short writings will be reprinted but these are probably the least likely to be commercially reprinted.

There is no intention to plagiarise as the author, title and date of publication (where available) will be prominently displayed in the feature article.

The first feature in this series is a relatively obscure book printed in 1931 in a limited edition run of 250 copies. It contains valuable information on the first printing that was undertaken in Ceylon and is reprinted in its entirety.

MEMORANDUM OF THE FIRST PRINTING IN CEYLON

by

Douglas C. McMurtrie

With a Bibliography of Ceylonese Imprints of 1737-1760

It was in 1737 that the first printing is known to have been done in the island of Ceylon-then under Dutch rule. The Governor, Gustavus Wilhelmus, Baron Imhof, thought it would be advantageous to provide Christian literature for the Buddhist and Mohammedan population, so in 1736 he

imported a press.

The first book printed on this press was a Sinhalese Prayer Book published in octavo format in 1737. This was followed by a Confession of Faith in 1738 and one volume containing a Catechism and Prayers and another containing the Four Gospels in 1739.

An exceedingly valuable list of books printed at this press, supplied me through the courtesy of the Honorary Secretary of the Royal Asiatic Society (Ceylon Branch,) is appended hereto. These books are to be found either in the Colombo Museum or in the British Museum.

In the imprint of the New Testament in the Tamil language which was printed in 1759 we find the name of the printer at that time: *Gedruckt te Colombo, in's Compagnies Gewoone Druckery door Pieter Bruwaart, anno M.DCC.LIX*. This imprint is given by Deschamps (*L'Imprimerie hors l'Europe*).

The first periodical publication was the *Ceylon Government Gazette*, which was first issued in 1802. A newspaper, the *Ceylon Observer*, still published, was established in 1834. It became a daily in the 'sixties'.

Printing was introduced at Mellore in 1818, and at Cotta, six miles southeast of Colombo, a press was established by the Church Missionary Society in 1822.

Bibliography of Ceylonese Imprints.

A collection of Prayer. 8vo, Translator unknown. In Sinhalese language. Colombo, 1737.

Confession of Faith. 8vo. Translated by J.P. Wetzelius. In Sinhalese language. Colombo, 1738.

Catechism and Prayers. 8vo. Translator unknown. In Tamil language. Colombo, 1739.

The Four Gospels. 8vo. Translated by Rev. W. Conyn, Colombo. In Sinhalese language. Colombo, 1739

St. Matthew's Gospel. 4to. Translated by the Rev. A. Cramer. Jaffna. In Tamil language. Colombo,

OBSCURE WORKS ...conf'd

The Heidelberg Catechism. 8vo. Translated by the Rev. W. Conyn, Colombo. In Sinhalese language. Colombo, 1741.

A Book containing five smaller Catechisms, etc. 8vo. Translator not known. In Sinhalese language. Colombo, c 1741.

The Gospels of St Mark, Luke, and John. 4to. Translated by a committee. In Tamil language. Colombo, 1742.

Confession of Faith. (Second edition of text printed in 1738) 8vo. Translated by Rev. J.P. Wetzeliuss. In Sinhalese language. Colombo, 1742.

A Short Plan of the Doctrine of Faith. 8vo. Translated by Rev. J.P. Wetzeliuss. In Sinhalese language. Colombo, 1744.

The Liturgy of the Dutch Reformed Church. 8vo. Translator not known. In Sinhalese language. Colombo, 1744.

Four Sermons. 8vo. Translated by the Rev. P de Vriest, Colombo. In Tamil language. Colombo 1747.

A new edition of Sermons. 8vo. Translated by Rev. W. Conyn. Colombo. In Sinhalese language. Colombo, 1753.

A History of the Old Testament. Translator and author unknown. In Tamil language. Colombo, 1753.

The Triumph of the Truth. 8vo. Translated by Rev. P. De Melho. In Tamil language. Colombo 1753.

Four Sermons on Love and Faith. 8vo. Translator and author not known. In Sinhalese language. Colombo, 1753.

The Heidelberg Catechism. 8vo. Translated by Rev. S.A. Bronsveld. In Tamil language. Colombo, 1754.

A Short Summary of the Christian Religion. 8vo.

Translated by Rev. S.A. Bronsveld. In Tamil language. Colombo, 1754.

A Metrical Version of the Psalms of David. 8vo. Translated by the Rev. P. de Melho, Jaffna. In Tamil language. Colombo, 1755.

Borst's Compendium of the Christian Religion. 8vo. Translator not known. In Tamil language. Colombo. 1755.

Bert's Short Questions on Religion. Translator not known. In Tamil language. Colombo, c. 1755.

The Lord's Prayer, etc. 8vo. translated in 1723, and edited by the Rev. M. Wermelskircher. In Sinhalese language. Colombo; 1755.

Three Sermons, by the Rev. Dr. Wagerdus. Edited by the Rev. M. Wermelskircher. In Dutch language. Colombo, 1756.

A Sermon. 8vo. Translated by Rev. S.A. Bronsveld. In Portuguese language. Colombo, 1756

Rudimenta Linguae Latinae. 8vo. Translated by Rev. Dr. Meyer. In Dutch language. Colombo, 1756.

The Version of the Whole of the New Testament. 4to. Translated by P. de Melho. In Tamil language. Colombo, 1759.

A Dictionary of the Sinhalese Language. Author unknown. In Sinhalese. Colombo. 1759.

The Liturgy of the Dutch Reformed Church. 8vo. Translated by Rev. P de Melho. In Tamil language. 1760 An Historical and Doctrinal Catechism. 8vo. translated by Rev. P. De Melho. In Portuguese language. Colombo, 1760.

Deschamps lists a few other imprints, as follows:

School Books. 8vo. In Sinhalese language. Colombo, 1742.

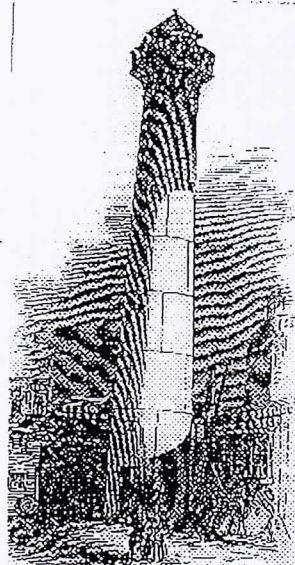
Rituale Trangambaricum. 8vo. In Tamil language. Colombo, 1744.

Catechism. 8vo. In Sinhalese language. Colombo, 1744. A Collection of Prayers. 8vo. In Sinhalese

LOST HERITAGE OLD LIGHTHOUSE IN GALLE

Visitors to the Galle Fort would note the lighthouse standing on Utrecht Bastion which sends out its rays of light to guide ships approaching the south-

Lanka. was place iron gave ships Port of hun-ously. princi-Lanka. played as the har-erous, quite



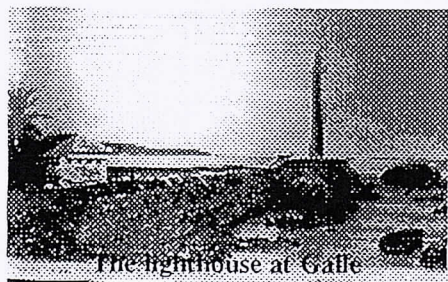
Lighthouse in London

ern coast of Sri Lanka. This lighthouse built in 1940 to re- the unique cast lighthouse which light to all of the that sailed into the Galle for almost a dred years previ- Galle was then the ple harbour of Sri The lighthouse a significant role seas around the bour were treach- a fact which is

number of wrecks lying within the Port of Galle. The construction of the South Western Breakwater around the Colombo Harbour in 1876, and the subsequent development of the Port of Colombo was in no small way due to the hazards involved in navigating the seas around Galle especially during the period of the South West monsoon.

The cast iron lighthouse, which is featured in the illustration, was built in 1847 and is known to be the first lighthouse in the East. It was unique in

other re-pects The whole struc- feet in and ing 50 was Eng-



The lighthouse at Galle

Merris Robinson and Co, Engineers of Pimlico. The illustration was taken from the Illustrated London Weekly of January 1847, shows the lighthouse standing in the yard of the construction company in England, prior to its shipment to Ceylon. When installed, it was secured to a rock

by stout iron bolts, and lined with masonry for twenty feet upwards from the ground. The lighthouse was lit by thirteen oil burners, each fitted with a silvered parabolic reflector forming a fixed light. Besides being a beacon for ships, it served as a terminal for the pigeon post that operated between Colombo and Galle, started by the "Ceylon Observer" in 1850, and continued until the Post and Telegraph Department superseded it in 1858. The carrier pigeons were relased from the top of the lighthouse, carrying news from the Mail Steamers from Europe and America, to Colombo.

Although the lighthouse outlasted its guarantee period of 80 years, it caught fire in 1939 and was burnt down. The lighthouse keeper, K.N. Fernando lost his life when he jumped off the burning structure into the sea. The destruction of the lighthouse saw the end to a memorable chapter of British history in Sri Lanka.

Acknowledgements

- 1..Norah Roberts - Galle, as quiet as asleep. 1993
- 2..Illustrated London Weekly, January 2 1847.

Hugh Karunanayake

ANTIQUARIAN BOOK- SHOPS IN SYDNEY

Michael Sourjah

A bibliophile's life is not an easy one. It requires continuous prowling around in the hunt for books, considerable outlays of money (or debt as in credit cards), and being berated by long-suffering spouses or partners.

However there are also a number of pleasures associated with this compulsion (or is it insanity?) One of these is derived from visiting and rummaging through antiquarian bookshops, each of which exudes a unique character.

The following fleeting recollections of antiquarian bookshops in Sydney are only the author's views and relate to experiences when hunting for books on Ceylon/Sri Lanka. The bookshops themselves are listed in alphabetical order.

Ashwoods Book Shop

(376 Pitt Street, Sydney NSW
2000;TEL:9267.7745)

ANTIQUARIAN BOOK- SHOPS ..conf'd

This is a standard second-hand book and record shop which very occasionally has a book on Ceylon. Prices are very reasonable but do not expect to find anything which is rare. People with wider interests can pick up all sorts of books, records, compact discs and videos. Lay-bys are accepted but transactions are on a cash-only basis.

Berkelouws

(19 Oxford Street, Paddington NSW 2021: TEL: 9630-3200)

The Sydney branch of this bookshop opened in Paddington a few years ago, although the main shop is still located in Berrima. Berkelouws invariably has some valuable books on Ceylon in stock although the prices are at the upper end of the spectrum. However, this is compensated to a certain extent by the quality condition of the books. Lay-bys are accepted and it is possible to organise a discount if the owner's son is present. This gentleman is particularly pleasant and is ready to start a conversation about books with his customers.

The only problem with Berkelouws is that it is exceedingly difficult to request a list of holdings on Ceylon. This is surprising because they possess an efficient computer system which can be used by customers in the bookshop. The standard excuse is that the computer system is 'down' and that a list cannot be generated. However, a letter of complaint to management results in an immediate response and therefore any reluctance by staff to oblige with your request should not be tolerated.

The extremely large range of books is a delight for bibliophiles with wider interests and some bargains are available if your interests are uncommon. It is sometimes possible to locate a book on Ceylon which has been classified differently (eg: history, anthropology) and it is then likely to be offered at an extremely reasonable price.

Bibliophile

(24 Glenmore Road, Paddington NSW 2021; TEL: 9331-1411)

This bookshop is located in Paddington and occasionally has some books on Ceylon. Prices are not cheap although they are generally lower than at Berkelouws. The stock is limited and fairly specialised, with particular emphasis on Australian and the Pacific.

The Asian and Ceylon books are not immediately visible as they are located in the basement. Also, do not forget to check the maps which are available for sale as a rare item on Ceylon can be found from time to time. Bibliophile regularly publishes catalogues and also advertises on the internet. The lady in charge is particularly helpful.

Cornstalk

(112 Glebe Point Road, Glebe NSW 2037: TEL: 9660-4889)

(262 King Street, Newtown NSW 2042: TEL: 9550-3566)

Branches are located in Newtown and Glebe and the occasional book on Ceylon can be found. The bookshops have fairly large stocks and do not appear to specialise in any particular area.

Cornstalk advertises its collection on the internet and prices are generally reasonable. Bargain opportunities are present for people with wider interests, particularly when a sale is on. In this regard, half price sales have been a much awaited feature which have yielded books that would not otherwise have been on the shopping list.

Readers who collect books on India would be interested to note that the bookshop at Newtown has a large collection of books on this subject.

Gould's Book Arcade

(32 King Street, Newtown NSW 2042: TEL: 9519-8947)

500 Parramatta Road, Petersham NSW 2049: TEL: 9560-0363)

Branches are located at Newtown and Petersham and carry an exceedingly large stock on diverse subjects. However, these shops are incredibly disorganised with books lying all over the place, including piles on the floor. (*Incredibly disorganised is an understatement- Ed!!*)

A few books on Ceylon are occasionally available if you can find them (literally). However, the books are generally in poor condition probably be-

ANTIQUARIAN BOOKSHOPS ..cont'd

because of the bad storage and poor handling. Prices are not cheap considering the age and condition of the books.

Louella Kerr

(26 Glenmore Road, Paddington NSW 2021;
TEL: 9361-4664)

This is a fairly small bookshop located near Bibliophile in Paddington. The two-story shop has a fairly small but wide-ranging stock of books and the ladies in charge are exceedingly pleasant.

Books on Ceylon are generally available in very limited quantities, with prices being above average. Ask for assistance in locating books on Ceylon as they are not easy to find. Louella Kerr advertises on the internet and occasionally has a sale.

Old Church Bookshop

(346a Marsden Road, Carlingford NSW 2118;
TEL: 9872-3802)

Books on Ceylon are generally not available but a visit to this bookshop is a unique experience. It is located in a old church, complete with stained glass windows, and carries a medium sized stock of books on a wide variety of subjects. It is incredible how quietly one converses in such an environment, even though the location is no longer associated with religion.

A catalogue is published about 4 times a year, but the shop itself is only open Friday to Monday. Prices of books are very reasonable but check whether it is open on the day you wish to visit.

Stewart's Second-hand Books

(284 Pitt Street, Sydney NSW 2000: TEL: 9264-5680)

This bookshop carries a wide range of books in an exceedingly dark and cramped area. Prices are quite high, but occasionally a rare book on Ceylon is offered for sale.

No catalogues are published and neither are books advertised on the internet. Location is obviously an important factor as there are always a number of people browsing in the bookshop.

Next Issue Bookshops in Melbourne.

LETTERS



I have read the last edition of the Ceylankan (the name is a great combination of the old and new!!) and would like to congratulate the Society on its formation and wish it all good fortune for the future. As an extended member of 'Ceylankan' heritage, it is great to learn about various aspects of Sri Lanka other than just current events. It would appear lesser known facts and a variety of topics will be carried in your newsletter, and this can serve only to create more interest outside your group. Having a seafaring historical background, my interests are concerning the trading history, what exports/imports, from the main trading ports in Sri Lanka, from 1505 with the Portuguese through to when the Dutch quit with the British take over. So hopefully, someone will contribute some material on this part of 'Ceylankan' history. Also, having visited Trincomalee once, the urge to revisit has been great but not possible, and finding historical material on that city is elusive. Any suggestions?

John Tapping (Melbourne)

RECIPES

DATE CAKE

- 6 large eggs (at room temp)
- 8 ozs caster sugar
- 10 ozs butter - (softened)
- 8pzs plain flour & 2-1/2 tspns baking powder (sieved together thrice)
- 1/2 cup of luke warm milk
- 1kg Dates (finely chopped)
- 1tspn Bi-carb soda
- 3tbspn vanilla
- 3 cups strong black tea (4 cups for more moisture)

METHOD

- 1 Soak dates in tea, adding Bi-carb-soda - leave covered overnight.
- 2 Cream butter & sugar until light and fluffy

RECIPES. cont'd

- 3 Add 1 egg at a time into mixture, beating well.
- 4 Fold in flour and milk alternately
- 5 Mix dates well & fold into the cake mixture
- 6 Pour mixture into a greased cake pan & bake in moderate oven (180C) for 60 mins or until centre is dry enough (ie; test with a skewer).



Wanted to buy or exchange.....

Cricket memorabilia including books, pictures, ceramics, autographs and letters. Please phone Percy Samara-Wickrama, phone (02) 6231 9520.

SUBSCRIPTIONS

THE EXECUTIVE OF OUR SOCIETY HAS DECIDED TO ALLOW "THE CEYLANKAN" TO BE AVAILABLE ON SUBSCRIPTION TO NON-MEMBERS. FOR \$10 PER YEAR (four issues at least), ANYONE CAN OBTAIN A NEWS LETTER WITH INTERESTING ARTICLES ON MANY AND VARIED TOPICS ABOUT THE "ISLAND".

SUBSCRIPTIONS TO:

The Treasurer
Vama Vamadevan
3 Collie Court
Wattle Grove, NSW, 2173 Phone 9825 1542

BOOK REVIEW by Vama

Backward Glance by Percy Samara-Wickrama.

Percy is no stranger to our study group. He is a member from Canberra, but attends our meetings with his wife Mary, whenever time permits.

His book is a story of a typical Sinhala family spanning many generations, covering a period of three centuries. Percy has traced his geneology from the times of the last King Of Kandy, Sri Wickrema Rajasinghe (c.1800), for whom his ancestors worked as the Royal Physicians practicing the time old Ayurvedic system of medicine. With this background, subsequent generations became land-owning gentry. Percy then takes the reader through the times when the sons of the land-owning gentry, transformed into English speaking, private school educated lads in the tradition of Eton and Harrow and took up jobs in the British Colonial Administration. This is followed by the next generation that had the benefits of an overseas education and now domiciled in various parts of the globe.

Another interesting aspect of his geneology is his links from the maternal side to prolific writer and poet Gajaman Nona, after whom there is the village of 'Nonaigama'. She had very close access to the powers that be, through her friendship with John D'Oyly (later Sir).

His meticulously chronicled story takes the reader through a scenario where you feel it is your story that is being told.

There are the hair-raising, cliffhanger episodes where he was looking down the wrong end of a gun, and the loss of his two work mates and friends leaves him devastated.

From childhood he suffered from an incurable disease, which still afflicts him - Cricketomania. Every Sri Lankan can understand and recognise the symptoms. It is infectious and is the only illness for which there is no known cure.

The book is illustrated with early photographs of his parents, grandparents, his British in-laws (the Hopes), his wife (Mary) and those of his children.

'A BACKWARD GLANCE' is a limited edition (50 copies) autobiographical journey, published in March this year in Canberra, mainly for the family. Members may be able to buy a few copies still available for \$20.00 CTS, plus postage, and the proceeds will go to Percy's favourite Sri Lankan charity.

TABULA ASIAE XII



COLLECTING OLD MAPS OF CEYLON

There appears to be an increasing interest in collecting old maps of Ceylon a fact that is evident in the increase in prices for old Ceylon maps in recent catalogues. Nevertheless to those who can afford it, collecting old maps of the island can be both an enjoyable and rewarding pastime. Many take to collecting old maps as a form of investment, others as an adjunct to the continued interest in the island. Map collectors will be the first to note the change in the island as it appeared in maps down the ages. Not that the island changed shape, but that the technology and the skill of the cartographers had reached the precision of an exact science, over the years.

The earliest map in which Ceylon appeared is said to be that by Pratosthenes, the keeper of the library at Alexandria in the third century before Christ. Since then scores of maps have been made of the famed island variously known to cartographers as

Serendib, Taprobana, Ceilan and Zeilan. Claudius Ptolemy the Egyptian mathematician who called the island Salice, designed a map in the 2nd century AD which suggested that the island had been circumnavigated at that time, although he himself is not known to have visited the country.

The map shown above is a woodcut based on Ptolemy's map, by Sebastian Munster and was drawn in 1597. Readers maybe interested to know that in the catalogue of Jonathan Potter of London, released in June 1998, a map of Ceylon by J. Hondius the Dutch cartographer is listed at £600. A map of Asia by Munster is listed at £800.

Hugh Karunanayake

NEXT MEETING !!!

Saturday 8th August
At 6.30pm

Willow Park Hall
25 Edgeworth David Avenue
Hornsby



PLANTATION MEMORABILIA

The plantation industry in Sri Lanka has over its 1 1/2 centuries of existence, developed a culture of its own. Beginning with the pioneer tea and rubber planters who laid the foundation for the industry, the plantation industry was closely entwined with the commanding heights of the economy of colonial Ceylon. The way of life of the colonial planter was linked economically to the agency house which managed the estate, and socially with the sporting clubs that offered most of the recreation for the expatriate planter. Much of the planter's domestic life was naturally centered round the bungalow and the domestic staff. Estate life became almost an institutionalised pattern interspersed with spells of furore to re-unite at least temporarily with the family back in England.

Planting life generated its own stories and legends and the literary efforts of many a planter were to be found on the pages of the Times and Observer Christmas annual publications. These together with artistic efforts of talented planters constitute an interesting segment of Sri Lanka's social history.

Brian Parker's book an extract of which is found in this newsletter, illustrates much of the way of life and ethos surrounding the planting community. It is a pity indeed if this culture is not captured and recorded for posterity. Fortunately there appears to be a growing interest in collecting plantation memorabilia. Books, articles, paintings and artefacts relating to the planting industry are now much sought after by collectors striving to re-live the not so hoary past.

The cartoon featured here is by an unknown artist and captures the essence of the occasion when the Visiting Agent makes his sometimes dreaded visit to the Superintendent or 'Perya Dorai'.

FUNDAMENTALISM IN CRICKET: CRUCIFYING MURALITHARAN¹

Michael Roberts

In Australia, as in the West today, fundamentalism is not only suspected, it is detested. In this view (some) Muslims are the epitome of contemporary fundamentalism. Yet, posing righteously in this anti-fundamentalist terrain is a species of fundamentalism. In the sunny fields of cricket these purists have assassinated Muralitharan by the book. Their scimitar is both sharp and uncompromising.

The rules of the game decree that bowlers cannot throw. The aim of this regulation is to deny them unfair advantage. One can wrist bowl, sling bowl, cut bowl, spin bowl – but one cannot throw bowl. This would be chucking, and dirty. The intent and meaning of the regulation on this point is quite clear. And reasonable enough.

But as with all bureaucratic rules there are grey areas, ambiguities. What about push bowl? Sort of push bowl? Sort of bowl bowl? What about arms which are deformed, withered or otherwise abnormal?

Blessed and handicapped with a bent elbow and a rubber wrist, Muttiah Muralitharan is in this grey area. His arrival in the Antipodes in recent years has immediately generated controversy. Both Australians and New Zealanders, as we know, are forthright people: they speak their mind. Muralitharan's action has inspired purist comment, fundamentalist views. Indeed, as events have turned out, Muralitharan has helped to sort out the chaff from the wheat, the purists from the pragmatists. The latter look to the meaning and intent of the law: if there is no manifest advantage and no manifest throwing, then, the benefit of the doubt goes to the bowler. On this reading, then, Bruce Yardley, Steve Dunne and Allan Border are pragmatists.² Whereas Ashley Mallett is not: Muralitharan.

¹ This letter was written in Adelaide on the 31st December 1995 and sent the *Australian* and the *Age*. As far as I am aware they were not published. It appeared subsequently in the *Daily News* in Sri Lanka. Some minor refinements have been made in this reprint.

I was present at the MCG when the notorious no balling of Muralitharan occurred. The dramatic significance was not immediately apparent because I was seated in the stands beyond mid wicket and because no balls for throwing are usually called by the umpire at square leg.
² Steve Dunne, from New Zealand, was the other umpire at Melbourne, and did not no ball Muralitharan. By the 31st December numerous opinions had been canvassed in the press.

he says, throws. He is, like many Australian spectators from all walks of life who have decided against Muralitharan, a puritanical cricketering fundamentalist.

Fundamentalists do not know the art of compromise. Their righteous zealotry is piously strict. They go by the Book. Darrel Hair has emerged as the ayatollah of cricket purists. His farwah – pronounced from the position of main umpire behind the bowler's arm before a stunned crowd of some 55,000 at the Melbourne Cricket Ground on the 26th December 1995 – has guillotined Muralitharan's arm and placed the lad on the shelves of history.

Hair – and his backers in high places³ – have pursued the letter of the law rather than its meaning. They have not attended to Muralitharan's unique anatomy: a plasticine wrist and a 32 per cent deficiency at the elbow.⁴ They have relied on the book and denied the existence of grey areas. Their epistemology is based on either/or assumptions: every phenomenon is either black or white; there are no grey areas. There is one Truth. The Book reigns. They kill the joy of cricket. They are puritan Killjoys. So, Q. E. D. Muralitharan.

among them those of former Australian cricketers such as Mallett, Border and Yardley. Yardley, incidentally, had spent some time in Sri Lanka in early 1991 on a coaching stint and had coached Muralitharan. And since then he has succeeded Dav Whatmore as the coach of the Sri Lankan cricket team.

³ Commentaries on radio indicated that Tim Lane, a journalist and radio commentator, had been informed on the morning of the match that something major would occur. Likewise, unconfirmed grapevine gossip has it that the English and South African cricketers in South Africa had heard – before the 26th December – that a storm would break.

⁴ This observation was (and remains) based on an examination of Muralitharan carried out by Dr. Barclay (Buddy) G. Reid that was reported in detail in the *Age*. Buddy Reid had played university days in Lanka in the 1960s before migrating to Australia. Knowing Buddy from his at various institutes, one gathers, have confirmed these initial observations, observations that revealed the character of the optical illusion that influenced Hair and others – an illusion that is