



The Ceylankaum

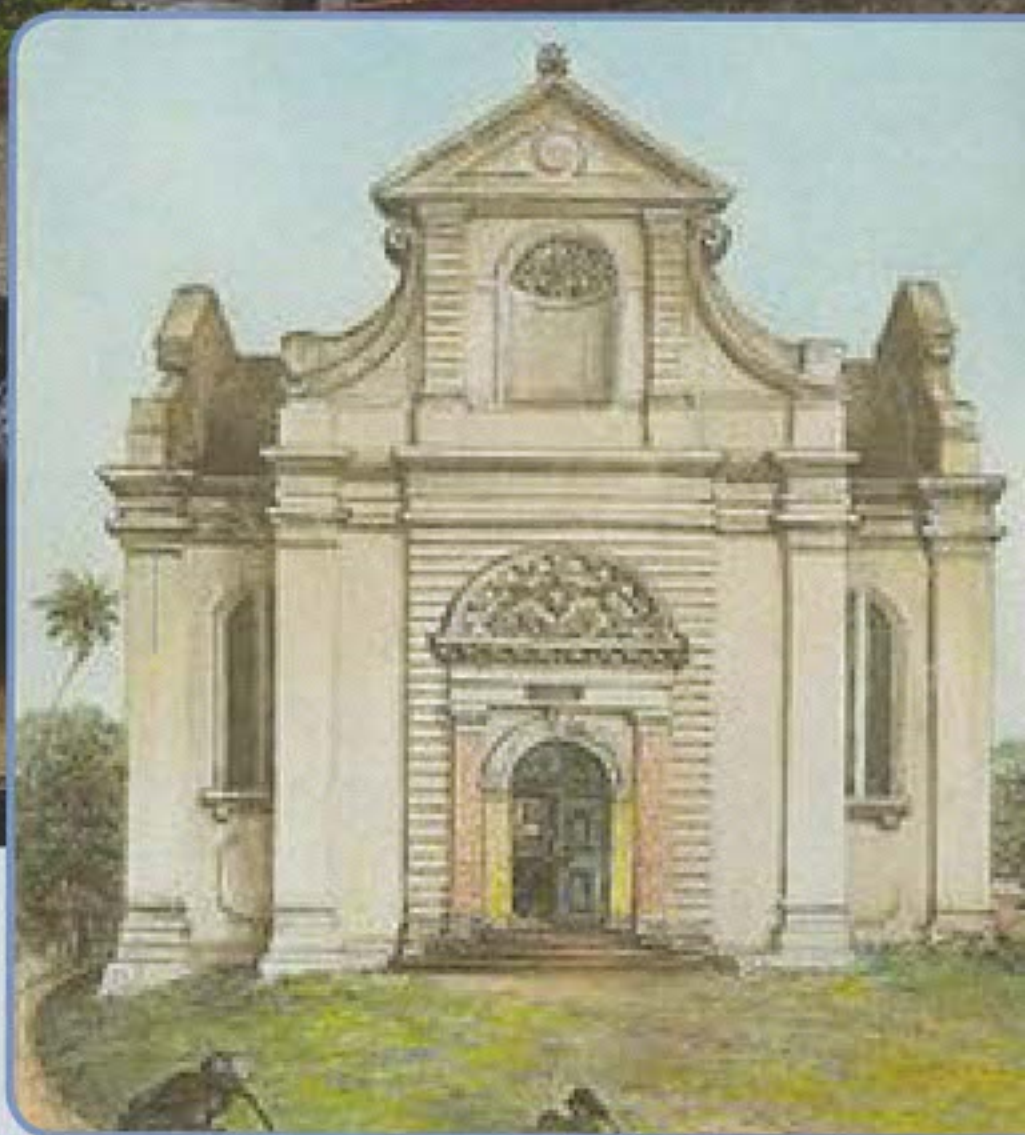
The Journal of the Ceylon Society of Australia



Wolvendaal Church, Colombo

built in 1757 by the Dutch during their occupation of Ceylon after recent restoration.

Cover Story by HUGH KARUNANAYAKE



Watercolour painting of the Dutch Reformed Church (Wolvendaal), Colombo by J. L. K. van Dort (1888).



The Ceylon Society of Australia

PRESIDENT

Pauline Gunewardene
Mobile 0419 447 665
Int. 61 2 9736 3987
paulineg@ozemail.com.au

VICE-PRESIDENT

Dr Srilal Fernando

SECRETARY

Sunimal Fernando
smfernando@optusnet.com.au
Int. 61 2 9476 6852 Mob. 0404 462 412

TREASURER & PUBLIC OFFICER

Deepak Pritamdas
Mobile 0434 860 188
PO Box 489 Blacktown NSW 2148
deepakpsl@yahoo.com

PUBLIC RELATIONS

Harry de Sayrah OAM, JP
Mobile 0415 402 724
harold.166@hotmail.com

PUBLICATIONS

Sunil de Silva
Int. + 61 2 4340 5940
sunil.desilva41@gmail.com

EDITOR/LIBRARIAN

Doug Jones
int. + 61 2 8677 9260
12/11 Garthowen Crescent Castle Hill NSW 2154
dougjay20@gmail.com

SOCIAL CONVENOR

Chandra Senaratne
Int. + 61 2 9872 6826
charboyd@iprimus.com.au

LIFE MEMBER

Hugh Karunanayake
Mobile 0448 998 024 Int. + 61 3 9878 5307
karu@internode.net.au

EX-OFFICIO

Dr Robert Sourjah Thiru Arumugam
Int.+ 61 2 9622 2469 Int. + 61 2 8850 4798
robertsourjah@yahoo.com thiru.aru@gmail.com

Srikantha Nadarajah Leslie Perera
Int.+ 61 2 9980 1701 Mobile: 0418 230 842
vsnada@bigpond.com.au lesanvee@bigpond.com

MELBOURNE CHAPTER CONVENOR

Hemal Gurusinghe
Mobile 0427 725 740
hemguru@hotmail.com

COLOMBO CHAPTER

Convenor/Local President
Deshamanya Tissa Devendra
+9411 2501 489 email: tisdev@sltnet.lk

Vice-Presidents

Mohan Rajasingham
+9411 258 6350/ 0722 234644
email: mohanandrane@gmail.com
Fredrick Medis
+ 0722 256993

email: fredrickmedis@gmail.com

Local Hon. Secretary

Anandalal Nanayakkara

+077 3272989

email: anandalal10@gmail.com

Local Hon. Treasurer

M. Asoka T. de Silva

Int. 011 282 2933 Mob. +94 775097517

email: desilvaasoka@yahoo.com

Committee Members

Srilal Perera

077 5743785 email: srilalp@ymail.com

Daya Wickramatunga

+9411 2786783/0773 174164

email: dashanwick@gmail.com

M.D.(Tony) Saldin

+9411 2936402 (Off.) +9411 2931315 (Res.)

Fax:9411 2936377 Mobile: +94 777 363366

email: saldinclan@sltnet.lk

The Ceylankam

CONTENTS

• From the Editor	3
• Our Readers Write	4
• Brief Biographies of Classical Writers by M.Asoka.T de Silva	5
• Sri Lankan Baila by Dr Shihaan de Silva Jayasuriya	8
• The Wolvendaal Church revisited (cover story) by Hugh Karunanayake	12
• 19th century American Missions to Hawaii - a comparison with Jaffna by Thiru Arumugam	14

• Natural history of crabs of Negambo Lagoon (Part I) by Dr Leonard Pinto	20
• Saga of the battleship Emden's crew by Tissa Devendra	25
Growing up in rural Sri Lanka in the Fifties by Maithri Panagoda AM	27
• Development of Sri Lankan cricket by Harry Solomons	29
• Meals Ammi Made	32
• Obituary - Eileen Mary Sibelle de Silva (nee Dissanayake)	34
• Public meeting -Sydney 26 August 2018	35

From the Editor

One thing my father (who was a pioneer advertising man in Sri Lanka) kept telling me was I had to "Keep things simple and more people will listen to what you have to say". I have practiced that through the years and the truth of his words have been constantly reinforced as I work on *Journal*. Many topics featured in *The Ceylankan* are scholarly and can sometimes make heavy reading. What impresses me is that most of our writers maintain the need for simplicity in their writings and that makes life for the Editor a world easier.

To get on to those contributions, we have a wide range of topics covered by our regular writers and some new ones. Firstly, we have an author well-known to our readers and that is Dr Shiha de Silva Jayasuriya (Senior Fellow of Institute of Commonwealth Studies School of Advanced Study, University of London) writing on the 'Sri Lankan Baila'. Here Dr Shehan explores the beginnings of the music form from Portuguese times and dwells on the difference (and confusion) between the Portuguese *Kaffrinha* and Sri Lankan *Baila*. She succeeds in her efforts to make the readers attain a better understanding of the dance form that has become ubiquitous at any Sri Lankan dance held anywhere in the world.

Then we have Hugh Karunanayake, in his inimitable style, making the *Journal's* cover story as he embarks on a return visit to the Wolvendaal Church in Pettah. He looks at the architecture and the interior of this historic church that remained neglected for many years until recent renovations took place. Numerous colour and monochrome photographs highlight the story of the Dutch Reformed Church.

Dr Leonard Pinto contributes a fascinating, scholarly three part treatise on the "Natural history

of crabs of the Negambo Lagoon". After reading his articles, you will soon appreciate that these crustaceans are not only a culinary delicacy.

There is also Thiru Arumugam as he compares the 19th Century American Missions to Hawaii with their missions in Jaffna. Another great example of careful research combined with simple dissertation.

Next we have Tissa Devendra recapping the intriguing maritime story relating to World War I on how the crew of the battle ship *ss Emden* escaped the Australian Navy supporting the British allies fighting the Germans. Another engaging story, from an engaging storyteller.

From Ibn Batuta to Robert Knox with Jonathan Forbes and Friar Odoric thrown in for good company, M. Asoka T. de Silva continues with the fifth part of his "Brief Biographies of Classical Writers and Historians who commented on Sri Lanka". Makes interesting reading as we have come to know.

A new writer Chryshane Mendis takes a cursory look at the old fortifications in Colombo.

Included in this issue are two synopses of recent meetings held in Sydney. Firstly, Maithri Panagoda AM recalls his days "Growing up in rural Sri Lanka in the early fifties" with lots of nostalgia.

Next, well-known Sydney cricket store owner Harry Solomons looks at how the game of cricket grew in Sri Lanka from backyard days to local club, growth of school cricket, visits to the island by international cricket teams in transit to overseas games, the emergence to Test playing status and finally winning the coveted World Cup in 1966.

All making for absorbing reading. Only because of the untiring efforts of our literary contributors. It is heartening to open my email folder to discover another article sent in an attachment for publication.

Keep those stories rolling in so that we can keep your journal rolling off the presses uninterrupted.

Advertising in The Ceylankan

For some time, CSA members and others have indicated an interest in using the *Journal* to promote their goods and services. However, we have been maintaining the ideal of the founders of the CSA, that the *Journal* must not be made a means for commercial profit, but only a vehicle for research, study and broadcast of the rich heritage and culture of Ceylon/Sri Lanka.

Now, with the constant rise in costs of delivery of the *Journal* to members worldwide, we need to look at additional sources of revenue. Accordingly, the Committee has decided to accommodate advertising and promotional matter in the form of loose-leaf flyers, but not as part of the body of the *Journal*.

Suitable material, in keeping with the non-political, non-partisan aims and ideals of the CSA, will be considered. All such copy is to be submitted to the Editor for consideration.

Once accepted, the advertiser will need to supply the printed flyers in sufficient numbers for inclusion in that particular issue of the *Journal*.

The cost of inserting such flyers is \$500 per issue of the *Journal*, paid in advance.

Our Readers write

Cherished memories

Referring to the article published in the current issue of *The Ceylankan* (J82), I would like to say that Geraldine De Saram-Jansz has brought to light two exemplary, honourable and respected ladies by the sincere and genuine way she has written about their lives. I am the niece of Kathleen La Brooy and cherished memories have been brought back to me. Geraldine has written from her heart and I thank her.
HILARY MEYNERT (Twickenam, Middlesex, UK.).

Long time reader

I have enjoyed reading the magazine for quite a long time. Needless to say it brings back lots of memories of the "good old days".

In the latest issue of *The Ceylankan* (J82) there is an article on the Kathleen School of Dressmaking which was of great interest to me because of the many connections I had with the school. Besides being a student myself, my aunt Mrs. Olga Perera was a long standing member of the staff.

The author Geraldene De Saram-Jansz has missed a few important facts and I was wondering if I could get in touch with her, either by email or phone and get these across to her.

Another article that was of great interest to me was the one on Arethusa College. I have lived in Wellawatte since the mid-1960s until we migrated in the mid-1980s. I taught at St Lawrence's School for 14 years and most of my former students are all in Australia and very much in contact with me. So there we go!!

RANGANIE WICKREMESINGHE (Ivanhoe, VIC.)

Name spelt incorrectly

I am unsure as to whom I should address this issue, so I am writing to you both.

As you know I am a new member of your association and received the copy of the journal (J82) today. I noticed some discrepancy in my name. My first name was correctly spelt in the envelope, but is incorrect in the new members list. My full name should read **Dr (Mrs) Dhayanithi Sivathondan**. I trust you will do the needful.

Compliments on the fine quality of journal.
NITHI SIVATHONDAN (Stratfield NSW).

NOTE: The error is regretted and the Members List has been amended accordingly.

Sri Lankan elephant

It was a pleasure to read the in-depth account of the history, the detailed characteristics and features of the Sri Lankan elephant and the comparison to the African Elephant. In relation to the history tracing from the first half of the 19th Century where the

Ceylon Government encouraged and rewarded the persons killing the wild elephants due to their large numbers, the scene changes somewhat in the early 20th Century perhaps due to the numbers coming down as a result of the encouraged destruction.

However, there was still a sizeable number posing a threat to humans seeking to provide for their sustenance resorting to "Chena" cultivation involving the clearance of jungle areas where wild elephants roamed seeking food. The elephants would feed on the crops and the hapless villagers, in an effort to protect their crops would try to kill the elephants with archaic "muzzle loader" guns and flinging kerosene-soaked torches made out of dried coconut leaves. This effort only ended with the elephants getting hurt and not killed. Then they turn into "rogue" elephants and seek out to kill the humans hurting them. As the saying goes "Elephants never forget".

In this scenario, the Ceylon Government authorities appealed to sportsmen to destroy these marauding "declared rogues" which had killed a number of villagers. In the 1920s, my father, Wilson Olegasegarem, then a young Irrigation Officer, a man of courage imbued with a spirit of adventure and more importantly, a genuine compassion towards the hapless villagers, took up the challenge. At great risk to his life, destroyed eight "declared rogue" elephants. Being a modest person, my father never spoke about these episodes even to his children and at the behest of my mother related only one episode. However, after my father's death while clearing his home office desk we came across two newspaper reports in the *Ceylon Daily News* and the *Morning Leader* describing my father destroying two dangerous declared "rogue" elephants, one at Punani area and the other at Rugam Pattu, at great risk to his life. Regarding the one at Rugam Pattu, the report states: "In spite of the trackers dissuading the sportsman from following up the "rogue" elephant in such thick jungle, Mr. Olegasegarem appears to have pushed forward. He had got within 50 feet of the beast when the latter, scenting danger, had lifted his trunk and was about to charge when the sportsman's rifle spoke promptly and accurately, bringing the animal down on the spot."

REX OLEGASEGAREM (East Ryde, NSW),

Your views are invaluable!

Do you have a point of view to share with our readers? Can you shed some new light on a topic discussed? Is there anything you like or dislike published here and have something constructive to say about it? Your opinion is most welcome in the Letters column. Please keep them brief, no more than 400 words, preferably. Letters may be edited because of length and/or content.

Brief biographies of Classical Writers and Historians who commented on Sri Lanka – Part V



By M. Asoka T. De Silva

The author is Treasurer of CSA's Colombo Chapter and is a retired scientist who has written more than 100 research papers, including books. Many of his scientific papers have been published in prestigious journals worldwide. This is the fifth in the series written exclusively for The Ceylankan.

Forbes, Jonathan (1840)

Major Jonathan Forbes of the 7th Highlanders, though he was an officer in military service, was for the greater part of his time in civil employment with his commander, and functioned as an Assistant Government Agent and District Judge in Matale. He had travelled widely in the country before he compiled his book (in two volumes) titled "Eleven Years in Ceylon".

Friar Odoric (1318)

Odoric, a Venetian Franciscan monk from north-eastern Italy, spent much of the early 14th century traveling throughout Asia. His adventures provided one of the most important Western accounts of life and culture in what is present-day Iran, India, Indonesia, China, Nepal and Russia.

Setting off from the Black Sea in 1318 AD to China, and returning to Italy traversing Ceylon among other countries, a journey which had taken 12 years to complete, (just 20 years after Marco Polo's historic trip to the East), Odoric was the only religious traveller to the East whose voyage was recorded, making his account one of unparalleled importance for scholars and historians. Interestingly, Odoric noted the religious and cultural customs of the places he visited, treating their practices with tolerance, respect and curiosity. He frequently took pains to tell of spectacular things – mountains of salt, impenetrable deserts, mice as big as dogs, trees that produced bread, magic fish, sensational pearls, gigantic tortoises, men with faces of dogs, hens covered in wool, and women equipped with fangs – making this fantastic reading even for those with casual interest. This description of Odoric's journey to the east comes from the account he dictated upon his return to Italy, which was translated widely. Odoric had the capacity to comment on Ceylon with authority. Apparently, like a few other travelers, he had expressed his surprise of the presence of numerous serpents and a multitude of wildlife including elephants and leopards in Ceylon.

Ibn Batuta (1304 – 1365 AD)

Ibn Baṭūṭah or Ibn Battuta was born in Tangiers, Morocco in 1304 AD and died in 1365 AD. He was an Islamic scholar, jurist, judge, explorer and geographer. He is known for his extensive travels, accounts of which were published in the *Rihla* (lit. "Journey"). Over a period of 30 years, Battuta visited most of the known Islamic world as well as many non-Muslim

lands. His journeys included trips to North Africa, the Horn of Africa, West Africa and Eastern Europe in the West, and to the Middle East, South Asia, Central Asia, Southeast Asia and China in the East, a distance surpassing threefold his near-contemporary Marco Polo. Battuta has been considered one of the greatest travelers of all time.

In the early spring of 1326, after a journey of over 3500 km, Ibn Battuta arrived at the port of Alexandria. Then enroute to the coast at the start of his journey to China, Ibn Battuta and his party were attacked by a group of bandits. Separated from his companions, he was robbed and nearly lost his life. Despite this setback, within ten days he had caught up with his group and continued on to Khambhat in the Indian State of Gujarat. From there, they sailed to Kozhikode (Calicut). While Ibn Battuta visited a mosque on shore, a storm arose and one of the ships of his expedition sank. Afraid to return to Delhi and be seen as a failure, he stayed for a time in Southern India under the protection of Jamal-ud-Din, ruler of the small but powerful Nawayath Sultanate on the banks of the Sharavathi River. Following the overthrow of the Sultanate, Ibn Battuta had no choice but to leave India. Although determined to continue his journey to China, he first took a detour to visit the Maldives Islands.



• *Ibn Batuta (1304 – 1369 AD) the Moroccan Traveler. Painting by the Late Ibrahim Fareed Didi (1924 – 1984 AD) of the Maldives (Heritage Department, The National Museum of Maldives, 2010)*

He spent nine months on the islands, much longer than he had intended. As a *Chief Qadi*, his skills were highly desirable in the formerly Buddhist nation that had recently converted to Islam. Half-kidnapped into staying, he became chief judge and married into the royal family of Omar I. He became embroiled in local politics and left when his strict judgments in the *laissez-faire* island kingdom began to chafe with its rulers. In the *Rihla* he mentions his dismay at the local women going about with no clothing above the waist, and the locals taking no notice when he complained. From the Maldives he wanted to return to India, but he claimed that due to a change of winds, he was drifted towards the Island of Ceylon, a place well known and in which was situated the "Mountain of Serandib" (a reference to Adam's Peak). He then relates how he met the King in the City of Battala, claimed to be Puttalama by Sir James Emerson Tennent. Most of his description was about the trip to Adam's Peak with escorts provided by the King and returning to Puttalama, via Matara, Galle and Colombo. In Chapter 20 of his account of his travels, translated by Rev. Samuel Lee in 1829, he has described the events of his journey in Ceylon.

Knighton, William (1845)

William Knighton is the author of the book '*The History of Ceylon from the Earliest Period to the Present Time*'. Knighton was first educated at the University of Glasgow, and obtained a Ph.D. from Giessen University. He had just completed 19 years of age when he first arrived in Ceylon in 1843. He had stayed there for four years, first as manager of a coffee estate, then as editor of '*Ceylon Herald*'. He had then gone to Calcutta as lecturer on history and logic at the Hindu College, and had also been the editor of a newspaper (*Tropical Sketches; Forest Life in Ceylon*). He had lived in Ceylon and in Calcutta for seven and a half years. At various times in the 1850s he had also lived in London attempting literary essays and lecturing on education, and after his retirement he lived in England.

It has been claimed that the narration of the history of Ceylon by authors such as Knighton, had been profoundly influenced by the discovery and the first translation of the *Mahawamsa* by the young British Civil Servant George Turnour in 1837.

Knighton was also known to have had a better understanding of Buddhism and its impact on history, than many of his contemporaries. He was one of the rare British colonial writers who dared to draw parallels between the ancient civilisations of South Asia, which included Ceylon, with those of the early Mediterranean region. His judgments were based on a comparative analysis of the progress of the science of poetry, logic, metaphysics, ethics and natural history. He was convinced that the South Asian civilisations were of a more advanced state in contemporaneous times compared to those of the Middle East. He was also impressed by the use of two classical languages,

Pali and Sanskrit in the region, as well as the works on astronomy, medicine, chemistry, mathematics and natural philosophy in South Asia.

Knox, Robert (1641-1720 AD.)

Robert Knox was born in Tower Hill in England on 8th February 1641. He was the son of Robert Knox Snr., a sea captain who traded mainly in the Mediterranean. His mother was Abigail Bonnell. In his childhood, he was chiefly brought up by the mother, and in later years he had been sent to a boarding school at Roehampton. When he was about 14 years of age, his father had built a ship, which tempted Knox to be a seafarer, although his father's intention was to make him a tradesman.



• Robert Knox (from the Engraving in the Bodleian Library, Oxford.)

Nevertheless Knox was able to join his father in the ship named "Ann", which left England for India on the 21st of January 1658. Sometime in November 1659, having completed their mission in India, this ship was caught in a violent storm, which disabled the ship, and had been forced to land in the Island of Ceylon. After 20 days on board the disabled ship, on the beckoning of the King, Robert Knox, his father and 16 other members of the crew left the ship in the company of a Dissava, only to find themselves taken captives on 4th April 1660. Knox was only 19 years of age when he was taken prisoner and claims to have been a prisoner for 19 years, 6 months and 14 days.

He has given a detailed description of practically every aspect of the country, which included its land form, topography, seasonal weather conditions, living conditions, the urban and rural life styles, the natural resources, agriculture, wildlife, worship of religion, governance, justice, revenues, social life of the inhabitants, their means of livelihood, educational systems and the language.

His father died in captivity in February 1661. In his autobiography, he describes poignantly and in a deep sense of sorrow, the last days and the last few hours he spent at his father's bedside before he closed his eyes for ever. Knox also provides a detailed account of how he managed to deceive his guards and find his way to liberty in October 1679 when he reached the Dutch held seaport of Aripo, and with whose help he reached Colombo in November 1679.

Knox had been closely interrogated by the Dutch on the state of affairs in the Kandyan Kingdom. Finally he left for England through Batavia in the custody of the Dutch, arriving in England in September 1680.

Interestingly, a major part of his experiences, in Ceylon, which he had included in his famous book had been written while on his way home on board the ship 'Caesar'. Judging by his travel itinerary, it has been postulated that Knox would have written this Treatise in a period of only 18 months, and considering the fact that it was written from memory, it was an amazingly short time for a book of that magnitude.

At the age of nearly 80, Robert Knox died on 19th June 1720 leaving behind him considerable wealth, which he bequeathed to his nephews, nieces, and his grand children, and finally requesting that his mortal remains be laid beside his mother's grave in Wimbeldon.



Important notice to our contributors

The Ceylankan is a quarterly publication that is looked forward to both here in Australia and worldwide. The Editor is constantly on the lookout for literary contributions from our members and others. Contributions are given careful consideration with a view to publication when received.

While original, previously unpublished articles are preferred, submissions relating to the culture, history and heritage of Ceylon/Sri Lanka in keeping with the ideals of the CSA and are of a non-racial, non-political, non-religious and non-controversial nature are always welcome too.

New writers with a passion for Sri Lankan culture and heritage are welcome. You don't have to be a professional writer – even contributions from someone who has not previously put pen to paper will equally receive our careful attention.

Who knows, an enormous treasure of hidden literary talent with recollections of life in the Motherland – the people, the places events and other memories that you can share, from whatever era, pre-Colonial, post-Colonial to modern. Your fascinating story waiting to be written may be the very story that our worldwide readership is waiting to enjoy.

To facilitate design/layout, submit your articles with very little or no formatting as possible – no indents at the start of paragraphs and no double spacing between lines; no space after full stops. Always use percent or per cent but never %. Where applicable, contributors are also asked to annotate bibliographical references, both for copyright purposes and to assist with further research by other members. Photographs to accompany your article, in colour or monotone, are welcome. They must be of a high resolution and in JPEG format.

While every effort will be made to print material that is relevant and correct, we cannot take responsibility for errors. If any errors of fact are found, the Editor would appreciate if any such inaccuracies be brought to his attention as early as possible.

Television and the Press in Sri Lanka

When compared to [Sri Lanka's] literary rate and political involvement, the size of the audience for written and audiovisual press is remarkable. It is estimated (although this seems a rather excessive estimate) that the three main Sinhalese newspapers (*Dinamina*, *Lankadipa* and *Divayina*) have a circulation of more than 300,000 daily editions, with the Sunday edition at over 900,000. Their English counterparts reportedly have a circulation of 200,000 for dailies and 400,000 for weeklies. Tamil dailies and weeklies, however, only attain a circulation of 50,000 and 100,000 respectively. The press is

controlled by three groups, one of which belongs to the government. The island's main television station (Rupavahini, 33% of viewing audience) also belongs to the state. Rupavahini's principal rival (ITN) is only partially controlled. Although the country just began developing television in the 1980s, the domain has expanded rapidly: the country counts 7 television stations and 1.9 million sets at the beginning of the 21st Century.

(Media and communication in Sri Lanka at the beginning of the 21st Century - Eric Meyer in *Sri Lanka, Biography of an Island*. (French version in 2001; English translation 2003).

SRI LANKAN BAILA

by Dr Shihan de Silva Jayasuriya

The extraordinary love of the Portuguese for music is epitomised at El Ksar el Kabir in Morocco, in 1578, where 10 000 guitars lay on the battlefield, near the dead Portuguese soldiers. The Portuguese took guns and guitars to battlefields! Is it surprising that the Portuguese presence is vibrant through Sri Lankan popular music – Baila?

Baila is a ballad in which the poetry is of paramount importance. A ballad is a short poem suitable for singing which was originally intended to accompany a dance. The etymology of ballad is ballare (late Latin/Italian) meaning 'to dance'. Today the Portuguese word bailar meaning 'to dance' is used in the context of a Ball; dançar means 'to dance'. Meanings of words change over time and place. The association of the word Baila with dance predominantly undervalues its balladic significance. Music, song and dance are closely knit forms of art and unsurprisingly, Baila refers to music, song and dance in Sri Lanka. This article concerns Baila in Sri Lanka. It does not concern Baila in South America or Europe where Latin languages prevail.

Sri Lanka's Portuguese era is generally considered to have begun in 1505 when a ship sailing to the Maldives, captained by Lourenço de Almeida, was windswept to Galle. The encounter with the first European power is taken to have ended in 1658 with the fall of Jaffna and Mannar. Throughout Portuguese presence, the Kandyan kingdom remained under Sri Lankan rule, excepting for Batticaloa and Trincomalee which came under Portuguese domination from only the first half of the 17th century. The actual period of Portuguese domination in Sri Lanka was no more than 60 years. Yet the Portuguese legacy, particularly the intangible heritage, has been remarkably durable in underscoring the 1540 prediction of the Portuguese chronicler, João de Barros:

"The Portuguese arms and pillars placed in Africa and in Asia, and in countless isles beyond the bounds of three continents, are material objects, that would be destroyed over time but time would not destroy the religion, customs and language that the Portuguese implanted in those lands" [my translation].

In 1974, the Swasangeetha ('Our Songs') programme sponsored by the Associated Motorways Group of Companies (Colombo), televised by Rupavāhini in Sri Lanka, reported Batticaloa Burgher (Sri Lankans with European ancestry) music and songs as Kaffrinha and their dance as Baila. But the dances of the Batticaloa Burghers are Kaffrinha and Lancers. The confusion between Kaffrinha and Baila continues to-date. A few years later, in 1976, the Catholic Burgher Union (Batticaloa) compiled a booklet of

cantigas (songs) with religious and secular themes. Batticaloa ballads are linked to Romances, one of the oldest and most important genres of Portuguese sung poetry which survives only in northern Portugal, Trás-os-Montes and the Atlantic archipelago which belongs to Portugal, Azores, and also in north eastern Brazil. When the BBC World Routes team visited Batticaloa in September 2011, they were astonished to hear these centuries-old musical traditions. Vivid descriptions by Dr. Lucy Duran, an ethnomusicologist at the University of London, are on the BBC website. A few Batticaloa songs are linked to Sinhala Bailas. Bailas are also sung in Tamil, English, Sri Lanka Malay and Sri Lanka Portuguese. The Sinhala Baila, Māla Giravī ('parrot') is sung to the tune of the Batticaloa song Terra Iste Terra ('Land this land') and the Sinhala baila, Mee Vadayaki Jeevithe ('Life is a Honeycomb') is sung as Vi Minha Amor por Baila ('Come my Love to dance') in Batticaloa. Sinhala lyrics of these songs are different to the Sri Lanka Portuguese versions.

Kaffrinha's Afro-Portuguese connection is signalled through its etymon: Kaffir is an 'African' an nha is the Portuguese diminutive. Kaffrinha could mean 'a bit of African'. A 19th century manuscript in the Hugh Nevill Collection (British Library, London) includes six Kaffrinhas from the Eastern Province: Singellenona ('Sinhalese Lady'), Korra Jannethaie ('Blush Joanita'), Bastiahna ('Bastiana'), Chekoetie ('Whip') and Ama die none Frencena ('Love of Lady Francina') plus one untitled song grouped as "Cantiga De Purtiegese – Kaffrein – Neger Song Portigiese" ('Songs of the Portuguese—Kaffrinha—Portuguese Negro Songs'). There are no scores, however. My translations of these songs from Sri Lanka Portuguese into Standard Portuguese and English are in the *Journal of the Royal Asiatic Society (Sri Lanka)* and also in my first book, *Tagus to Taprobane (Tisara Prakasakayo, Sri Lanka)*.

C. M. Fernando, son of Sir Marcus Fernando, who graduated in Law from the University of Cambridge was the pioneer researcher of Portuguese music in Sri Lanka. After presenting his seminal paper in 1894, to the Royal Asiatic Society (Colombo), he accompanied, on the piano, the 'Ceylon Portuguese' orchestra which consisted of a banderinha (mandolin), viaule (tenor violin) and rabana (tamborine).

Titles of scores published by Fernando and titles of songs in the Nevill manuscript (19th century) are similar: Singallenona ('Sinhalese Lady'), Bastiana ('Bastiana'), Chikothi ('Whip') and Coran Janita ('Blush Joanita'). Kaffrinha's African connection is

confirmed through the titles of songs in Fernando's paper: Velandá Mazambicu (Mozambican Town-dweller) and Caffri (African).

Fernando describes dances of the Portuguese Burghers as Chikothi and Cafferina [Kaffrinha]. A man and a woman, stand on opposite sides of a room and dance towards each other, exchanging old-fashioned courtesies when they meet in the middle of the room. The man waves a handkerchief and high steps to the beat while the lady lifts her long frilly skirt to manoeuvre the fast footsteps.

Fernando contrasts the "Grotesque attitudes and alert movements" of the Kaffrinha with "the slow measures of the Chikothi" which call for "stately and dignified steps".

In my attempts to identify Chikothi, I made comparisons with the Goan Catholic form of music, song and dance: Mando. The Mando is a stately dance with dignified steps. I

interviewed Anthony Noronha, former Conductor of the Nairobi Symphony Orchestra, when he had settled in London. Noronha drew my attention to the folk character of the Mando masterfully conveyed by starting on a minor key and modulating to a major key. At my request, Noronha scored a Mando called Surya Noketranche Porim Porzolleta ('You Shine just like the sun and the stars') which is published in my book - Portuguese in the East: A Cultural History of a Maritime Trading Empire (London: I B Tauris). Goan forms of music and dance - Mando, Dulpod and Dekhni - are different to Baila and Kaffrinha due to the varied durations of contact with the Portuguese and the diverse indigenous influences.

C.M. Fernando distinguishes Kaffrinha (fast and in 6/8 time - six quavers to a bar and having a "peculiar jerky movement") from Chikothi (in 3/8 time - three quavers to a bar and "slow and stately"). Fifty years before Fernando, Colonel Augustus de Butts in his book Rambles in Ceylon (1841), describes a "Caffre dance". The dance somewhat resembled the fandango of Spain; but the resemblance, it must be confessed, was that of a caricature. Two individuals of opposite sexes gradually approach each other with an air of coquetry, making indescribable contortions and grimaces. The female slowly retires from the ardent advances of her lover, who, suiting the action to the word, endeavours to capture the fair fugitive, while he pours forth his tale of love in the most moving tropes that his eloquence can command. 'The lady of his love' at length abates somewhat of the air of scorn with which she at first affects to

regard her impassioned swain, who, emboldened by this evidence of a favourable impression, and again alarmed at his own audacity, alternately advances towards and retreats from the object of his adoration.

This lively dance was popular with Europeans in Sri Lanka during the 19th century and by the early 20th century had filtered through to Sri Lankans who embraced western modernity. Twentieth century Kaffrinha arrangements by Norbert Rodrigo (Ceylonese Dances), Vincent Rodrigo (Ceylonese Lancers on Kaffrinha Airs and Professor

Lord (Caffarina Quadrilles) consist of five movements. The well known Kaffrinha, Singale Nōna ('Sinhalese Lady'), is within the three scores. During the early 20th century Kaffrinha was danced in the fashionable Colombo suburb of Cinnamon Gardens, where all parties ended with Singale Nōna. Singale Nōna is today sung in Sinhala as "Yaman Selō Pēra Kadanne". Kaffrinha is sparked off by cross rhythms

and syncopations. Cross rhythms occur with interplay between 6/8 (six quavers to a bar) in the treble and 3/4 (three crotchets to a bar) in the bass. Syncopation involves shifting the accents to unorthodox places. Accenting the parts in-between beats or playing 'off the beat' drives the music and adds excitement to the performance. 'Kaffir airs' were published by Herr Somers, Band Master of the Ceylon Rifle Regiments, under the title After Supper Kaffir Quadrila but his scores have not been traced so far.

Contexts and descriptions of Kaffrinha vary. Novelist, Carl Muller's vivid descriptions in Jam Fruit Tree (1993): "... and revels they were. The band had arrived: three boys in bow ties, two fiddles and a tom-tom and Jessie Ferdinands produced a harmonica and Finny Jackson played the spoons, clickety-clack on his knees and a rollicking kaffrinja [Kaffrinha] set everybody in motion with Colontota's uncles hitching up their sarongs and jerking around shouting 'adi-ji adi-ji' and the ladies holding the sides of their skirts and high-stepping to the beat".

Kaffrinha can assume a comical character. In the late 19th century, C. Don Bastian, a pioneer Sinhala playwright, introduced Kaffrinha to the theatre through the jester singing a Kaffrinha at the start of Rolina Nādagama in 1879. In the 20th century, Ediriweera Sarachchandra, Sri Lanka's foremost dramatist, identifies Kaffrinha as a body of music introduced by the Portuguese to Sri Lanka. Dēva Suriyasena, a pioneer of Sinhala music in the early 20th century, states that the lilting rhythm and tunes of Kaffrinha danced by Portuguese mercenaries,



some of whom were Africans, fell on willing ears in the coastal areas.

Kaffrinha is also the traditional dance of the Batticaloa Burghers, calling for alert movements and accompanied by lively tunes. Typically, four couples perform Kaffrinha at weddings. Marriage ceremonies are not complete until the Kaffrinha is danced. The bride and groom open the dance and are followed by the bridesmaid and best man and two further couples. Dancing continues for a few hours with only short breaks between the five movements when the musicians change mode.

The father of Alex Van Arkadie, a Burgher, was a close acquaintance of Wally Bastianz, the composer of Chorus Baila (generally known in Sri Lanka as Baila). Van Arkadie recalls Colombo's Kaffrinha dancers of the 1950s, travelling entertainers who performed once a year, in affluent Dutch Burgher houses. Instruments played were the viola, violin, rabāna (tambourine), triangle, piano accordion and gourd rattles (maracas). The most popular item in the variety entertainment show was the Kaffrinha, performed by a Burgher couple disguised as Africans by blackening their faces right down to the neck. Fingers were encased in white hand gloves to cover their paler skin. The man wore a prominent red bow-tie which fluttered freely against his long-sleeved brightly coloured satin shirt, a long tail-coat and a black top-hat which he tipped each time he curtsied and bowed before the lady who swung her flared skirt provocatively in order to respond to his charming gestures. The woman wore a wig of raven black hair in a mass of fine curls bunched together in tassels to

sleeves held layers of frills which dangled and danced down from her shoulders to the rhythm of the beat. The provocative swing of her hips was exacerbated by her pronounced hips, accentuated with a cushion. Her rich satin skirt was flashily decorated in polka dots all-over, or broad bands of coloured borders at the hemline, and her underskirt was lace-edged or hand-embroidered. The Kaffrinha was a feast of captivating colourful flashes, entrancing movements and jubilant sounds made to the cheers and yells of the audience.

Leopold Ludovici, a surveyor, who visited a Kaffir village in Puttalam at the end of the 19th century mistook the music, which he calls Kaffrinha, for being a fight. Kaffrinha is loud and energetic. The surveyor and writer, R. L. Brohier, described the music in a Puttalam village called Sellan Kandel, as Kaffrinha and Chikothi. He wrote in the 20th century that the 'Kaffir-Portuguese Chikothi' music had been absorbed into Sri Lankan popular culture, surfacing at gatherings which sought an outlet for hilarity - these were given the heterogeneous term Baila. Afro-European links of Kaffrinha and Baila are rekindling an interest in the music of Sri Lankans with African and European ancestry. But the music of the largest Afro-Sri Lankan community in Sirambiyadiya (Puttalam) is not Kaffrinha. Because their ethnonym is Kaffir (from the Arabic word qafir which means 'non-believer' and was used for Africans by the Arabs) their music is mistakenly assumed to be Kaffrinha. Lyrics of Manhas are mostly in Sri Lanka Portuguese, but the melodies are distinct from the Batticaloa Cantigas (songs) and Kaffrinhas.

A genre known as Vāde Baila ('debate Baila'), musical debates and contests of wit and repartée, were a popular form of entertainment in Sri Lanka. Sumathipala Perera, a leading Vāde Baila singer, formed a society to keep this form of art alive. This tradition is similar to canto ao desafio (Challenge Song) in Portugal and Brazil. Vāde Baila, perhaps due to its theatrical nature and demanding skills, has given way to Chorus Baila. The originator of Chorus Baila, Gajanayake Mudiyansele Ollington Mervin Bastianz (1913-1985), is better known as Wally Bastianz. A single recording with 14 of his best known songs, released in 2004 by Torana (Colombo), sing out the poetry of the exotic performer which gripped the people. The simplicity of Bastianz's narratives and the realities that he addressed and played out with catchy rhythms, popularised Bailas. Bastianz was a brilliant lyricist, an educator and a critic. He evoked sentimental feelings of a nation whose values were distorted and strained by 450 years of western domination.

Wally Bastianz was called 'The Exotic Ceylonese Performer' when he featured in Colombo's night clubs. He was a versatile musician: he played the banjo, piano, ukulele, Spanish guitar, Sri Lankan viaule and accordion. His band included Aelian Soysa,



• *Wally Bastianz felt the pulse of the people and articulated their emotions by accentuating the heartbeat of Sri Lanka through his compositions of Chorus Baila.*

hang from under a neatly draped bandanna ('scarf' from the Portuguese word 'banda'). A colourful pair of large ear-rings and a string of large beads plunged down from her neck to her heavily endowed, perhaps padded, bosom. Her taffeta blouse blended finely with her clothes but was in contrast to the man's shirt. Her

Marshall Wambeck, Anton Johns, Maxi Leonard and Morris Fernando. Bastianz sang in Sinhala, Tamil, English, Malay and Sri Lanka Portuguese, reaching out to all Sri Lankans. Listeners must understand the lyrics to fully appreciate Chorus Baila. Its value is not simply in the music. Ronald Walcott, an American musicologist, in his doctoral thesis submitted to the University of Sri Jayewardenepura (Sri Lanka), in 1978, highlights the poetic value of Baila which surpasses all else in importance. Traditionalists may be sceptical but they cannot disagree that Baila stirs Sri Lankans and as Aelian Soysa sings: "Lankavata Baila gena Wally Bastianz, Baila valin rata hollapu Baila champion" ('Wally Bastianz, who gave Baila to Sri Lanka was the Baila champion who moved the country with Baila') in a song dedicated to the maestro who changed the entertainment field in Sri Lanka and carved out a new identity for the Nation.

Maya Abeywickrama (2006) maps a few Bailas on to Western music - Hai hui Babi Achchige baisikel eka (Granny Babi's Bicycle) on to a well-known march, 'Repasz Band', composed by Charles Sweeney. Another popular Baila, associated with Moratuwa, a town from where many Baila singers originate, Pun Sanda Pāya Moratuwa Dilennā (Moratuwa is shining under the full moon) is mapped on to 'On the Beach of Bali Bali', a Hawaiian song. Bailas are also influenced by other types of foreign music now. Baila has become a conduit for almost every major international popular musical trend, from Minstrelsy, Hawaiian, Country-Western, Caribbean Calypso, Zairian Soukous, north Mexican Mariachi and Disco. Gerald Wickremasooriya of Sooriya

her post-independent identity, Baila became more indigenised.

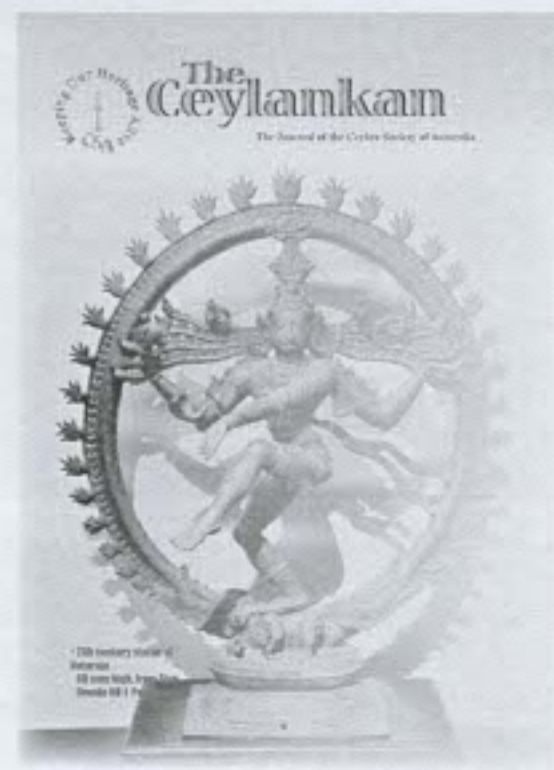
The word Baila has assumed the meaning 'song': Vāda Baila, Kāvadi Baila, Kāpiri Baila, Paraguayan Baila, Chorus Baila, Kapiriñña (Kaffrinha) Baila and Nidahasa (Independence) Baila. More importantly, Chorus Baila is confused with Vāda Baila as Wally Bastianz was a Vāda Baila singer when he composed Chorus Baila which instantaneously became popular. Chorus Baila is neither an import from Portugal nor a genre that was introduced by the Portuguese. Chorus Baila compositions were influenced by the Afro-Portuguese genre Kaffrinha and Vāda Baila. Chorus Baila signifies a new post-colonial identity, which represents the transformed Nation. Bastianz felt the pulse of the people and articulated their emotions by accentuating the heartbeat of Sri Lanka through his compositions of Chorus Baila.



Baila has travelled overseas with the Sri Lankan diaspora. Since Bastianz, Baila has evolved through different styles sung by soloists and groups.

Records moved Baila into the age of rock 'n' roll by including electric guitars, drum kits and synthesisers. Baila has travelled overseas with the Sri Lankan diaspora. Since Bastianz, Baila has evolved through different styles sung by soloists and groups. The dynamics of Baila has strengthened its popularity as the changing tastes of generations are absorbed and played out. As Sri Lanka discovered and explored

Give a valuable
gift subscription
to a family member
or friend



**For just \$30 or \$40
if the nominee is
resident outside
Australia**

Your nominee will have
four quarterly issues
mailed to his/her home.

Please contact the
Treasurer, Deepak Pritamdas
on 0434 860 188

THE WOLVENDAAL CHURCH REVISITED

by Hugh Karunanayake

That almost neglected but historic building in the Pettah, is unique in many ways. It is one of the few buildings in Sri Lanka which link the Portuguese period of occupation of Sri Lanka right through the Dutch and British periods, to independent Ceylon, and finally exists as a repository of culture of the Dutch who unsuccessfully sought to conquer the whole country. Some recent photographs show weather related damage to the exterior of the building, which seem to be receiving the attention of those who are in charge of the church.



• *The Church in 1938 – Photo LIONEL WENDT.*

The Dutch made their presence in Ceylon in 1640 with the capture of the Fort in Galle from the Portuguese. Within the next few years they took control of the maritime provinces and began erecting churches to propagate and foster their religion as propounded by the Reformed Church of Holland. In the early days of Dutch occupation, the official church of the Dutch in Colombo was located in Gordon Gardens. It was an old Portuguese building which was in need of repair, and a proposal was made by Governor Van Imhoff to demolish it and erect a new one. It was a few years later in 1743 that the Governor Stein Van Gollenese decided to build a new church and chose Wolvendahl as the site. It has been claimed that there was a church built by the Portuguese pre-existing on the site, dedicated to Our Lady of Guadalupe, a name

corrupted by Sinhalese usage to Adilippu and further corrupted by the Dutch to Agoa de Luphe which means “the dale of Wolves” and hence the name Wolvendaal. Wolves, of course, have never existed in Ceylon. Yet another connection with the Portuguese era relates to the bell at Kayman’s Gate (the belfry of the Wolvendaal Church) which is considered part of the church. The bell was originally hung in a Roman Catholic church in Kotte,

and after the abandonment of Kotte by the Sinhalese kings it remained there until it was removed to Kayman’s gate.

Architecture and interior of the Church

While the style of architecture is Doric, the building is shaped in the form of a Greek cross. The lofty domes stand tall and in bygone years was a landmark for mariners to steer their ships into the port of Colombo. The church has a seating capacity for 1000 worshippers.

There are many interesting memorials of Dutch rule in this historic building among which are the Coat-of-Arms and tombstones of Dutch Governors removed from their former place of rest in the Gordon Gardens. One of the elegant stained glass windows in the church was a gift of Governor Sir William Gregory and another that of Mr WH Wright. Yet another was erected by public subscription as a memorial to Sir Richard Morgan. Others were erected by Government grants, two being to the memory of a Mrs Raymond and a Mrs Schroter who were munificent donors to the church.

Below the pulpit are the baptistry and the lectern. The baptismal basin is two feet in diameter and made of pure silver. It rests on an exquisitely carved ebony tripod gifted to the old Dutch church



• *Dutch Governor Ryckloff Van Goens).*

in the Fort by Dutch Governor Rycloff Van Goens over 400 years ago. An inscription on the tripod states that the font and stand were gifted to the church to commemorate the christening of his daughter who was named Esther Ceylonia. The mother Esther born in 1640, second wife of the Governor, died the day after her infant daughter was baptised on June 22 1668,



• Interior of the church with the pulpit and baptismal font and lectern below, with a glimpse of the old Dutch chairs against the wall in the background and some pews in the foreground.

and the tombstone to her memory and to that of the Governor's first wife is a beautifully sculptured monument placed against the outer wall of the church, presumably transferred from its original location in the Fort.

There is also a remarkable collection of Dutch furniture mainly chairs made of ebony, calamander and nadun wood which reflect the consummate skills of the Dutch cabinet maker.

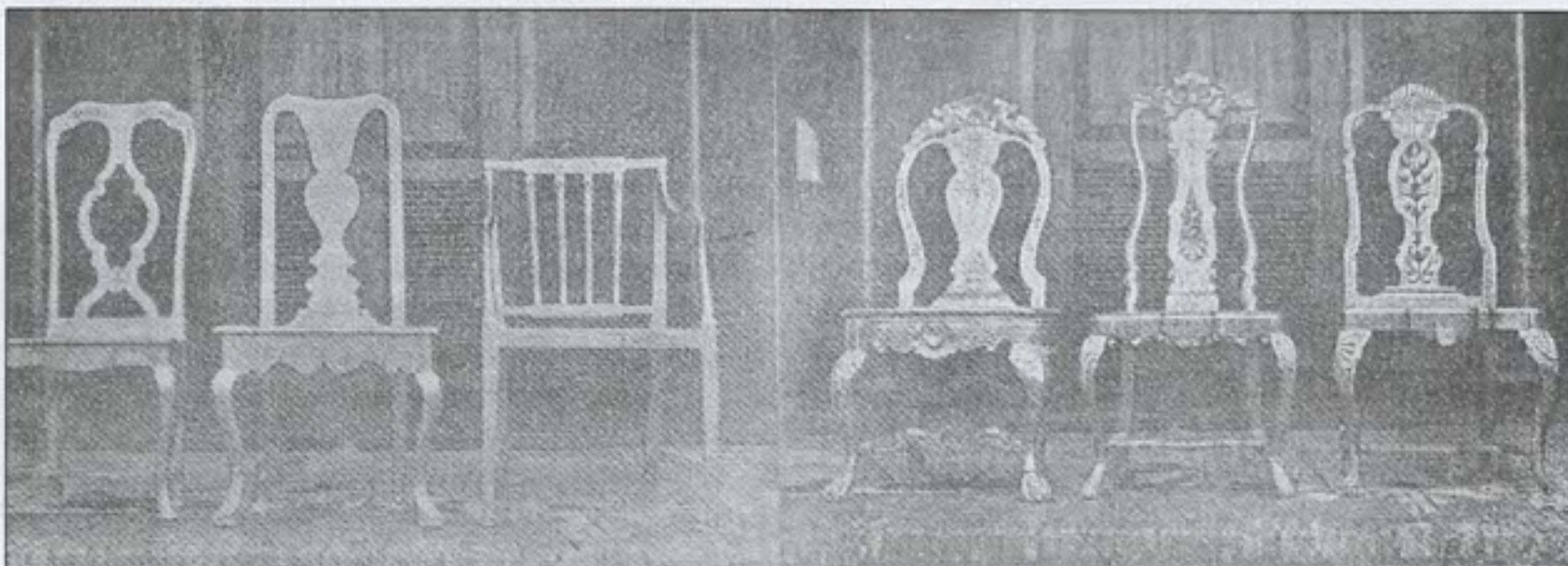
When I visited the church in about 1960 the chairs were hidden away in a storeroom presumably for "protection" against thieves, but we sincerely hope that these have since been displayed for the pleasure of the public and to remind today's Sri Lankans of the skills that were evident in the country nearly four centuries ago. According to Brohier there seemed to be a custom in days gone by, for church goers to keep their own chair in the church for use for service on



Sundays by the owner, and he speculates that some of the chairs may have been transferred from the old Dutch Church in the Fort.

There is also a remarkable collection of Dutch furniture mainly chairs made of ebony, calamander and nadun wood which reflect the consummate skills of the Dutch cabinet maker.

While the first Centenary of the Church was celebrated in 1849 with pageantry that befitted its origins and antiquity, the second Centenary in 1949 seemed to have passed by unnoticed and unsung. Just 32 years more for its third centenary, and let us all hope that the remaining proponents of the Dutch Reformed Church now functioning as the Christian Reformed Church (with a congregation from a multi-ethnic and broader base) will have this important anniversary well in hand.



• A collection of 17th – 18th century chairs in the Wolvendaal (Dutch Reformed Church, Colombo). From R.L. Brohier: "Furniture of the Dutch period in in Ceylon." Published by the the Dept of National Museums Colombo 1969.

19th Century American Missions to Hawaii – a comparison with Jaffna

by Thiru Arumugam

Four years after the American Board of Commissioners for Foreign Missions (ABCFM) in Boston sent a Mission to Jaffna which arrived there in 1816, they sent out their next Mission which was to Hawaii. It arrived in Hawaii in 1820. This article compares the Missions work in the two countries. Their duties were similar, as defined by the mission statement “to propagate the Gospel among unevangelised nations and communities, by means of preachers, catechists, schoolmasters and the press”.

Hawaii

Hawaii consists of a chain of over a hundred volcanic islands in the Central Pacific Ocean, of which only eight islands were inhabited in the 19th century. Many of the other islands are little more than rocky islets with no fresh water. The tallest mountain is the world's largest volcano Mauna Kea which is technically taller than Mount Everest since its height from where it rises from the ocean floor is about 33 000 feet, but of this only 13 796 feet is above sea level. By far the largest island is the island of Hawaii with an area of 4000 square miles. It is commonly called The Big Island, to avoid confusion between the name of the island and the name of the country. At the time of writing, the Kilauea volcano on Big Island is erupting and lava has engulfed many homes.

The capital, Honolulu is, however, in Oahu, one of the smaller islands. Oahu is slightly larger than the Jaffna Peninsula. There is a large, calm, enclosed natural harbour in Honolulu called Pearl Harbour. In the 19th century this harbour was a popular port of call for the whaling ships of many countries operating in the Pacific. They called here for re-fit and repair, and obtaining provisions and fresh water. In some years about a 100 ships called here, providing useful revenue for the country. The downside was that the foreign seamen introduced new diseases to Hawaii such as smallpox, measles, cholera and sexually transmitted diseases to which the locals had no resistance. The net result was that over the next few decades the population of Hawaii decreased substantially.

On 07 December 1941, there was a surprise attack on Pearl Harbour by a Japanese fleet and 353 Japanese aeroplanes which sank or damaged 16 US Navy ships and killed 2402 US Servicemen. The following day, USA declared war on Japan and reluctantly entered World War II. Most of the casualties were on the Battleship Arizona and today a memorial stands in the harbour in the water right above where Arizona lies in shallow water, an

underwater military grave. 119 days later in April 1942, the same Japanese fleet attacked Ceylon, bombing Colombo and Trincomalee.

On 04 July 1894, the Republic of Hawaii was declared. Hawaii was annexed by USA in 1898 and on 21 August 1959, Hawaii became the 50th State of USA. The present population of Hawaii is just over one million. Tourism is the mainstay of the economy with about ten million visitors per annum, mainly from mainland USA.

The first recorded Westerner to land in Hawaii was the British explorer Captain James Cook. On his first voyage to the Pacific he circumnavigated New Zealand and landed in Sydney, Australia on 29 April 1770, satisfying the sealed orders from the Admiralty to find the southern continent of *Terra Australis*. On his third voyage to the Pacific he landed on the Hawaiian Islands on 18 January 1778. He named it Sandwich Islands in honour of his sponsor, the Earl of Sandwich. Returning to Hawaii several months later, after failing to find the Northwest Passage, he was involved in a dispute with a local Chief over the theft of one of his boats and was killed by the locals on 14 February 1779. He was buried in Hawaii with funeral rites similar to that of a local Chief.

Before Westerners arrived in the country, the Hawaiians had simple life style. Their houses were made of timber posts, beams and had grass thatch walls and roofs. They were shaped like Dutch barns. The houses had a single large room, there were no internal walls or partitions. The floor was of bare clay, covered with thatch or mats. Cooking was done in the open or in a separate hut. Their staple food was obtained from the roots of the arum plant called *kalo* (said to have originated from Ceylon where it is known as *kiri ala*) which were baked, pounded and made into a paste called poi. Other food items were fish, sweet potato, bananas, coconuts and breadfruit. Meat was from pigs and dogs.

There were, however, some major differences between Jaffna and Hawaii at that point in time. The Hawaiian language was only a spoken language and did not have a script. They had neither books, nor schools or education. Land was only owned by Kings and Chiefs. There was no constitution, laws or courts of justice. They had a primitive form of religion which was polytheistic and animistic, with idol worship and a system called tabu which means ritually restricted. This specified days, places, persons and things which were sacred and death was often the penalty for

violation of the tabu. There was a priesthood and temples. Human sacrifices were made to appease angry gods. In Jaffna, on the other hand, there were established written languages, courts, laws, administration and ancient organised religions.

The First Company of Missionaries

Up to this time the islands of Hawaii were each ruled by local Kings or Chiefs. In 1810, King Kamehameha I of The Big Island united all the islands under a single ruler. He died in 1819 and was succeeded by his son, Kamehameha II. The new King decided to completely break the system of tabu. The priesthood was dismantled, the stone temples were demolished, wooden idols were burned and human sacrifice was banned. There was no replacement religious system to fill the void. It was in this situation of a religious vacuum that the First Company of Missionaries sent by the ABCFM arrived in Hawaii, totally unaware of all these happenings which had occurred during their sea voyage of nearly six months.

The First Company consisted of two ordained preachers, a physician, a printer, a farmer and their wives and children. Their leader was Rev. Hiram Bingham, a graduate of Middlebury College and Andover Theological Seminary. They landed in Kailua, Hawaii Island on 04 April 1820. They were the first of 12 Companies of Missionaries sent out by the ABCFM to Hawaii over the period from 1820 to 1848 when the last of the Companies arrived. A total of 153 Missionaries and Assistant Missionaries were sent, of whom 46 were ordained. For comparison, up to 1860 the ABCFM sent out 56 Missionaries and Assistant Missionaries to Jaffna, of whom 24 were ordained. More Missionaries were required in Hawaii although the population of about 100 000 was about one-third that of Jaffna, because mission stations had to be established on eight islands.

Soon after landing, Rev. Bingham, the leader of the First Company of Missionaries, sought an audience with the King. He asked for permission to reside in Hawaii and teach Christianity, literature and the arts. The King expressed some reservations. Polygamy was rife in Hawaii. Marriage was not sacrosanct. Men had more than one wife and women had more than one husband. The King had five wives and he was concerned that the Missionaries would ask him to have only one wife. He was also worried that the British Government would be concerned if he allowed American Missionaries to work in Hawaii. After some days, the King relented and agreed to let them stay for a trial period of one year. He also insisted that the mission Physician, Dr Holman MD, stay behind in Kailua where the King lived, but the others could live anywhere.

Rev. Bingham agreed to these conditions and he proceeded to Honolulu, in the island of Oahu, where the King had arranged accommodation for them in three thatched cottages in a prime location in the

centre of Honolulu. Within a few days Rev. Bingham had started preaching and Mrs Bingham started a class for children. A few months later the King also moved to Honolulu and Rev. Thurston, a graduate of Yale and Andover Theological Seminary, started preaching to the Royal family.



*Fig 1. Original two hundred year old Mission House in Hawaii, now a Museum.
(Photo: Thiru Arumugam).*

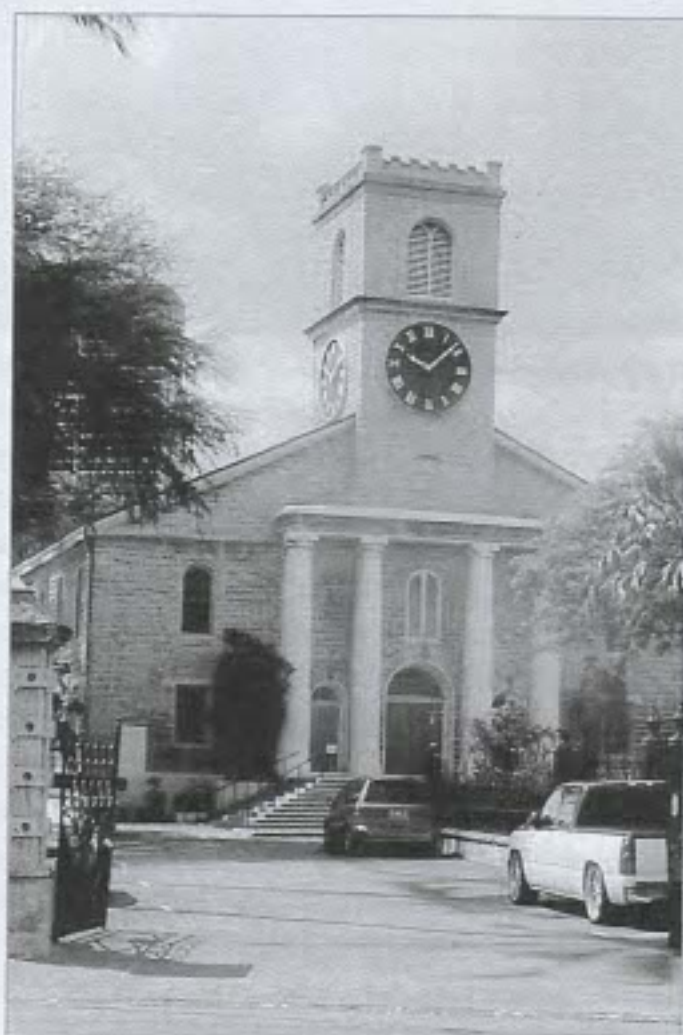
On the first anniversary of their arrival, their permission to stay was extended by the King and they were allowed to erect a two-storey wooden frame house. They had brought the timber from America and the house was erected in a few months. This was the first wooden house in Hawaii. The nearly 200 year old house still exists and is now the Mission Museum. (Fig. 1). The interior of the house today is furnished exactly the way it was nearly 200 years ago, including the furniture, cutlery, crockery etc. It is a snapshot in time showing us how the Missionaries lived, and the interior of the homes of the Missionaries in Jaffna would have been similar.

Conversions and the construction of Churches

In August 1823, the mother of the King who was residing in Maui Island was seriously ill and the Medical Missionary, Dr Blatchley MD, was summoned. He treated her and she was feeling better. She had previously shown interest in Christianity and she asked to be baptised. As the American Missionary who was stationed in Maui was not very fluent in the Hawaiian language, a visiting British pastor, Rev. William Ellis of the London Missionary Society, who was on a visit from another Polynesian island, was asked to officiate at the baptism. She died one hour later and she was the first local to be converted to Christianity. Generally, over the years the policy of the Mission was to convert from the top downwards, first the Royal family, then the Chiefs and finally the commoners. The Missionaries were in no hurry to baptise those who asked for it, but would put them through a period of probation, sometimes up to a year or two, and baptise them only when they were convinced of their piety.

The construction of Churches and conversions proceeded smoothly. The first Churches

were made of thatch, then stone Churches followed. In 1834 there were seven Churches with 795 members. By 1859 there were 23 Churches, compared with nine American Ceylon Mission (ACM) Churches in Jaffna. In Jaffna, the Mission was fortunate that the Government allowed them to renovate derelict Dutch churches and use them. The total number admitted to the Hawaiian Churches since 1820 was 43 758 of which 27 406 were living in 1859. All this from a population of only about 100 000. If we compare



*Fig 2. Kawaiahao Church in Honolulu built in 1842, which can accommodate a congregation of 4500.
(Photo: Thiru Arumugam)*

the statistics for the year 1859, a total of 573 persons were admitted to the Hawaiian Churches whereas 46 persons were admitted to the ACM Jaffna Churches. The reason for the difference is that, as mentioned previously, the Mission was operating in Hawaii in a country with a religious vacuum, whereas in Jaffna the competition was with an ancient established religion.

The grandest Church built by the Mission was the Kawaiahao Church in Honolulu which was completed in 1842 (Fig. 2). The Church is 143 feet long and 78 feet wide and has a basilican plan surmounted by a belfry tower and a twelve foot diameter clock with a castellated parapet. The entrance portico has doric columns. It was built using 14 000 coral blocks, some of them weighing up to half a ton each. The walls are 33 inches thick at the base. It was designed by Rev. Bingham and is popularly known as the Westminster Abbey of Hawaii. It was the scene of Royal weddings and coronations. It can accommodate

a congregation of up to 4500 persons and is one of the largest churches in the world.

Education and Schools

As in Jaffna, education was a major field of activity for the Mission. The Mission facilitated the opening of 'Common' i.e. free primary schools, in the villages. The local Chiefs were asked to provide the land and building materials, co-ordinate the voluntary effort to build the thatch schools and pay the teacher's wages. Thus, there was no cost to the Mission except the cost of textbooks. The bulk of the pupils were adults, anxious to become literate. By 1831 in the Common schools there were 45 000 pupils and 900 teachers, but the numbers subsequently reduced. In Jaffna in 1836, the Common schools run by the ACM had 6035 pupils, but these schools had to be built by the Mission which also had to pay the Teacher's wages.

The major secondary schools started by the Mission were a Seminary in Maui Island opened in 1831 for training local pastors and schoolteachers, a school opened in 1839 in Honolulu for the children of the Royal family and Chiefs, and Oahu College opened in Honolulu in 1841 for the children of the Missionaries. The latter is now called Punahou School and has nearly 4000 students and is the largest independent high school in USA. The most famous alumnus of this school is President Barack Obama who was born in Honolulu and studied here from 1971 to 1979. He then proceeded to Occidental College in California, Columbia University in New York and finally to Harvard Law School.

Oahu College has a direct link with Jaffna. Cyrus T Mills and his wife Susan were with the ACM in Jaffna from 1849 to 1853, where he taught at the Batticotta (i.e. Vaddukoddai) Seminary. After that they moved to Hawaii where Cyrus was President of Oahu College until 1864. They then moved to California, purchased a Female Seminary which they later named Mills College. Susan was Principal and later President of this College for many years. The College is ranked among the top ten all-girl Colleges in USA.

The name Mills still lives on in Jaffna circles. One of Dr Green's Jaffna medical school pupils was named Cyrus T E Mills, after Cyrus T Mills. After Dr Green left Jaffna, Dr C T E Mills took over the running of the medical school and he later worked at the Green Memorial Hospital, Manipal where his son was also a Doctor. His grandson, Dr Benjamin A Mills worked as a General Practitioner in Campbelltown near Sydney, Australia and has now retired.

Printing

Printing was a major activity of the Mission, as in Jaffna. The First Company in 1820 included a Printer, Elisha Loomis. He brought with him a Ramage Hand Press and English types. The Ramage was by far the most popular Press in USA at that time and it is almost certain that the Press sent to Jaffna

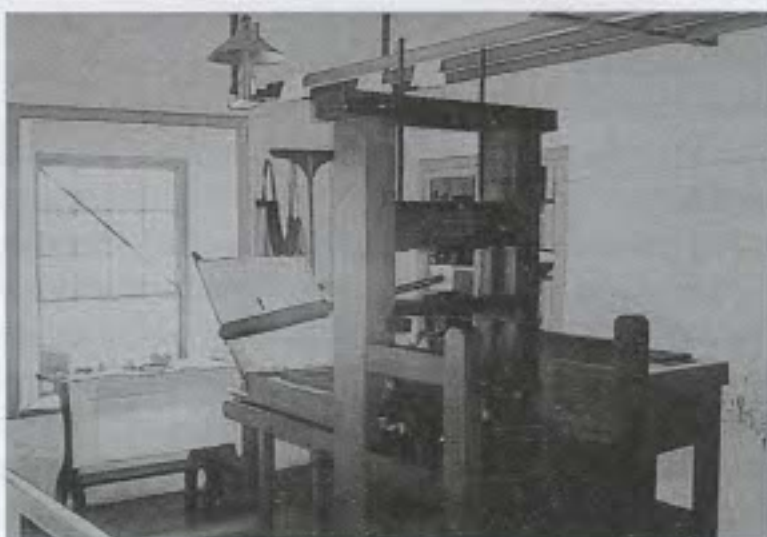


Fig 3. Ramage Hand Press. It is likely that the Press sent to Jaffna in 1820 was similar.
(Photo: Thiru Arumugam)

in 1820 would have been of this type. A working replica of this Press was made a few years ago and is exhibited in the Mission Museum in Honolulu (Fig.3).

Loomis found that he could not start printing immediately because Hawaiian was a spoken language with no script. The Missionaries therefore set about devising a script for the Hawaiian language. They decided that the five vowels *a, e, i, o, u* and the seven consonants *h, k, l, m, n, p, w* were sufficient to form all the Hawaiian words. Furthermore, unlike the English language, the 12 letters were each pronounced in one way only. Written Hawaiian was therefore easy to learn and pupils could learn to read and write in a few months. Unfortunately, the Hawaiian language is virtually extinct now with only a few thousand speakers, having been supplanted by English.

In 1822 the first book was printed in Hawaiian. It was the *ABC Primer*, a spelling book for primary schoolchildren. 3000 copies were initially printed, but it was reprinted several times. Several other books followed over the years. This included 20 000 copies of the Hawaiian Bible, the first edition of which had 2431 pages, textbooks and a Dictionary. A total of 238 titles were printed running to a total of 200 million pages, all printed by hand. A monthly Newspaper, *The Morning Star* commenced publication in Hawaii in 1854, 13 years after its namesake started in Jaffna.

While printing in Hawaii was off to a smooth start, printing in Jaffna was off to a rocky one. Both Hawaii and Jaffna received a Hand Press, types and a Printer in 1820. James Garrett, a Missionary Printer arrived in Jaffna on 10th August 1820. The Mission sent off a routine request to the Governor of Ceylon, Edward Barnes, requesting permission for Garrett to live and work in Jaffna. To their surprise, they received a reply that he did not deem it proper to permit an increase in the number of American Missionaries. The Mission appealed against this ruling, but the Governor replied that he was not going to change his decision and that the British

Government was abundantly able to Christianise its own subjects and that the American Missionaries would be better employed in attempting to convert the heathen on their own Continent. He ordered Garrett to leave the island immediately. Garrett left Ceylon and went to India where he worked at the American Mission Press in Bombay. The Governor's remark about conversion on their own Continent had an effect because the parent Mission in America stepped up their work with the native American Choctaw and Cherokee tribes. Emerson Tennant, the Colonial Secretary, described the decision of Barnes regarding Garrett as "a singular misconception on the part of the Governor".

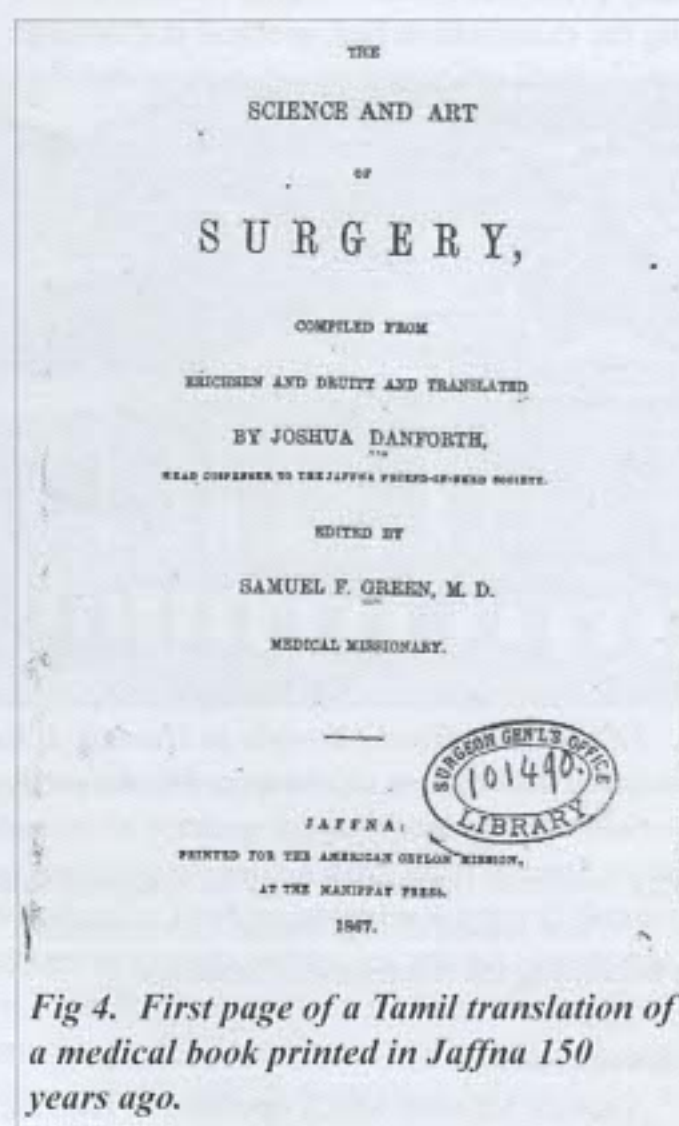


Fig 4. First page of a Tamil translation of a medical book printed in Jaffna 150 years ago.

It was only 14 years later in 1834, when Horton had replaced Barnes as the Governor, that the Americans received permission to send out Edward S Minor as a Printer to Jaffna. Active printing work soon started and text books, Bible sections and tracts, religious material and even a newspaper the "Morning Star", the second newspaper in the country after the Ceylon Observer, were printed by the Press. The first page from a Tamil translation by Dr Samuel F Green of a Surgery text book printed in Jaffna 150 years ago can be seen in Fig. 4. Up to 1855 when the Press was privatised, 170 million pages had been printed. A total of 307 Tamil titles were printed, though some of these were published in South India.

Medical Services

Free medical service was an important part of the work of the Hawaiian Mission. The First

Company included a Physician, Dr Holman MD. The ABCFM sent out a total of nine Medical Missionaries to Hawaii, all with the degree of MD, compared with five sent out to Jaffna over the same period. More Doctors were required in Hawaii to cover as many islands as possible. However, unlike in Jaffna, in Hawaii no attempt was made to start a Hospital or a Medical School. The most distinguished of the Doctors sent to Hawaii was Dr G P Judd who arrived in 1828. He wrote a 60 page illustrated booklet titled *Anatomia*, which was the first and only medical textbook in the Hawaiian language. It was used for teaching basic Anatomy in the Seminary. The room which he used in the frame house as his dispensary is carefully preserved in the Mission Museum, including the examination bed, medical instruments



Fig 5. The Iraivan Hindu Temple in Hawaii. It has a design life of 1000 years. (Courtesy: Hinduism Today)

and empty medicine bottles. In 1842 he resigned from the ABCFM and joined the Hawaiian Government Service becoming the Secretary of State for Foreign Affairs.

Other developments

Another Mission which operated in Hawaii, though on a smaller scale, was a Roman Catholic Mission of French origin. Their well-known priest was the Belgian, Father Damien (1840 - 1889). In 1865 the Hawaiian Government set up a colony in a remote valley in the island of Molokai for lepers suffering from Hansen's disease. In 1873 Father Damien volunteered to live and work in that colony, knowing that he was imposing a death sentence on himself. He built a Church, houses for the lepers, dressed their ulcers and buried them. He finally succumbed to leprosy after 16 years and died in the colony in 1889. He was canonised as Saint Damien by Pope Benedict XVI in 2009.

A recent development in Hawaii is by Kauai's Hindu Monastery, which says that its spiritual heritage springs from Jaffna. They are building the Iraivan Hindu Temple in the island of Kauai. Robert Hansen was a Caucasian American who

was born in California in 1927. In 1947 at the age of 20, he came to Ceylon and spent three years in Jaffna where he was a disciple of Yogaswami who initiated him as a Sannyasa and gave him the name of Subramuniya Swami. He returned to California and in 1973 moved to the island of Kauai in Hawaii. In a beautiful, tranquil, peaceful 400 acre site at the foot of an extinct volcano, edged by primary rainforest and surrounded by a meandering stream, he built the Kadavul Sivan Temple. He died in 2001 but before he died he initiated the start of construction of the Iraivan Sivan Temple to be built out of 3000 hand carved granite blocks from Mahabalipuram, South India. The design life of the temple was specified as 1000 years. The quartz crystal Sivalinga icon, being the holy of holies of the temple, weighs over 300 kg and was found in its natural state (not hand carved) and is estimated to be 50 million years old. The temple is fast nearing completion at a cost of eight million dollars, funded entirely by public donations (Fig. 5).

Winding down of American Missionary activities

In 1843, John Quincy Adams, the sixth President of the United States, wrote that the effect of the missionary labours in Hawaii was that USA had a deeper interest in Hawaii than any other country *"by a virtual right of conquest, not over the freedom of their brother man by the brutal arm of physical power, but over the mind and heart by the celestial panoply of the gospel of peace and love."*

In 1853, the ABCFM declared that Hawaii had been Christianised and that it was time to prepare to handover to a local organisation. One-fourth of the inhabitants were members in regular standing of the Protestant Church, the Sabbath was recognised, schools had been established in all districts, Christian marriage was enjoined, one-third of the population were literate, the Royalty was Christian, the Hawaiian Bible was freely available and many local pastors had been ordained. The American Missionaries were encouraged to take Hawaiian citizenship and settle there. Indeed, many of their adult children had already obtained good posts in Government service or commerce.

In 1863 the Hawaiian Mission was handed over to the Hawaiian Evangelical Association. The American Mission claimed *"We say, then, that we believe the Mission, regarded as one of the missions of the ABCFM, has accomplished its work and it has been a glorious work, and we believe it will ever be regarded as a monument of the grace of God"*. Truly, it was literally a very successful case of "mission accomplished".

The Boston Mission Headquarters expenditure on the Missions to Hawaii and Jaffna were comparable amounts, but the returns from

Hawaii in number of conversions far exceeded those from Jaffna. This led to Boston sending a Deputation to Jaffna in 1855 to see what savings in annual expenditure could be achieved. The Deputation's recommendations which were implemented were far reaching. This included closure of the Batticotta (i.e. Vadukkoddai) Seminary; elimination of English as a medium of instruction; reducing the intake of Uduvil Girls School to 25 students; reducing salaries of local staff; local Pastors to be ordained; selling the Mission Press to local ownership; charging for medical services if the patients could afford it; and changing the medium of instruction in the Medical School to Tamil.

The closure of the Batticotta Seminary was a major setback. Colonial Secretary Emerson Tennant had visited the Seminary in 1848 and examined the final year pupils. He wrote "The knowledge exhibited by the pupils is astonishing; and it is no exaggerated encomium to say that, in the course of instruction and in the success of the systems of communicating it, the Collegiate Institution of Batticotta is entitled to rank with many European Universities." At that time, the only Universities in England were Oxford, Cambridge,

London and Durham and Tennant ranked Batticotta alongside these. An application by Batticotta for a Royal Charter and University status was turned down by the Government on the grounds that the Government planned to start a University, but in the event that took about a hundred years. The Batticotta Seminary was re-born as Jaffna College in 1871 in the same premises.

Implementation of the Deputation's recommendation to change the medium of instruction in the Medical School to Tamil led to Dr Samuel Fisk Green over the next few years translating into Tamil 4000 pages of medical text books and printing them in Jaffna. This included classics like Gray's Anatomy. But that is another story.

Thiru Arumugam is the author of the book: Nineteenth Century American Medical Missionaries in Jaffna, Ceylon.



Important notice regarding CSA subscriptions for 2018

The annual CSA membership fees have not been changed for over ten years. However, during this period there have been sharp increases in postage charges, printing costs, hall hires, insurance etc and it is no longer possible to make ends meet. The CSA Committee at its last meeting reluctantly decided to **increase the annual membership fees for overseas members from AS 30 to AS 40, and for Australian Pensioners from AS 20 to AS 25.** The annual membership fees for other members resident in Australia will remain unchanged at AS 30, and the rates for Colombo Chapter members will remain unchanged.

Membership subscriptions for 2018 are now due and please arrange payment, together with any arrears where applicable. Payments could be made by an Australian dollar cheque in favour of "Ceylon Society of Australia" posted to Deepak Pritamdas, Treasurer CSA, P O Box 489, Blacktown, NSW 2148, Australia. Alternatively, a direct bank transfer could be made to the CSA Bank Account in Commonwealth Bank: BSB 062308, Account No. 1003 8725. Please do not fail to include with the transfer your name as payee, otherwise we will have no way of identifying the payee. We have had two payments recently without the payee's name and we are unable to identify who has sent these payments.

For payments from overseas, if you have difficulty in sending the payment in Australian dollars, you could please send a bank draft or bank transfer in US dollars or Sterling pounds. We regret that personal cheques in foreign currencies are not acceptable. Since our Bank charges us 10 Australian dollars for converting a foreign currency payment to Australian dollars, please add 10 Australian dollars to the amount due and convert to US dollars by multiplying by 0.80, or if sending in sterling pounds, multiply by 0.60. These multipliers reflect approximately the current rates of exchange used by our Bank. For overseas bank transfers our Commonwealth Bank Swift Code is: CTBAAU2S

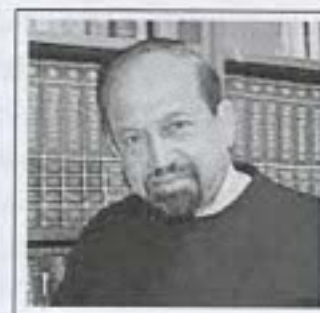
If you need any clarification please contact our Treasurer, Deepak Pritamdas, by email to: deepakpsl@yahoo.com. Also please send him an email when you send a direct bank transfer.

Sri Lanka long has been described as a paradise by travellers.

- John Richardson

Natural history of crabs of Negombo lagoon (Part I)

by Dr Leonard Pinto



Out of the 85 Lagoons and estuaries in Sri Lanka, the Directory of Asian Wetlands (IUCN1989) lists Negombo Lagoon¹ as one of the major 41 wetlands of the country. It is the most significant water body close to Colombo, and it is located about 35 km north of the capital and at the western end of the Katunayake International Airport runway. Negombo is not short of naval history, as Portuguese, Dutch and British built canals from Colombo to Negombo, and fought for Negombo Fort, till the British finally turned it into a prison. It was at Negombo that Col. James Stuart's troops landed by sea, and marched overland to take over Colombo in 1796.

Structure of the lagoon

Negombo Lagoon covers an area of about 35 km². The average depth of the lagoon is about 1 m, but boats use the deeper channel areas (ala maga) to navigate to and from the sea. The lagoon receives seawater water at the northern end near

Duwa-Pitipana and freshwater from the southern end from Dandugam Oya and Ja-Ela (Figure 1). Hamilton Canal² at its southern end connects it to Colombo near Kelani River estuary and the Dutch Canal at its northern end connects it to Chilaw Lagoon, and then to Mundel and Puttalam lagoons. The Dutch used this canal system effectively to connect Colombo to Kalpitiya Fort. The Portuguese Canal that runs through Muthurajawela is now dysfunctional.

Negombo Lagoon is characterised by high biodiversity in its flora and fauna. A number of sub-communities or habitats; mangroves, seagrasses, mudflats, islets, deep channels, shallows and artificial fish attractants (mas athu) occur in the lagoon. The mangrove community in the lagoon is the most diverse of all mangrove communities in the western coast of Sri Lanka (Pinto 1986). Eighteen species of

mangrove plant species occur in Negombo Lagoon compared to just two in Sydney. South of Negombo Lagoon is Muthurajawela the biggest peat bog in Sri Lanka, and should be considered as one continuous wetland system with the lagoon.

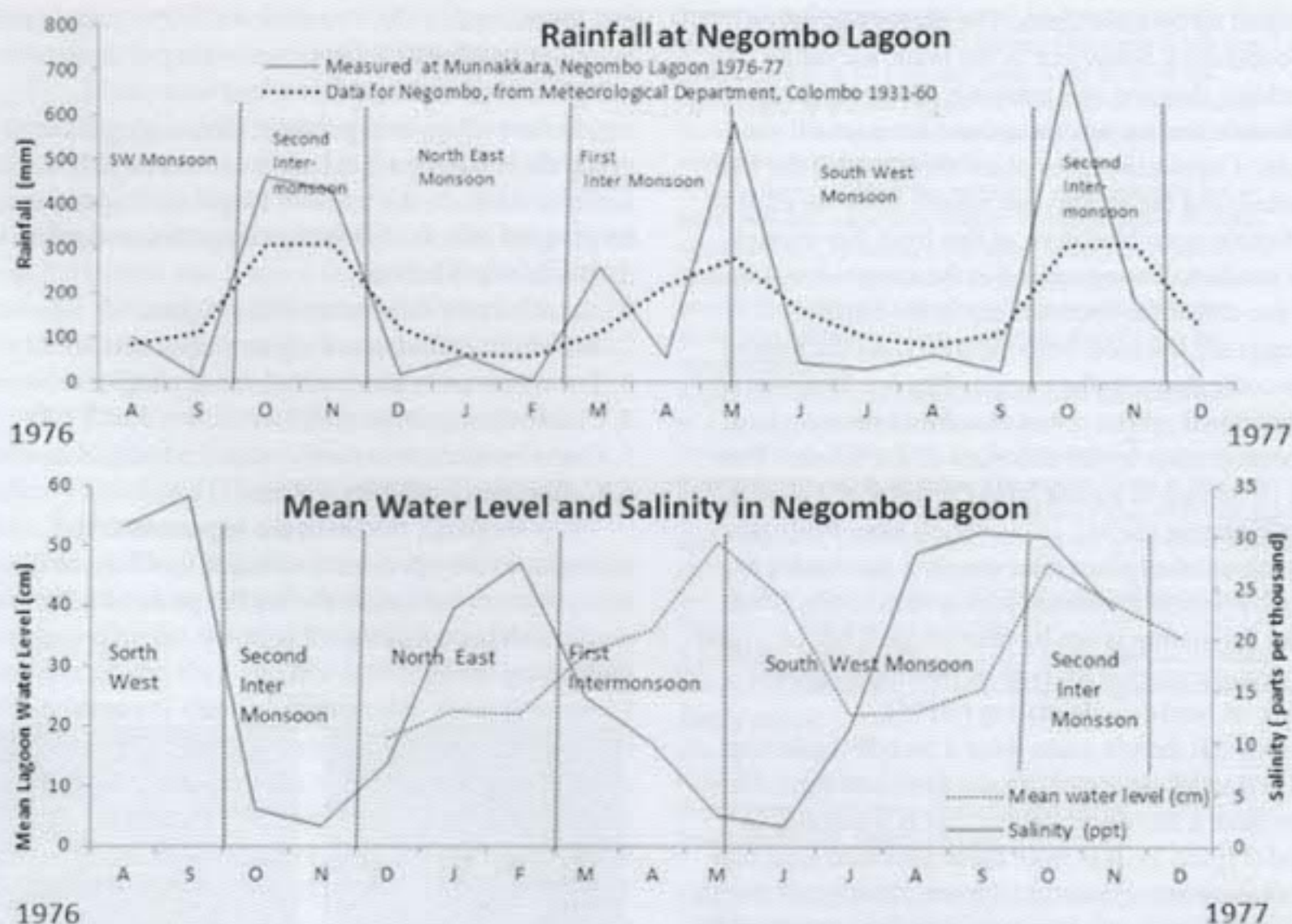
Functioning of the lagoon

The main environmental factor that triggers the physio-chemical and biological functioning of Negombo Lagoon is the rain, as in other tropical countries. In contrast, in temperate countries, temperature is the driving factor, as in lagoons and estuaries of NSW. Our common understanding is that Sri Lanka receives rain from South West monsoon and North East monsoon. But, the rainfall figures in Negombo Lagoon for 30 years and the daily rain measurements that we made for 1976-77 at Munnakkara, adjacent to the lagoon shows a different story of rainfall pattern. Accordingly, Negombo Lagoon receives less rain from the monsoons than from the inter-monsoons. In fact, the lagoon receives abundant rain in the second inter-monsoon and towards the end of the first inter-monsoon, as shown in Figure 2. The annual rainfall at the lagoon that we measured was 202 cm, compared 198 cm average annual rainfall for Katunayake Airport.

Rain has two major effects on the water in the lagoon. First, it drops salinity from about 34 ppt (saline) to about 1 ppt (almost freshwater) as given in Figure 2. Second, it raises the level of water in the lagoon, much more than the tides do. The rise of the water level in the lagoon by rain falling directly on the lagoon is less significant, compared to the runoff flowing in to the lagoon from the catchment following rains. When Muthurajawela and other surrounding lands are dumped with garbage, the capacity of the wetland to retain runoff is decreased, and nearby towns are easily flooded. Runoff causes the lagoon water level to rise. The lagoon swells and the water level remains high for few days due to the large volume of water from the runoff and the small opening of the lagoon mouth. After a few days, the water level drops quickly to the former level. This has a significant effect on the ecology of diverse species in the lagoon.

The lagoon continues to experience two low tides and two high tides daily, irrespective of the water level under dry or wet conditions. On full moon days and new moon days the tidal fluctuation is high (i.e. spring tides), and in Negombo Lagoon this is about 20 cm.





On quarter moon days the tidal fluctuation is low (i.e. neap tide) and in Negombo Lagoon this is about 2 cm. On an equinox day, when the highest fluctuation in tidal level is expected, the fluctuation was 14 cm at Mankuliya Bridge near the mouth of the lagoon, and 3 cm at Thalahena, midway in the lagoon. In contrast to Negombo Lagoon, spring tide fluctuation in Sydney is about 1.25 m and neap tide fluctuation is about 0.77 m, as expected at higher latitudes. Tidal fluctuation has a strong effect on the zonation of mangrove flora and fauna in lagoons and estuaries. Tidal inundation leaves gradients in submerged-periods, soil salinity, soil dryness and soil temperature along zones parallel to the shoreline. This gradient allows plants and animals with different tolerance limits to colonize different levels of the shore, resulting in a spectacular zonation of mangrove flora and fauna. As the tidal fluctuation in Negombo Lagoon is small, zonation of mangrove flora and fauna on lagoon shores is not spectacular.

Unlike in countries with seasons, temperature plays a minor role in the ecology of tropical countries such as Sri Lanka. The average air temperature in Negombo Lagoon is about 27°C, (range: 18°- 34°C). The highest average water temperature recorded in 1976/77 was 32°C in March/April, and lowest was 27°C in December. The temperature change was independent of rains. In contrast, the range of air temperature in Sydney is from 2°C to 46°C, occasionally the ground temperature reaches -3.9°C. Here, spring and autumn are seasons of remarkable

biological activity with the right temperature and day-length.

Introducing crab fauna

Crabs are a fascinating group of aquatic invertebrate crustaceans with an exoskeleton that must be shed periodically in order to grow to the next size. They walk sideways, and are capable of living on land, while breathing with gills. Some migrate in large numbers across the land and others migrate to sea and lagoons. Some are marine or estuarine and others are freshwater species. Fossil records show that the first representatives of true crabs appeared about 180 million years ago, in the Jurassic and diversified about 100 million years ago in the middle Cretaceous, at the time when dinosaurs roamed the earth. Despite this somewhat late origin (as compared to other groups of crustaceans), true crabs diversified extremely rapidly both morphologically and ecologically. There are about 7,000 species of crabs in the world, of which about 1,300 are in freshwater. Crabs have conquered most habitats and entered numerous ecological niches. Their success is partly attributed to their two specialized larval forms in their life cycle – Zoea larva and Megalopa larva, which helps them in their dispersal.

In aquatic crabs, the presence of a hard shell (i.e. exoskeleton) is an obstacle for them to copulate. So, the male crab has to wait till the female crab moults and gets 'undressed' to copulate. In order to get the timing right, swimming female crabs release a chemical (pheromone) to water from her antennal gland opening and other release sites, and the signal

is picked up by male crabs. The pheromone elicits pre-copulatory behaviour in the male, including searching, dancing and grasping. The male grasps the female and carries her around for days till she moults. Copulation takes place shortly after she had moulted, and the sperms are passed from the male to the female crab. However, at this time, her ovaries may not be releasing eggs. So, the sperms are stored in a sac called the spermatheca in the female, till the eggs are released from the ovary. As the mature eggs come down to the vagina, they are fertilized by the sperms from the spermatheca and develop into a floccular mass in the abdomen of the female. This type of mating in aquatic crabs is described as soft-female mating (SFM). However, in terrestrial crabs copulation takes place after the shell has hardened, though it is comparatively soft in these crabs. Their signal for mating is not by pheromones, but by visual and acoustic cues. This type of mating in crabs is known as hard-female mating (HFM).

All female crabs have a broader abdomen, as the females have to carry the fertilized eggs. Male crabs have a narrow abdomen that is triangular in shape (Figure 3). It is from these fertilized eggs that Zoea larvae are released in the sea. Zoea gives rise to Megalopa larvae, which grows into the juvenile crabs. These larvae need the salinity of seawater, and they drift to the sea with the ebb of the tide as in terrestrial crabs or the female migrates to the sea to release larvae (i.e. spawning) as in aquatic crabs.

Crabs are classified as Brachyurans (Infra Order: Brachyura), because their abdomen is tucked under the thorax. Together with prawns, crabs belong to the Order Decapoda, meaning possessing 10 legs. They belong to the subphylum Crustacea, i.e. backboneless animals with a crusted shell. Together with insects they are grouped as phylum Arthropoda, i.e. as they all have jointed legs. Arthropoda is a group that has conquered the earth in numbers.

Crabs of Negombo Lagoon

We recorded 24 species of crabs from diverse habitats of Negombo Lagoon (Pinto 1978, 1984, 1986; Pinto

and Wignarajah 1979, Punchihewa 1991). Historically, taxonomists classify animals according to their morphological characteristics, and now on their molecular biology and genetics. But, ecologists tend to group them based on field observations on habits and habitats. As such, the crabs of Negombo Lagoon can be grouped into the following categories, according to their habits and habitats.

1. Aquatic crabs swimming in the lagoon
2. Terrestrial crabs burrowing in muddy soil
3. Terrestrial crabs burrowing in sandy soil
4. Crabs submerged in mudflats
5. Crabs on mangrove roots
6. Crabs associated with oysters

While all the crabs are important to the ecologist as they perform important functions in the ecosystem, swimming crabs are the pride of fish markets and restaurants.

Swimming crabs

Swimming crabs belong to the family Portunidae. The two most commercially valued species of swimming crabs of Negombo Lagoon are the Mud crab (*Scylla serrata*) and the Blue swimmer (*Portunus pelagicus*). Both species are found in Sydney fish markets as well. Their distribution extends from east Africa to Australia through Asia. As they are swimmers the last pair of legs are paddle-shaped for swimming. Mud crabs get their name, from their habit of burying in mud as the tide recedes (e.g. Western Australia). They live in mangroves, sea grasses, estuaries and lagoons, where the salinity is lower than that of seawater. However, the females must migrate to the sea for spawning, as their larvae require high salinity. They can be recognized by the nine equal size teeth on the antero-lateral margins of the shell (Figure 4). Being predators they use their modified first pair of legs, the claws

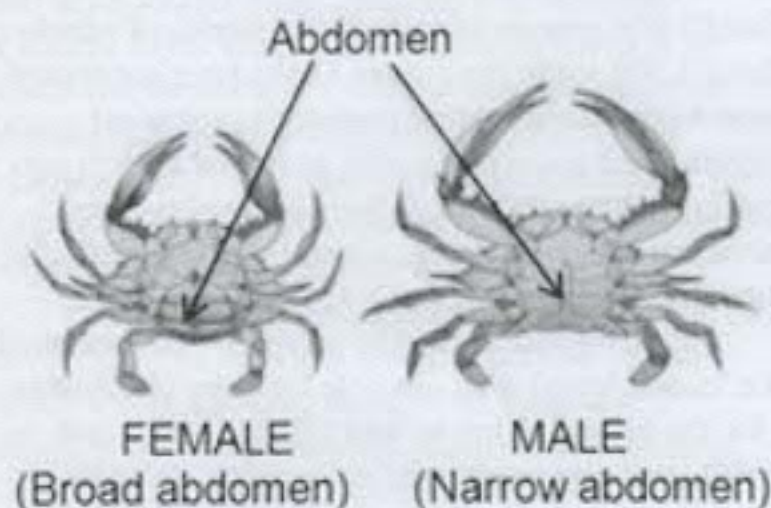


Figure 3. Sexing Crabs



Mud crab (*Scylla serrata*)



**Blue Swimmers
(*Portunus pelagicus*)**



**Karberry crab
(*Thalamita crenata*)**

Figure 4. Common swimming crabs

to catch the prey. Their food consists of molluscs, crustaceans, fish and other small invertebrates.

Blue swimmers are also known as sea crabs, because they spend their adult period in the sea. They have beautiful colour pattern on the shell and claws, males being more bluish than the brown female. While they also have nine antero-lateral teeth, the last pair is long, horizontal and forms a spine on the shell. Their claws are thin and long (Figure 4). Although the adults live in the sea, they come to the coast to spawn. Their juveniles migrate to the lagoons and estuaries.

There are also other swimming portunid crabs in Negombo Lagoon, known to the locals as karberry kakuluwa (*Thalamita crenata*, *Thalamita picta*, *Typhlocarcinops canaliculata*, *Thalamitoides quadridens*). They look like mud crabs, small in size and are not eaten by the locals. They can be recognized by the shape of the shell, horizontal markings on the shell and five pairs of teeth on antero-lateral margin of the shell (Figure 4).



River swimming crab
(*Varuna litterata*)

Moon crab
(*Matuta lunaris*)

Figure 5. Not so common swimming crabs of Negombo Lagoon

River swimming crab (*Varuna litterata*) of the family Varunidae that occurs in the lagoon at low salinities is well adapted for swimming with four pairs of flattened legs, fringed with hairs. Their shell bears three antero-lateral teeth.

The Moon crab (*Matuta lunaris*) of the family Calappidae was frequently seen in the lagoon during our fortnightly visits to the lagoon from 1976-1977. While this is the name that has been used in the past, taxonomists have revised the genus, and it may be *Matuta victor*, *Matuta planipes*, *Matuta circulifera* or a species of *Ashtoret* (Galil and Clark 1994). As a swimming crab it too has paddle-shaped four pairs of legs. It is easily identified by its round shell with two horizontal spines, and red patches on yellow background. However, in the 1986 to 1988 sampling in same areas of the lagoon Punchihewa (1991) did not record a single specimen of this species.

Notes:

1. Some refer to Negombo Lagoon as an estuary. Lagoon is a coastal body of water, located parallel to the coast, and opens to sea at one end and where seawater mixes with freshwater. Estuary is the mouth of a river, located perpendicular to the coast, where seawater mixes with freshwater. Usually estuary is deeper than lagoon and the flow is higher. Sand bars, corals or rubble can block the mouth in both.
2. Hamilton Canal. Built by the Dutch and completed by the British. In Figure 1, this is the canal on the southwest. Portuguese Canal is to the east of Hamilton Canal.

3. ppt stands for parts per thousand. i.e. Percentage value divided by 10. Sea water is 35 ppt (30-40 ppt) and freshwater is less than 1 ppt. Brackish water is 1-15 ppt and saline water is 16-30 ppt.

4. Measured hourly on 23 Sept 1977 equinox at 4 stations in the lagoon. Vertebrates have internal skeleton and invertebrates have external skeleton (exoskeleton)

5. In Zoology, mating is the pairing of either opposite-sex or hermaphroditic organisms, usually for the purposes of sexual reproduction. Copulation is the union of the sex organs of two sexually reproducing animals for insemination and subsequent internal fertilization. During copulation a male introduces sperm into the female's body, especially directly into her reproductive tract.

6. Morphological and genetic studies show the occurrence of 4 species of Mud crabs from Africa to Australia (Alberts-Hubatsch et al, 2016). They are *Scylla serrata*, *S. tranquebarica*, *S. paramamosain* and *S. olivacea*. The species found in Sri Lanka is *S. serrata*. The fishermen in Sri Lanka call a mud crab with reddish claws and shell, kadol kakuluwa as opposed to mud crab with green shell kalapu kakuluwa. No genetic studies have been done on these two variants. Both *S. serrata* and *S. olivacea* are found in north Queensland and Western Australia.

7. Formerly *Neptunus pelagicus*. It is now known as *Portunus armatus*. In Sinhala it is called 'sinakkali' or 'muhudu kakuluwa.'

References:

Alberts-Hubatsch, H., Lee, S.Y., Meynecke, J., Diele, K., Nordhaus, I., Wolff, M. (2016). Life-history, movement and habitat use of *Scylla serrata* (Decapoda, Portunidae): Current knowledge and future challenges. *Hydrobiologia*, 763 (1): 5-21.

Galil, B.S. and Clark, P.F. (1994). A review of genus *Matuta* Weber, 1795 (Crustacea: Brachyura: Calappidae). *Zool. Verh Leiden* 294:1-55.

IUCN (1989). Kotagama, S.W., Pinto, L., Samarakoon, I. Sri Lanka. In: A Directory of Asian Wetlands. Ed. Derek A. Scott, IUCN Gland, Switzerland and Cambridge, U.K.

Pinto, L. (1978). Some ecological aspects of selected mangrove islets in the Negombo Lagoon (Sri Lanka). M.Phil. Dissertation, Department of Zoology, University of Sri Lanka, Colombo.

Pinto, L. (1984). Some ecological aspects of a population of mangrove crabs occurring within the islets of Negombo Lagoon (Sri Lanka). Proceedings of the Asian Symposium on mangrove environment: Research and Management, Kuala Lumpur, Malaysia, August 1980.

Pinto, L. (1986). Mangroves of Sri Lanka. Natural Resources Energy and Science Authority of Sri Lanka. Colombo.

Pinto, L. and Wignarajah S. (1979). Some ecological aspects of the edible oyster *Crassostrea cucullata* (Born) occurring in association with mangroves in the Negombo Lagoon, Sri Lanka. *Hydrobiologia* 69 (1-2): 11-20.

Punchihewa, N.N. (1991). Seasonality and the utilization of mangrove and adjoining seagrasses by juvenile fish and crustaceans in the Negombo Estuary. M.Phil. Dissertation, Zoology Division, The Open University of Sri Lanka. Nawala. Sri Lanka.



Alcohol is a very necessary article... It makes life bearable to millions of people who could not endure their existence if they were quite sober. It enables Parliament to do things at eleven at night that no sane person would do at eleven in the morning.

George Bernard Shaw - Major Barbara (1907)

The Fort of Colombo: a brief history of the fortifications

by Chryshane Mendis

Colombo, located on the western coast of Sri Lanka, is the island's commercial Capital and traces its roots as an ancient harbour to the 10th century AD. By the 16th century, Colombo was made the principle port in the country due to its proximity to the Capital of Kotte.

The Portuguese arrived in 1505 in Colombo and by 1518, on approval from the King of the Kotte, they established a small triangular fort on the harbour arm on the site of their old factory; but in 1524 this fort was dismantled. The Portuguese re-established a permanent settlement in Colombo in 1554 and constructed a fortified town in the area of the present Colombo fort. In 1565 when the Portuguese abandoned the city of Kotte, they moved the populace to Colombo, and it was subsequently expanded from the coast in the west to around the present Fifth Cross Street in Pettah in the east. Thus Colombo developed into a fortified city and gave the present outline for the Fort area and the Pettah. This fortified city formed the main administrative center of the Portuguese who were ruling much of the coastal areas of the island, until its fall to the Dutch 91 years later in 1656.

Concerning the defence of the city, it was nearly encircled by a rampart with over a dozen bastions which changed over the course of its history. It was at this time the present Beira Lake was created, protecting the city from the southeast.

With the successful siege of Colombo in 1656 by the Dutch and Kandyans, the Dutch gained possession of the city and redesigned it to their requirements. To the west they concentrated their main fortification, the Casteel or Castle, and to the east they created the residential quarters known as the Oude Stad or Old City. This gave the present outlook of Colombo fort and Pettah. The Oude Stad was initially protected by seven bastions built on the lines of the Portuguese ramparts, but were taken down in the mid-1690s. The Casteel was completed with its main features by the 1680s and was made up of nine bastions in the fort proper and two gun batteries on the harbour arm. Within the Casteel were the residences of the highest officials of the Dutch East India Company and their offices, including the garrison.

With the British takeover of the Dutch colonies, they maintained the Dutch fort but opened up the land within the fort for private ownership. In 1815 Colombo became the sole capital of the island and hence increased in importance both governance and commerce.

In the early 1860s, a review was taken on the sanitary condition of the barracks of the Colombo fort along with the other stations of the country.

The report of the Royal Commission on investigation found, the barracks of Colombo in an unhealthy state; many reasons were put forwarded for its causes which included the ramparts, which blocked the fresh breeze of the sea. Finally it was decided upon to build a new barracks at Colombo, by leveling the fortifications. Accordingly much of the fortifications were demolished between December 1869 and February 1871. Some of the fortifications along the western coast were left standing with sections gradually removed over time, finally amounting to the remains now found.

At present, seven locations of the Dutch fort of Colombo can be traced out of which only three sites are protected monuments while the rest of the four sites are only now being looked into by the authorities for their conservation. The three protected sites are the section of the Battenburg battery in the harbour, the fortified warehouse in the harbour (now the Maritime Museum), and the interior inner section of the Delft Gate in the Commercial Bank premises down Bristol Street. The other sites being the entire Dan Briel bastion, the rampart north of Dan Briel and



Courtesy: Google

• Old Dutch Hospital in Fort, Colombo.

a Postern Gate known as the Slave Porte, found within the Sri Lanka Navy Headquarters, these being in a very bad state of preservation; and the fourth site is a large section of the rampart south of Dan Briel, now found in the premises of the Junior Police Officers Mess.

Shawisms

- Parentage is a very important profession, but no test of fitness for it is ever imposed in the interest of children.
- A government which robs Peter to pay Paul can always depend on the support of Paul.
- There is at bottom only one genuinely scientific treatment for all diseases and that is to stimulate the phagocytes.

A Doctor's Dilemma - George Bernard Shaw (1911)

The saga of the battleship Emden's crew

by Tissa Devendra

Way back during my boyhood in the 1930s, urban Sinhalese workmen's slang had two strange words to describe their buddies – the tough thugs were 'amden' and muscular chaps were 'sando'. My scholarly father told me of their origins. Eugen Sandow was the pioneer German body builder of the early 20th century – who so impressed the world that all hefty musclemen were fondly labelled 'sando'. 'Amden' also came from Germany, named after the WW I German battleship Emden based in the German enclave of Tsingtao in China. It earned the sobriquet 'Scourge of the Southern Seas' as it wreaked havoc on British shipping in 1914, the first year of WW I. It even bombarded British ports Madras in India and Penang in Malaya, panicking British colonies in Asia. The Emden's Captain Muller earned a reputation for chivalry by rescuing sailors from enemy ships he sank and, later, putting them ashore on neutral shores.

Ceylon was yet a British Colony, but many Sinhalese were resentful of their British rulers. As such, they had a sneaking admiration of the German battleship that sank British ships not far from Ceylon's shores- and even rumored to have once anchored off Yala to be revictualled by the anti-British Boer Game Warden Engelbrecht. That was how popular thugs came to be called 'Amden', even many decades after the sinking of the battleship whose name they carried.

A brief note is appropriate as to how I came across the Emden Saga that I now recount. Several months ago I wrote about John Still's "Poems in Captivity" which he wrote while a prisoner-of-war in Turkey after the ill-fated Australian campaign in Gallipoli. My University contemporary and namesake Dr.T.D., now domiciled in Australia, was sure that I would be interested and sent me the fine narrative "Galipolli" by the Australian historian Peter Fitzsimmons. It is from this, unexpectedly even handed history, that I learnt of the incredible adventure I now describe.

WW I (as it is now called) began with the assassination, in June 1914, of the heir to the Austro-Hungarian Empire that covered most of Eastern Europe, except Russia. The war now began in earnest. Germany, Austria and, surprisingly, Turkey's Ottoman Empire launched their forces against Britain, France and Russia. Australia and New Zealand were nominally independent but part of the British Empire. Their largely British descendants remained firmly tied to Britain – politically, economically and, above all, emotionally. Therefore, it was only to be expected that the Australian Governor-General telegraphed London "Prepared to dispatch an expeditionary force of 20,000 men of any composition to any destination desired by

the Home Government." A later cable read "There is incredible enthusiasm and entire unanimity throughout Australia in support of all that tends to provide for the security of Empire at War". Not a single dissenting voice was heard.

While British forces were battling Germans on the bloody fields of France, the British government was aware of a strategic naval danger in the Mediterranean. This was in the Dardanelles occupied by Turkey and, thus, capable of bottling up the Russian fleet in the Black Sea and blockading the British Navy from supplying and reinforcing their Russian allies. It was essential for Britain to control the Bosphorus. Turkey was fully aware of the danger it faced in this sector and secured the military and naval support of the Germans.



Far from Europe's battlefields, Australia and New Zealand trained their enthusiastic volunteer forces and gathered together the ships that were to convoy them, hopefully, to Europe.

On November 1st 1914 Australia's contribution to Britain's war effort set sail, hopefully, to the 'Home Country'. It was an impressive armada of a variety of ships, carrying over 20,000 troops, that stretched over nine miles in the ocean. It was protected by the Australian warships 'Sydney' and 'Melbourne'. As well as battleship 'Ibuki' of Japan, Britain's ally in this war.

Meanwhile, the German raider Emden had arrived at the little British territory of the Cocos Islands. Captain Muller ordered a small landing party to secure the island – but it failed to prevent the Cocos wireless operator dashing off a final message, to the Australian Navy, that a German warship was approaching.

Battleship 'Sydney' was just ten miles off the Cocos Islands when it received the frantic wireless message from the Cocos. Its captain lost no time steaming towards the enemy warship. The Emden too sped towards its enemy (Australian) ship.

When the Emden and the 'Sydney' came within firing distance of their massive guns there followed a fierce and bloody battle. Emden got the worst of it and its Captain decided to retreat to the Cocos Islands and beach his severely damaged ship to prevent its capture by the enemy. At battle's end Emden had lost 134 dead and 189 crew taken prisoner. The victorious 'Sydney' got off lightly with only three killed but many wounded. Captain Muller and his surviving crew were taken aboard the Sydney as prisoners of war. An amusing footnote illustrates the racism of most Australians of that era. One of them paid, what he thought, was the highest compliment to their prisoner Captain Muller "a clean shaven big boned sailor far more resembling an Englishman than a German".

Now comes the adventure. The Australians had never bothered to re-occupy the Cocos Islands after the sinking of the Emden. The Emden's landing party of 50 sailors had escaped being taken prisoner but were marooned with no hope of rescue. However, under the command of Kapitanleutenant Helmuth von Mucke they showed great resourcefulness in making their escape. The Cocos Islands had been gifted by the British Government to the Clunies Ross family of England who had ruled it as a freehold estate. Among their possessions was the schooner 'Ayesha'.

This vessel proved to be the lifeline of the Emden crew. They got 'Ayesha' ship-shape, provisioned it and boldly set forth on their escape. Mucke led his men on an epic voyage, evading British warships, sailing stealthily through the Dutch East Indies to the Indian Ocean, across the Arabian Sea to landfall in the Middle East, ruled by Turkey, Germany's ally in the war. A first person narrative of this fantastic adventure seems to have been available to Fitzsimmons on which he bases his account. All I have to go on is from Fitzsimmons "stalked by death all the way, starved, nearly dead of thirst, ambushed, betrayed, shot at, nearly sunk and lost".

Still, they kept going and now are on a trek through the desert, just one more night's march from Jeddah where a 300 strong garrison of Turks is apparently expecting them. True, this is particularly rough country and there are meant to be so many gangs of robbers that locals call this area 'The Father of the Wolf', but now the long night's journey nearing its end, the German officers' thoughts are turning more to their next meal, when a piercing whistle shatters the dawn, followed by heavy, sustained rifle fire. They are under attack! Rallying his men, von Mucke rushes forward and for the moment, at least, they are able to get partial cover, first behind their camels and then the nearest sand dunes as they get their weapons out.

How many of them are there? The answer is appalling. As the sun rises a little more the Germans can now see the sand hills just in front of them are black with Bedouin bandits, at least 300 of them. All armed, all firing.

Despite the dire situation von Mucke and his men react with calm vigour. Almost as one they fix their bayonets. What now? Von Mucke is just trying to decide, when he hears a voice: 'Kapitanleutenant Kapitanleutenant' He looks over to see an 18-year old sailor, one of the youngest. 'Well, what is it?' he asks 'How soon are we going at it?' 'At what?' 'At storming the enemy' The worthy von Mucke pauses for an instant, reflects, and then takes instant action 'Exactly, you are right' he roars getting up 'Up charge, charge!' And charge they do. With great cheer Kapitanleutenant von Mucke leads his men in a mad dash, straight at the Bedouins."

However, no further account is given of the encounter. But the Germans seem to have won the day and, finally, reached Jeddah and their Turkish allies. Almost the entire Middle East was part and parcel of the, now crumbling, Ottoman Empire. The lifeline that held it together was the Istanbul to Cairo railway [to be blown up, not long after, by 'Lawrence of Arabia' and his Arab guerillas]. But the railway was yet on track when the Emden crew reached Jeddah and headed for Constantinople/Istanbul.

On 23 May 1915 von Mucke and his men 'returned from hell', Fitzsimmons writes, "they can hardly believe it. Their staggering journey over six months has taken them all the way from Cocos Islands on Ayesha across the perilous Indian Ocean (dodging British ships all the way) through the Dutch East Indies into the Middle East. The angel of death stalked them closely when they had been attacked by 300 Bedouins as they approached Jeddah in the Kingdom of Hejaz. By charging, they had managed to scatter the natives....And now, after seven more weeks of trekking through the farthest reaches of the Ottoman Empire, they are at least reaching its heart Constantinople.

Their train is even now pulling into the ancient city, where the Chief of the Mediterranean Division, Admiral Wilhelm Souchon has honoured them by arriving at the station with his senior staff. On catching sight of the Admiral Von Mucke barks a few brief commands, at which point his men instantly line up, snap to attention and salute – proving to their Kapitanleutenant 'that the brigand existence we had led for months had not destroyed our military trim. Lowering his sword before his senior officer Kapitanleutenant von Mucke stares straight ahead in the best military fashion and says 'I report the landing squad from the Emden, five officers, seven petty officers, and 37 men strong.'

He then takes their war flag with its stunning red, white and black colours, with Iron Cross and Eagle which they have brought with them all the way, clicks his heels, bows and presents it to the Admiral. 'Reporting for duty Herr Admiral !'

What a story of endurance and heroism.
(First published in *The Island* 4 April 2018)

Growing up in rural Sri Lanka in the fifties

by Maithri Panagoda AM

Parents

I am one of seven siblings. The history of my parents' families, on both sides, goes back hundreds of years. On my father's side, each generation had at least one male who practiced medicine, traditional Ayurvedic medicine. My mother's side had a strong connection to Ayurvedic medicine as well. My mother was a Wickramarachchi and the distinguished Ayurvedic physician Pandit GP Wickramarachchi who later became a Senator was related to her.

We grew up in a small village called Wathumulla. The family owned acres of land and paddy fields, not insignificant in a population of a few hundred people.

My father went to Vienna, Austria, to study medicine. When he returned home, he set up a practice in Gampaha, about 4 km from Wathumulla. My mother taught at the local school which had been built on land donated by my grandfather.

In the 1950s among the most respected people in the village were the doctors and teachers. Because our family had members in both professions, plus the land holdings, I believe the family commanded a lot of respect.

In addition, my father dabbled in politics. He was a member and sometime chairman of the local council for 25 years. He was a friend of the famous Senanayake family. In 1947, Prime Minister DS Senanayake attended my parents' wedding.

My mother was a much-loved teacher. Every morning, about half an hour before the school started, a few of my mother's students would come to our home. My mother would give them breakfast and then they would attend to various chores before going to school.

Most afternoons, village boys would turn up at our place to play cricket. We formed our own cricket team consisting of three boys from my family and the rest from the village. We travelled to other towns playing cricket matches against other teams.

Mine was, in every sense of the word, a carefree childhood. I remember cavorting shirtless, sometimes stark naked, in the rain. I remember racing old car tyres down the village roads.

There were domestic servants, and labourers who attended to various duties on the property. We had a couple of cows and a number of dogs. We also had a horse. There was a horse trainer who taught us how to ride it. We drank fresh milk every day. On weekends, the boys were given the task of milking the cows. My paternal grandfather had passed away when my father was about 16 years old. My grandfather's unmarried brother who lived with us conducted

his medical practice from home. He had a team of workers who prepared various items of traditional medicine. I still remember the odour of the oils being prepared in large copper containers.

Our Village

The villagers were simple unsophisticated people. Our village did not have electricity or running water. We used petromax lanterns and kerosene oil. Water came from the well. Each household had its own well in the back yard.

On Sundays we attended the temple to learn Buddhism. The happiest event in the calendar was the New Year on the 14th of April when the whole village was transformed into a grand festival. It brought a general feeling of goodwill toward neighbours and friends. There were religious ceremonies at the temple.

The villagers would visit our home as a mark of respect. They greet our father with a set of beetle leaves. Everyone then enjoys traditional foods made under my mother's supervision.

Characters and aspects of village life

The Dhoby - Needless to say that there were no washing machines in those days. The dhoby or the washerman visited the household on a regular basis. He would take away the dirty clothes and wash them at a water hole, dry them and iron them and bring them home. They used coconut shells to heat up the iron.

The Postman - He came on a push bike and delivered letters by hand as none of the houses had mail boxes. People loved receiving letters.

Race and Buggy Carts - These were pulled by bullocks and were a common sight those days on village roads.

Visiting tradesman - Knife and scissor sharpeners pushed a small two wheel cart, with a large bicycle wheel in front. Kerosene seller came in a cart pulled by a single bull.

The Land

The land that we grew up on was a coconut estate. There were many other trees and shrubs that produced vital crops.

Cashew - A tree introduced by the Portuguese which became an important revenue earner for the country. One of the chores for us kids was collecting cashew nuts fallen to the ground.

Coffee - There was an area behind our home that had a number of coffee trees. The ripe cherries were picked off the bushes and pan roasted and grinded. The tree produced an attractive white flower which smelt like Jasmine and was used to decorate homes and temples.

Bananas - How can I forget the distinct aroma of ripening bananas that filled our nostrils. There were a couple of characters in the village who were known

to creep into gardens under the cover of darkness and relieve the owners of the crop. The local law enforcement officer "Ralahami" would promptly arrest them and recover the stolen goods.

Coconut - Coconuts were harvested every couple of months and were sold to the local merchant. On our property, it took one full day for 3 people to complete the job. They used a long pole at the end of which there was a curved knife. We used to spend the whole day with the team, running around, pretending to be helping to stack the coconuts.

Rubber - My father also owned a couple of acres of rubber. This supplemented the family income. Rubber production was hard work. The tappers start work before dawn. They make a cut in the bark of the tree to harvest the latex using a special knife. The latex flows into a cup, usually a coconut shell. The latex is collected and poured into moulds. There was a machine at home to make rubber sheets.

Paddy Fields

Rice was the staple food and paddy cultivation was of utmost importance. Most families owned at least a small plot of paddy. Our family received sufficient rice from our paddy fields that fed the family for the whole year. Harvesting time brought a lot of joy to the village. We were allowed to visit the paddy fields during that time. Farmers would sing beautiful stanzas ("Pel Kavi") while harvesting the crop.

Colonial Times

I believe that social change, particularly during the British rule was largely confined to a limited segment of the population. There were many rural areas, such as my village, that remained unaffected. The economy depended very much on paddy and coconut.

Caste system played an invisible part in village life. The design and the positioning of chairs on the front verandah of the house indicated its significance. There were large arm chairs and there were benches only about a foot high from the ground. People took their places accordingly.

My interaction with Indigenous Australians

I have been asked to say a few words about my work with the Australian Indigenous community. You may have come across the term "stolen generations". These are the Aboriginal children who were removed from their families and placed in institutions or with white foster families. The idea clearly was to erase the black race.

Most of those children underwent various forms of abuse. Those who survived are now past middle age. Many attempts to claim compensation for those injustices through the existing legal system had failed.

We started making representations to the State government with a view to setting up a "non-litigious" scheme to correct the past wrongs. Happily, the government relented and agreed to set up a compensation scheme. The process has been

a tremendous success. We recently settled the 190th claim.

Conclusion

At 67 years of age, I am pleased to say that life has come full circle. I have returned to my village. I have built an Australian inspired house on an acre of land that I inherited from my parents. We have employed two villagers to take care of the garden and maintain the house. We grow fruit trees and vegetables. My children take their friends and families to stay in the house. My grandchildren play cricket with local kids, the same way that we used to do.

We have been able to help underprivileged children with their basic needs such as school uniforms, books, shoes etc.

I have a push bike which I ride around the village every morning when I am there. Older people stop you and we exchange pleasantries. Some of them tell stories about my father and grandfather. They speak affectionately about my mother. She was the one who taught them how to read and write. Indeed, life has come full circle.

(A summary of the speech delivered at the 20th anniversary meeting of the Ceylon Society on 3 February 2018 by Maithri Panagoda AM.)

Have you changed your address lately?

Have you changed your contact details lately? – home address, email address, landline telephone and Mobile phone number? If you have, please contact CSA Treasurer Deepak Pritamdas so our records can be updated and help us ensure the Journal will be mailed to you without interruption.

Contact Deepak on his Mobile 0434 860 188 or email him on deepakpsl@yahoo.com.



RASSL
LIBRARY NEWSLETTER

Volume 2
December
2016

Royal Asiatic Society of Sri Lanka, 96, Ananda Kumarakawamy Mawatha, Colombo 07.

NEW PERIODICALS Received in Exchange

The Ceylankan Journal 76 - Vol. XIX, No. 4, November 2016



Contents

- Leonard Sydney Wood (1888-1949) - Thiru Arunagan
- Lines born in Sri Lanka in 1950 - Harry de Saram & Pamela Ann Ferdinand
- Ceylankan - A mélange of many minds - S. Pathiravitana
- Meala Amali Maile
- Synopses of Meetings - Sumedha Perera (Sydney), M.D. (Tony) Saldin (Colombo)
- Appreciation - Hugh Karunanayake
- R.L. Spittle - the Surgeon of the Vaddas - Palitha Ganesaratne

The Ceylankan is sent regularly to the Royal Asiatic Society of Sri Lanka and the RASSL send us their biannual journal in exchange. Copies of their journal are available with the CSA librarian.

The development of Sri Lankan cricket

Synopsis of a talk by **HARRY SOLOMONS**

My Personal Story

My personal story is quite simple. I just happen to own a cricket store and enjoy some profile in two countries that love cricket - Sri Lanka and Australia. But many of you great Sri Lankans fly under the radar and obviously there are many Sri Lankans who are very successful in their own chosen fields and in real life in Australia.

Administration of Sri Lankan cricket:

Unlike Australia's and England's administration, Sri Lanka is quite different. Somehow there is some politics involved in all administrations, be it Australia, England, New Zealand or South Africa. It is also quite prevalent in countries such as India, Pakistan and Bangladesh, where cricket politics is alive and well.

Board Structures:

In Australia we have a Board that is elected by the States. They consist of eminent people, mostly important businessmen, ex-cricketers or administrators of the game. The Board meets once a month or possibly once in two months and sets out the policy. The game is run by a powerful CEO and his group of six to eight Directors of each Department responsible for the game. They are assisted by senior Managers, all of whom are responsible to ensure the smooth running of the game and the Board's policy.

In Sri Lanka the structure is totally political where the Chairman is usually a politician or "well to do" businessman and in all possibility, a friend or supporter of the Government of the day. In return, the elected Vice Chairman and members of the Board could be political associates or friends of the Chairman. The Board's Chairman and Vice Chairman spend much time in the Board's offices, being the decision makers and getting the day to day work of the game done.

It is to be seen that whether we 'like it or not' politically powerful people are not necessarily "a bad thing" for the development of the game in Sri Lanka. Powerful people are known to get things done; especially in a country like Sri Lanka. "Movers and shakers" get things on the move when working in slow moving environments. Like it or not, these people in their own way have contributed to the development of the game in Sri Lanka. Many a good thing has also been achieved by all these politically aligned Chairmen. None more so than taking the game to the regional outstation schools, clubs and associations. This has been the one big success story of Sri Lankan Cricket. The start of Sri Lanka's success was realised the day we saw the potential for cricket in the rural regions of our country.

Of course, along the way many a bad mistake was made and many a poor decision taken. But despite all of these setbacks and bad practices, the development of the game in Sri Lanka has somehow gone on - sometimes slow, but mostly well, with some good achievements along the way.

This is because Sri Lanka is such a "Resilient Cricketing Nation". It has a resilient public fan base of cricket-loving people, with a finely talented cricket loving PLAYER BASE.

Development of the game in Sri Lanka

The earliest known cricket matches were played by European Planters in the Hill Country - the first recorded match was said to have taken place in 1832. The first recorded "Colombo Cricket Club" was formed in September 1832. The Malay soldiers had a close relationship with the British soldiers and were known to like the game. The Malay Cricket Club was founded in 1872. Not to be outdone, the Burghers then adopted the game and soon the schools also started to play the game. All this cricket was played on rough unprepared wickets. In 1881 our first ever known National Team - "A Young Ceylon Team" of schoolboys from St Thomas' and Royal Colleges was formed to play in Colombo Cricket Club. Young Ceylon lost that match by an innings, but the importance of school cricket was created.

As school cricket began to grow in stature and popularity in Colombo; cricket playing in the main towns of Kandy and Galle started in earnest,

- Teams from Australia and England began coming to Sri Lanka and many Ashes teams would stop over for some respite and a game of cricket.
- By the 1920s British players still dominated the game, but soon several local clubs such as Nondescripts, Colts, Tamil Union, Moors, Bloomfield and the famous Sinhalese Sports Club were formed.
- Cricket soon mushroomed as a school sport prominently in Colombo and turned out to become the most important and crucial factor in the development of the game in Sri Lanka.
- As enthusiasm for the game grew rapidly, the top schools started producing a fine crop of future Ceylon cricketers who helped to nourish the game. These fine cricketers were in turn employed by the private companies in the Mercantile sector and in the Government, the Defence and Nationalised Services.
- Out of this group came fine school cricketers such as M. Sathasivam, Michael Tissera, Derek and F.C. De Saram, Anura Tennekoon, Malinda Warnapura, Roy Dias, Aravinda De Silva, Roshan Mahanama, Sidath and Mithra Wettumuni, Arjuna Ranatunga, Sanath



• **Jubilant Sri Lankan team celebrating after winning the World Cup in Lahore, Pakistan on 27 March 1996. Sri Lanka beat Australia by 7 wickets. Aravinda de Silva was adjudged Man of the Match after scoring 107 runs and taking 3 wickets for 42.**

Jayasuriya, Muttiah Muralitharan and our modern players Mahela Jayawardene, Kumar Sangakkara, Mavan Attapattu, Rangana Herath, Dinesh Chandimal, Dilshan Tillakaratne Dilshan and Angelo Matthews, etc.

- School cricket became the one dominant factor in the development of the game in Sri Lanka and was followed by crowds of fans.
- However, selections were confined to mainly Colombo schools, meaning that initially if one was not a Colombo schoolboy, one did not matter as much in the cricket scheme of things.

In 1948 the "Board of Control for Cricket in Ceylon" was born. Then came the introduction of the famous P Saravanamuttu Trophy tournament. This competition became the yardstick by which means Ceylon players were chosen.

Before that period, the game was run by the British, who promoted the game by bringing in more foreign teams to play against Ceylon. In 1948 we had our own domestic tournament, and out of that competition we saw our first lot of professional players go on and play County cricket. Names such as Clive Inman, C.H Gunesequera, CGA Martensz, Stanley Jayasinghe and Laddie Outschoorn come to mind.

Our Pathway to Test Cricket

Ceylon cricket was modestly resourced and finance

was hard to come by; as such the Board of Control was not able to accept many an invitation to tour from countries such as England, Australia, South Africa and even India and Pakistan.

- Our development as an International cricket playing country was manageable and confined to club cricket mainly and visits to places such as Madras for the famous Gopalan Trophy matches. And then, there was the odd match against England or Australia (on their way for the Ashes series) played at the Colombo Oval.

- Sri Lankans such as you and me were either English or Australian supporters. Remember those good old days when, in our youth, cricket matches between England vs Australia played on our backyards or roadside?

Major Setbacks

- After beating the Pakistan A team in Ceylon, and even a full strength Indian team in 1964-1965, Ceylon looked a sure bet to tour England to advance its case to achieve Test status,

- However, a scandal of mighty proportions erupted when the Board of Control/ Government, who were struggling for foreign exchange, cancelled the tour before the team was about to leave on its scheduled trip, creating a total uproar. Despite this, our push to gain Test playing status continued vigorously. In 1982 Sri Lanka was formally granted full membership of the ICC and status of a Test playing country.

In 2003 Cricket's controlling body was renamed "Sri Lanka Cricket" and now administers the game in most districts, more cities and in more zones in the country. It joined India and Pakistan as a leader of the game in Asia.

It is specifically difficult to comment on the development of the game as cricket now is split into three types of the game – Test Cricket, One Day Internationals and T/20 Cricket and a Country or National Team could have three sets of players and a country could be good or bad, developed or underdeveloped in any one of the three forms of the game depending on the outcome of their games.

Test Cricket

In February 1982, Sri Lanka played its first-ever Test match against England. It was a hard fought match which Sri Lanka lost. It is said that well-known author David Firth wrote in the Wisden, "The baby has been

delivered without complications. Heart beat regular, breathing sound if a little excited”.

- It took Sri Lanka 14 more Tests to achieve its first Test win and followed with their second win against Pakistan.
- Through those early days in Sri Lanka cricket, there was very little money for big tours or sponsored equipment for players. I remember in those early tours of Australia, players walking around with very poor gear and small bags holding ordinary cricket equipment, taking food back to their hotel rooms in paper bags and depending on the invitations of former Sri Lankan locals for a ‘curry’.

And World Cup Glory!

- Sri Lanka had three failed attempts in the World Cups - in 1983 (registering one win in the preliminaries), no wins in 1987 and winning two matches in 1992. Then in 1996 the sun shone brightly for Sri Lanka. From Sri Lanka to India, from mid-Europe to the homes in England, from Canada to the USA and from Australia to the hills and mountains of New Zealand, the fairy tale began.
- There was only \$5000 in the Sri Lanka cricket coffers and limited success in previous World Cups. Players were only semi-professional. And the profile of Sri Lanka cricket changed forever. Players such as Arjuna Ranatunga, Aravinda De Silva, Sanath Jayasuriya, Muttiah Muralitharan, Chaminda Vass, Asanka Gurusinha and Romesh Kaluwitharana became household names and etched in gold forever.
- The Sri Lankan sporting landscape changed forever.
- The money rolled in, sponsorships kept pouring in and the little island was in permanent celebration for years. The nation was won over by cricket.
- The fanbase changed. No longer were we England or Australian or West Indian supporters - every man, woman and child born in Sri Lanka was won over and were simply Sri Lankan supporters.
- Players became fully professional - sponsorships, player contracts and equipment for players piled over.
- Money became easily available to build more stadiums such as Dambulla, Hambantota, Galle and Pallekelle were built.
- The streets and billboards were full of player images - more importantly, Sri Lanka became a team of cricket fighters and a country full of the “Cricket Spirit”.
- The Spirit of their campaign was born a few months before when the team played in Australia and the great Murali was no-balled by umpire Darrell Hair. Sri Lanka had no bigger and greater supporter than Australia’s own Alan Jones.

This victory was now etched in the folklore history of Sri Lankan Cricket.

My personal feelings following the World Cup win

- Like every Sri Lankan, as I watched the match progress my whole body swelled with pride and emotion for Sri Lanka Cricket and the players.

- I remember dancing around my bedroom, cheering and chanting for Sri Lanka even though the match was against “Our Australia”. After all Australia had won the Cup in 1987 and now it was Sri Lanka’s turn.
- Around 3 or 4 am that morning, following the World Cup win, my phone rang. It was 2UE radio station and a man at the other end said, “Mr Alan Jones would like to talk to you at 7.30 am following the Morning News”.
- Mr Alan Jones rang me at 7.30 am that morning and I was on prime time radio talk back with the great Alan Jones, who was full of glowing praise on the wonderful performance of the Sri Lankan players and the smallest of cricket playing nations.
- I remember waltzing into my cricket store at 9 am to be met by Australian staff and many customers, all in awe of the famous victory.

In summing up, my most important reasons for the improvement in the development of Sri Lankan cricket are as follows:

- The popularity and natural progression of over 100 years of school cricket.
- School cricket became the breeding ground for the best cricketers produced by Sri Lanka.
- The decision to foster the game in the outstation rural schools and clubs.
- The massive role played by cricket organisations affiliated to Sri Lanka Cricket in employing school cricketers. Organisations such as the Mercantile CA, the Defence and National services have more than played their part in ensuring the development of the game in Sri Lanka.

Footnote

Much of my research for the article and my talk was taken from that great book produced by Sri Lanka Cricket, “Lion’s Pride” – 70 years of Sri Lankan Cricket, Copyright Sri Lanka Cricket 2018, by Andrew Fidel Fernando. I recommend it as a great read and I congratulate them on the production. This book was presented to me by Sri Lanka Cricket and I certainly recommend it to anyone interested in Sri Lankan Cricket.

Chesterton at work

And I dream of the days when work was scappy,
And rare in our pockets the mark of the mint,
When we were angry and poor and happy,
And proud of seeing our name in print.

– G.K.Chesterton (Poems, Song of Defeat 1915)

Smile at us, pay us, pass us,
But do not quite forget,
For we are the people of England,
That never have spoken yet.

– G.K.Chesterton (Poems, The Secret People 1915)



Kadalai Vadai (Yellow Lentil Vadai)

Preparation time - 50 mins (+ soaking)

Cooking time - 30 mins

Makes - 30

Ingredients:

2 cups yellow lentils, split and skinless, soaked for 2 hours

1 onion, chopped finely

¼ cup grated carrot (optional)

2 green chillies (or to taste) chopped finely

1 sprig curry leaves, chopped finely

¼ tsp salt (or to taste)

½ tsp chilli powder

oil for deep frying

Method:

Drain lentils and grind to a coarse paste using a food processor or grinder.

Add onion, chillies, curry leaves, salt and chilli powder, and carrot (if using). Mix well.

Allow to stand for about 30 minutes.

To form each vadai, take a small ball of the mixture and shape into a disc of 3-4 cm diameter and 1-2 cm thickness.

Heat oil in a pan over medium-high heat.

Deep fry the vadais, turning them over occasionally, until golden brown.

Remove from oil and serve.

Reference - "Handmade (stories of strength shared through recipes from the women of Sri Lanka)", 2015 Palmera Projects, Sydney, page 49.

(Submitted by Hemal Gurusinghe of the Melbourne Chapter)

SEND US YOUR RECIPES

Readers are invited to submit their favourite recipes for publication in the recipe column. Your recipes will preferably be simple and easy to prepare. They must be of Sri Lankan origin and as this is a family-orientated column, we suggest that your recipes be of meals you learnt to prepare from your Ammi or Achchi.

So why wait? Send those mouth-watering recipes to the Editor without delay.



Recent donations to the CSA library

The following is an additional list of books kindly donated to the library by CSA member Ernest Macintyre and Somasiri Devendra's new book *Two to Tango* (to be reviewed in a future issue). • *An Account of the Interior of Ceylon and of its Inhabitants with Travels in that Island* by John Davy; • *Glimpses of Ceylon's Past* by Senerat Paranavitana; • *The Portuguese in Ceylon 1617 - 1638* by Chandra Richard de Silva; • *Ceylon Under the British Occupation 1795 - 1833 Vol. Two* by Dr Colvin R. de Silva; • *Reaping the Whirlwind* by K.M. de Silva; • *History of Buddhism in Ceylon* by Walpola Rahula; • *Sri Lankan English Literature and the Sri Lankan People* by D.C.R.A. Goonetilleke; • *Ceylon - A General Description of the Island and its Inhabitants* by Henry Marshall; • *More Open Than Usual - An Experiment in University Education at Peradeniya & its Antecedents* edited by R.A.L.H. Gunawardana; • *Sri Lanka - Ethnic Fratricide and the Dismantling of Democracy* by S.J. Tambiah; • *History of Education in Ceylon 1796 - 1965* by K.H.M. Sumathipala; • *A Manual of the Vanni Districts, Ceylon* by J.P. Lewis (of the Ceylon Civil Service); • *Authors of Books on Sri Lanka, 1796 - 1948* by C.G. Urugoda; • *Sri Lanka's Mythology* by R. Weerakoon; • *Education in Sri Lanka Under the Portuguese* by W. L. A. Don Peter; *Brave Island* by Richard Spittel and Christine Wilson; • *Society in Mediaeval Ceylon* by Ariyapala; • *Tamil Culture in Ceylon* by M.D. Raghavan; • *Sinhala Consciousness in the Kandyan Period 1590s to 1815* by Michael Roberts; • *The Story of the Sri Lanka Muslims* by V. Vamadevan; • *J.R. Jayawardene of Sri Lanka - A Political Biography Volumes I & II* by K.M. de Silva & Howard Wriggins; • *In the Days of Sri Wickramarajasingha - Last King of Kandy* by Punchibandara Dolapahilla; • *Tea, Tytlers and Tribes - An Australian Woman's Memories of Tea Planting in Ceylon* by Beryl T. Mitchell; • *The Great Rebellion of 1818* by T. Vimalananda; *Sri Lanka - Biography of An Island* by Eric Meyer.



Congratulations and a Warm Welcome to our New Members

NEW MEMBERS

Mrs Shiley Rigg, 81/225 Logan Street, Eagleby, QLD 4201;

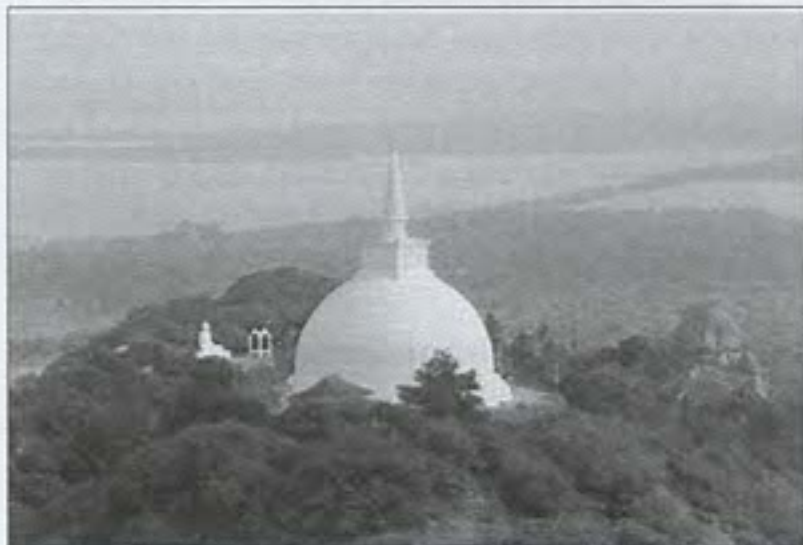
Mr Kumar Rasiah, 60 Bareena Street, Strathfield, NSW, 2135



Mihintale: where Buddhism was born in Sri Lanka

Mihintale, the mountain of Mahinda, about 12 kilometers east of Anuradhapura in Sri Lanka, is believed by Sri Lankans to be the site of a meeting between the Buddhist monk Mahinda and King Devanampiyatissa in 247 BC when the king became converted to Buddhism. Mahinda was the first missionary of Dhamma who introduced Buddhism to Sri Lanka. Mihintale is today a thriving place of with tens of thousands of pilgrims from all over visit the shrines especially on the full-moon of Poson in May of every year.

Pilgrims climb 1840 steps to reach the dagoba at the summit of the sacred mountain. The stairway was built by King Bhathika Abhaya (22 BC - 7 AD). There is an ancient paved road that is 1500 years old that now reduces the climb by half on to a terrace.



• *The Maha Stupa at Mihintale.*

According to an inscription at the foot of the the Mihintale hill is a hospital and the presence of a stone cistern used to treat patients by immersion in medicinal oils.

There is also the Kantaka Chaitiya (of 2nd Century BC vintage). Excavated in 1934, it was found in an almost perfect state of preservation - a great example of the finest architecture of the early Anuradhapura period. Standing 12 meters high with a 130 meter base, it has four altar-piece panels (*vahalkadas*) decorated with beautiful ornamental dwarfs.

Half way up the the Mihintale Hill, set on the terrace, is the Mandapaya (or pavilion) is the point where all the main paths of the complex meet. A little further west is a stone cistern resembling a lion (called the Lion Bath) spraying water from its mouth. A little further north is the 10th Century vihara with inscriptions laying up the monastic rules. Not faraway is the 5th Century Bhojana Salawa, the dining hall.

It appears that King Devanampiyatissa was out hunting one day and instead of the deer in his sights, there was the monk Mahinda and to commemorate this historic encounter, at this point was built the Ambasthala Dagoba, a beautiful stupa built to mark the spot when Buddhism came to Sri Lanka.

There is also a boulder to the east of this dagoba called Mahinda's Bed where it is believed the monk meditated or slept or both on the smooth rock slab.

Among other important ruins nearby is the image of the Akuana Buddha. Without doubt it is the most magnificent undamaged ancient statue in Sri Lanka. The 5th Century image is 13 metres tall and is attributed to King Dhatusena. The word Akuana means "sun eating" and the image is supposed to best viewed when the sun rises. It is 51 kilometers south east Anuradhapura.



• *Akuana Buddha.*

Lighter side of cricket

• "If you come to Sri Lanka you will find that DHONI has more fans than any other Sri Lankan player."

-- Arjuna Ranatunga

• "I realised in Sri Lanka that my dream of playing in a World Cup was a bridge too far,"

-- Jacques Kallis

• An expectant father rang the hospital to see how his wife was getting on. By mistake he was connected to the Lord's cricket ground. "How's it going?" he asked. "Fine," came the answer, "We've got three out and hope to have the rest out before lunch. The last one was a duck."

• A keen bowler was well into his run up when a funeral procession passed the ground. He stopped in his tracks, took off his cap, held it over his heart, and bowed his head. The umpire was impressed. "You're a man who shows real respect for the deceased," he said. "It's the least I could do," said the bowler. "After all, I was married to her for 30 years."

• In a local match, the umpire was being jeered and heckled unmercifully from the crowd. At length he walked over to the boundary and sat down next to his chief critic. "What are you doing?" asked the spectator. "Well," said the umpire, "it seems you get the best view from here."



OBITUARY

Eileen Mary Sibelle de Silva (nee Dissanayake)

She was a woman of great value

Eileen Dissanayake was my English Literature teacher and later my class teacher in the HSC 1 class at Holy Family

Convent, Bambalapitiya.

She was born on September 29, 1922. Eileen had her primary and secondary education at Holy Family Convent. She had a brilliant academic record. She won the Senior Cambridge Scholarship Exam, coming first in the island and was the Head Girl at Holy Family Convent, Bambalapitiya from 1938 - 1941. Eileen was a member of the editorial team that produced the school magazine 'Refreshing Breezes'.

Eileen also loved music, drama and singing. She was a proud member of a unique Sri Lankan choir which sang at many venues in Sydney including at the Sydney Opera House

During an era when women were not encouraged to study beyond Year 10, one would imagine there was very little support or assistance for women to enter University. Eileen had to compete against students from prestigious boy's schools that had more resources and also some of the best teachers. But this did not deter Eileen. She was determined and focussed. Eileen was the first woman in her family to have an university education and so started her life-long passion for learning, education and teaching. After graduating from the University of Colombo with a BA (English Hons), she joined her beloved Alma Mater as a teacher.

We were indeed privileged to have her as our teacher at that time. Apart from being our teacher, Eileen was also a friend and confidante and I remember the great times we all had at school. In 1955, Eileen left the staff of the school after marrying Aloysius de Silva (Aloy), a lawyer from Kurunegala. She lived in Kurunegala with Aloy and raised three daughters: Marie-lyse, Diane & Sandra.

Eileen later returned to teaching, this time at Holy Family Kurunegala until she retired at the age of 60. Eileen qualified as a Speech & Drama teacher obtaining a Licentiate and Fellow of the Trinity College of London. Later she set up her own business as a teacher of Speech and Drama in Kurunegala. Eileen moved to Australia in 1998 and quickly

adapted to the Australian lifestyle.

Eileen loved writing, specially poetry. In 2002, Eileen published a collection of poems called 'Ripples on a Lake'. These poems showed how she loved life's experiences.

Eileen also loved music, drama and singing. She was a proud member of a unique Sri Lankan choir which sang at many venues in Sydney including at the Sydney Opera House.

Eileen was a teacher who instilled in us a thirst for knowledge and deep passion for learning.

Eileen touched many hearts and minds. I will always remember Eileen with great fondness and as an exceptional teacher and a dear friend; as a woman of great value. She passed away on April 6, 2018.

May she Rest in Peace.

by Mohini Gunasekera (Australia)

(First published the Daily Mirror of 2018-06-02)

ENGLISH ASCETIC

In his book *Ceylon Vagabond*, Lala Adithiya relates the story of how he met an European ascetic as he was returning to camp, who was also on his way back to his *kuti*.

Lala goes on to state that the Englishman was a salesman in a men's outfitters shop down Oxford Street near Tottenham Court Road and stood behind the counter waiting for closing time to jump the next underground that took him home. One morning he felt very uneasy in his own mind and he spent the day in Hyde Park. An Indian student walked ahead of him near Marble Arch and he fell into casual conversation with the stranger. Badur Netra was a student from the Nepal border, and was Hindu by religion. They kept meeting regularly and the Englishman, Eric Johnstone was his name, acquired a taste for rice and curry. He also met other oriental students and began to have deep philosophical discussions. He began to speak a smattering of Hindi and even enjoyed a rice meal using his fingers as the Asiatics do.

Eric longed to see the Asian sub-continent; he collected every shilling he could from his weekly earnings and in 1938, he stood on the dock of s.s. *Orion* and watched the White Cliffs of Dover fade away into the mist.

Eric Johnstone became Rev. Samantilaka Thero, his head was shaven and went on to live in many a monastery and temple.

Eric's story does not end there.



• Eileen - First woman in her family to have an university education.



Sydney

Sunday 26 August 2018

The third General meeting of the Ceylon Society of Australia will be on Sunday 26 August commencing at 6.30 PM at the Pennant Hills Community Centre Hall, Corner Ramsay Road (off Yarrara Road). Parking is available at the rear of the Pennant Hills Public Library. Entry is free and members and their guests are welcome.

The guest speaker for the evening is

DR PALITHA KOHONA

who will speak on

"China-Sri Lanka : Historical Links"



Our speaker Dr Palitha Kohona is from Matale and was educated at St Thomas College, Mount Lavinia. He obtained an LLB (Hons) at the University of Sri Lanka, a Masters in Law from the Australian National University and a Doctorate from Cambridge University in the UK. He is an Attorney-at-Law, Supreme Court of Sri Lanka and is a Honorary Professor at Utah Valley University, USA.

Dr Kohona is a citizen of Sri Lanka and of Australia and has served both countries as a diplomat, as well as serving as an international civil servant at the United Nations. He has written extensively on a range of subjects.

Synopsis: Sitting in the middle of the Indian Ocean at the southern tip of India, and at the cross roads of the monsoons, Sri Lanka occupies an enviable strategic position. This geographically unique location has attracted numerous sailors, traders, holy men and even invaders in the country's past. The Chinese were well represented among them for over two millennia as evidenced by the wrecks of the large number of Chinese vessels off the coast of Sri Lanka and the hoards of Chinese origin porcelain and coins being discovered regularly. At times, we elegantly parried these varied attentions and benefited from them. At other times we faltered and suffered. Now, we are facing another opportunity/challenge with China giving high priority to its well funded Belt and Road Initiative.

Today an additional factor must enter our considerations. We possess a 200 mile exclusive

economic zone and, possibly, a vast area of sea bed to which we have lodged a claim since 2009. The wealth of this area, both in the water column and trapped in the sea bed, could make Sri Lanka a prosperous nation with careful management.

Social: A brief question time from the audience will be followed by a social. Those able to are requested to please bring a plate of non-sweet savory finger food. Avoid cakes with icing please as the general preference is for plain cakes, sandwiches and savoury pastries.

To avoid duplication of food items please contact our Social Convenor Chandra Senaratne on (02) 9872 6826, As an alternative a donation to the CSA to help defray costs could be made at the meeting.



WE NEED SPEAKERS

The CSA welcomes professionals, members and non-members interested in speaking at our public meetings on a subject of their choice and expertise, that falls within the ambit of the Society's ideals and of interest to members. Our meetings are held in Sydney, Melbourne and Colombo and take place quarterly in February, May, August and November of each year. Dates can be arranged to suit the needs and availability of the speakers. Overhead projections and public address facilities can also be made available.

If any of our readers know of potential candidates from among family members, friends and other contacts to be suitable speakers at our meetings in the future and who live in or visit Australia or Sri Lanka at various times, please initiate the possibility of their sharing their knowledge with like minds. An enthralled audience is always assured.

If you have someone in mind, please contact CSA President Pauline Gunawardane on (02) 9736 39787 (email: paulineg@ozemail.com.au or Melbourne Chapter Convenor Hemal Gurusinghe (Mob) 0427 725 740 (email: hemguru@hotmail.com.) or Colombo Chapter Secretary Anandalal Nanayakkara 077 327 2989 (email: anandalal10@gmail.com.)

Not enough for our greed

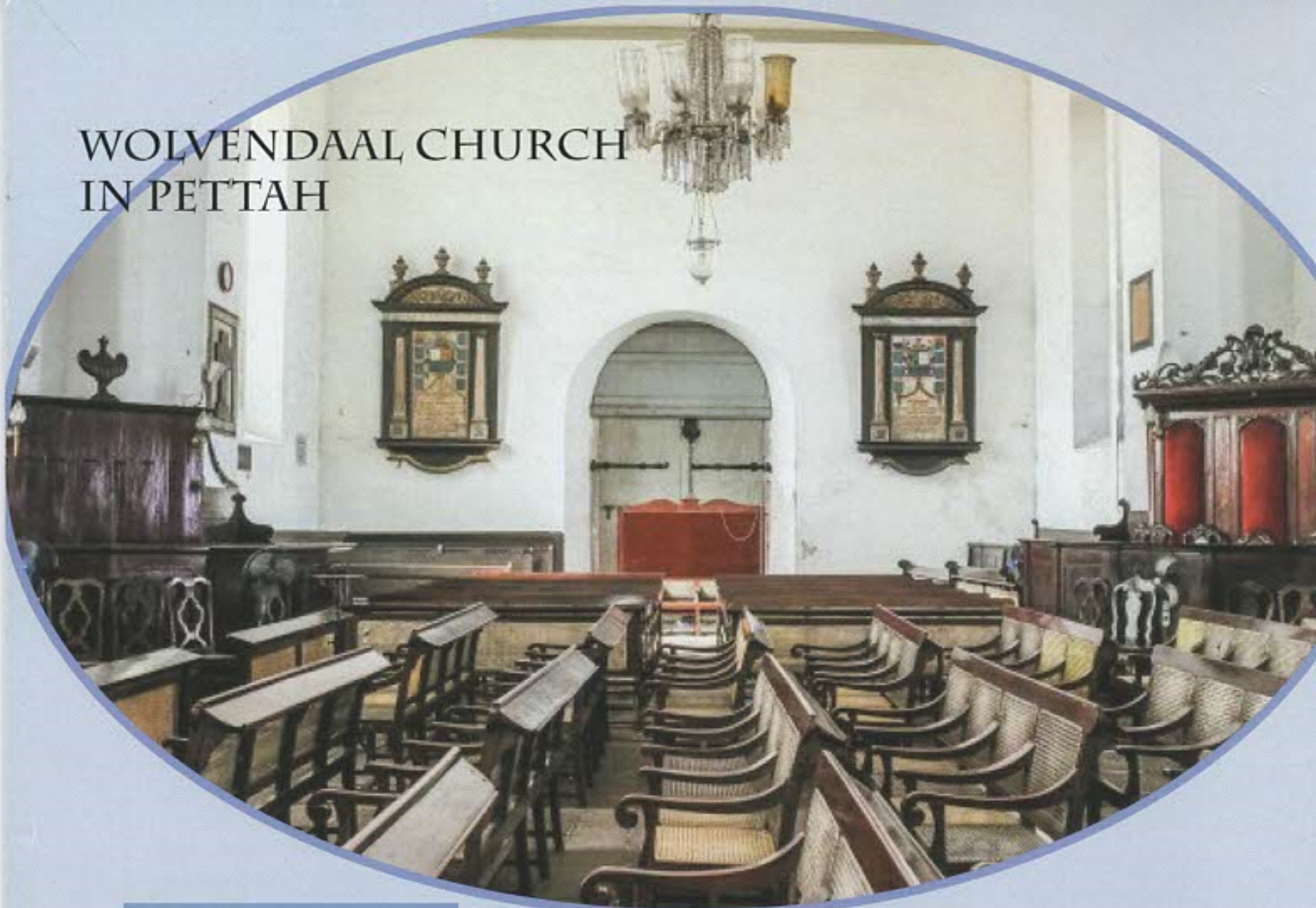
Suppose everybody cared enough, everybody shared enough, wouldn't everybody have enough? There is enough in the world for everyone's need, but not enough for everyone's greed.

- Frank Buchman

If he (Harold Wilson) ever went to school without any boots it was because he was too big for them.

Ivor Bulmer-Thomas, 1949.

WOLVENDAAL CHURCH IN PETTAH



• Interior of the church (above) shows among other items the remarkable collection of Dutch furniture, mainly chairs made of ebony, calamander and nadun wood which reflect the consummate skills of the Dutch cabinet maker.
(All cover photographs courtesy Wikipedia and Google)



• Watercolour of Kayman's Gate belfry by Dutch artist Van Dort in 1888.



• Memorials of Dutch rule in this historic church are the Coat-of-Arms and tombstones of Dutch Governors removed from their former place of rest in the Gordon Gardens.



• One of the elegant stained glass windows in the church was a gift of Governor Sir William Gregory.