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The Ceylankam

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From the Editor...

The CSA has reached 19 years of existence and the Journal has notched a little milestone of its own as the 70th issue comes hot off the press. We applaud all those who have given the best part of their time and energy to creatively steer this publication and the society from success to success. We cannot ask for more and we ask these wonderful people, don't give us less.

To get to the nitty gritty, we have on good authority that "Giants of the Law" – the full text of a speech delivered by the late Lakshman Kadirgamar to mark the occasion of H.L.de Silva reaching his 50th anniversary as a lawyer in Sri Lanka – has never been published before. Hugh Karunanayake kindly shared this valuable and very readable document for the benefit of our readers here and worldwide.

Gamini de Alwis continues his tales of Hantana days and in somewhat of a romantic mood this time, he takes the reader down "Lover's Lane" so well remembered by those youthful inhabitants of Peradeniya campus of bygone years.

Ananda Coomaraswamy was an extraordinary man. A prodigious writer, he was author of 95 books and another 96 books with contributions by him as well as 909 contributions by him to various other periodicals. He claimed fluency in 36 languages, where the definition of fluency in a language is the ability to read a scholarly article without referring to a dictionary. Well-researched as always, Thiru Arumugam examines the scholarly life

of this man described as the "most distinguished Sri Lankan of our times" at some depth and takes a close look at four of the most important books written by Coomaraswamy. Absorbing reading.

As managing trustee of the Biodiversity and Elephant Conservation Trust of Sri Lanka, in his article Animals & Culture, Jayantha Jayawardene draws our attention to when, in ancient times, the Sri Lankan state chose to protect animals and other fauna of the land because of a moving plea made by Arahath Mahinda who brought Buddhism to Sri Lanka – the plea was made to King Devanampiyatissa at their very first meeting in Mihintale about 2300 years ago. The plea was: "Oh! Great King, the birds of the air and the beasts have an equal right to live and move about in any part of this land as thou. The land belongs to the peoples and all other beings and thou art only the guardian of it." These words moved the King to establish what is believed to be the world's first wildlife sanctuary. Great reading again.

Nawaz Vilcassim revisits his childhood days in the Fort of Galle, remembering the ramparts, his schooldays and the close-knit community of Muslims (who were in the majority at the time), Sinhalese, Burghers and a few Tamils – and the great spirit of neighbourliness that prevailed.

Then we have Professor Michael Roberts expressing his views on the captain's toss of the coin at televised cricket matches, with particular reference to the recent World Cup semi-final between Sri Lanka and Australia. He's got a point!

And, of course, all these are accompanied by 'Happenings' – like who's attained what recently and the usual fare; Meals Ammi Made, synopses of meetings, obituaries, up-coming public meetings and so on. Just sit back and enjoy the fare.

Ceylon Society of Australia

The Ceylon Society of Australia (CSA) is a non-profit organisation, incorporated in Australia. Its main objectives are to study, foster and promote interest in the cultural heritage of Sri Lanka, especially the post-medieval period when the country was first exposed to, what we now call, globalisation.

Most importantly, it is non-political and non-partisan and endeavours to steer clear of controversial issues.

CSA is not a formal, high profile Society but rather, a gathering of like-minded people, open to receiving and imparting new ideas, who greatly enjoy a quarterly meeting in reasonably modest and intimate surroundings. While Sydney is home to the parent body and looks after the needs of the society in all of NSW and the ACT, the Melbourne Chapter covers members and others residing in Victoria; the Colombo Chapter caters to CSA members and others in Sri Lanka.

The Society holds meetings quarterly in Sydney, Melbourne and Colombo. Members of the public with an interest in the study of Sri Lankan history, culture and heritage are invited to attend. Young people from the public are especially welcome! Admission to these meetings is free, while a small donation to defray expenses is greatly appreciated.

The Ceylankan is the flagship of CSA. It is a publication much-looked forward to by members and others here and worldwide. Articles published are contributions from members and sometimes, those solicited from outside sources. All opinions expressed are those of the individual writers and do not necessarily reflect those of the the editor or the CSA. Articles may be reproduced elsewhere, but must be appropriately credited to *The Ceylankan* and carry suitable acknowledgement thereof. (A note on submitting articles to the journal is on Page 29.)

Our Readers Write

Sunil Santha

With regard to the article I wrote on Sunil Santha which was published in the The Ceylankan (J69 February 2015) I would like to make the following correction.

The elegy song Sunil Santha composed for SWRD Bandaranaike in 1959 was titled 'Bandaranayake Samaru Geeya' (Bandaranayake Memorial Song) and not 'Attanagalu Velapilla' as I had written in my article. That song was composed in the 1946-52 era and although SWRD's electoral district was Attanagalla, the song 'Attanagalu Velapilla' has nothing to do with his death.
DR. TONY DONALDSON (Melbourne, VIC 3000)

That memorable night

Although the article "That memorable night of April 5th - 1971 Insurrection" by Vama Vamadevan (J69 February 2015) dealt with a very serious situation, it was a pleasure reading it as the presentation was of excellent quality which we have come to expect from the "pen" of Vama. The decisive action taken by the two DIGs, Cyril Herath and Vama Vamadevan, purely on their own initiative, was remarkable and timely avoiding utter chaos. This saved the day for the Prime Minister, Srimavo Bandaranaike and her Government. Perhaps, due to security reasons and the possible danger to their lives there was hardly any publicity at that time to the commendable initiative of these two outstanding Police Officers. Therefore, we have to thank Vama for enlightening us on these alarming events and the timely action taken by them.

Personally, it gave me immense joy as I have known both Vama and his close friend the late Cyril Herath since the 1950s in our University days at the Peradeniya campus. In my first year (1955 -1956) both these fine gentlemen were final year students.

Both were outstanding sportsmen. Vama was a reputed soccer player captaining the Peradeniya soccer team and Cyril, a good athlete excelling in 100 metres sprint and hurdles. I had the good fortune of being Cyril's team mate in the Ramanathan Hall Athletics team which won the inter-hall championship in 1956. In that one year at Ramanathan Hall, I found Cyril to be one of the more "classy" senior undergraduates, well spoken with a pleasant and genial personality relating very well to all other residents including the "freshers". It was no wonder that Vama, belonging to the same ilk, became a very close friend and associate of Cyril. At Cyril's wedding, Vama was his bestman

REX OLEGASEGAREM (East Ryde, NSW)

Avid reader

Please allow me to introduce myself. I have been an avid and long time reader of The Ceylankan which the

CSA publishes. I find the articles fascinating and hope to continue my membership.

ASANGA WEERAKOON, Austin, Texas, USA.

Share your views

Readers' letters are an important part of any publication. That is why we warmly invite you to contribute to our letters column. We like to know what you think about the journal, what you would prefer to see published, in keeping with the journal's editorial policy, of course. We value your thoughts, erudite comments and constructive criticism on the articles that appear on these pages, at all times. If through your own research you can shed new light on some subject matter we have published, we will be delighted to learn from you.

A publication like The Ceylankan can benefit immensely from your feedback which has the potential to engender life and vigour to these pages. We urge you to keep those letters coming in.

However, please keep those letters as brief as possible. We will endeavour to accommodate lengthy missives as long as they are constructive and to the point. If your contribution calls for lengthier treatment, we may consider using it as an article.

The editor reserves the right to edit your letters for reasons of length, clarity and content.

How to become a Member of the CSA...

Who can become a member of the CSA? Any person with a common interest relating to the historical heritage of Ceylon/Sri Lanka and wishes to share that interest with like-minded people worldwide is welcome to seek membership. Younger members of the community are specially welcome.

Please contact any of the following for further details: In **Sydney**: Contact: Treasurer Deepak Pritamdas P.O. Box 489, Blacktown NSW 2148 Phone: 0434 860 188 Email: deepakpsl@yahoo.com
In **Melbourne**: Contact: Convenor Hemal Gurusinhe Phone: 0427 725 740 Email: hemguru@hotmail.com
In **Colombo**: Until further notice members are requested to deposit subscription money/cheques at a HSBC ATM machine or transfer to the HSBC electronically. The information you require is for ATMs: Account Name: Ceylon Society of Australia, CSA Account Number- 008-044109-001 - e Transfer above plus: HSBC Swift Code- HSBCLKLX
Annual subs: LKR3000.00 Contact: Treasurer M.Asoka T.de Silva Phone 2822933 (Mob.) 775097517 Email: matdes@sltnet.lk **Annual subscription is A\$30 (Pensioners & Students in Australia A\$20).**

HAPPENINGS



Welcome to the Committee, Pauline!

Pauline was born in Colombo and educated throughout at Holy Family Convent, Bambalapitiya. She has an A.T.C.L. Teaching Diploma in Speech from the Trinity College of Music, London.

Her career as a Personal Assistant (PA) began with working for Arthur C Clarke, the scientist and writer, at the time when communication satellites burst upon the world in 1960 and he was internationally acclaimed for his foresight in writing a scientific paper on his theory of this technology as early as 1945.

She reckons her time with Arthur Clarke was the high point of her career. In addition to preparing his prolific writings on scientific fact and fiction for publication, she was involved in many interesting and exciting happenings - handling his communications with NASA scientists like Wernher von Braun at the time of the first human spaceflight in 1961, exchanging correspondence with famous science fiction writers like Isaac Asimov and Ray Bradbury, being part of the Clarke-Wilson Associates dramatic discovery of a treasure haul of silver coins from a wreck off the Great Basses Reef now sitting in the Smithsonian Institution in Washington, preparing the script and doing the Continuity for Mike Wilson's high grossing films *Ranmuthu Duwa* and *Getawarayo*, and working, as a result, with Sri Lanka's screen stars Gamini Fonseka, Joe Abeywickrema, Amaradeva and others. Subsequently, Pauline worked in Colombo as PA to the Chairman/MD of Pfizer and then to the Chairman/MD of Shaw Wallace & Hedges.

She left in 1974 for London with her husband, Laki, and their two children. Her PA career continued during their three years in London with Shell Company. She loved living and working in London, with all the ease of travel to the Continent it brought, and the fun of being there in heady hippie time and flower power, with ABBA all the rage. She returned to Sri Lanka at the end of 1976 and began working in 1977 as PA to the much admired Chairman/MD of Hayleys, Lal Jayasundera. 1978 saw Pauline begin her life in "Aussieland", as she likes to call it, working in Sydney as PA to General Managers, first for City Mutual - the oldest insurance company in Australia at the time - then Prudential, Union Shipping and lastly for Nestle, from where she retired in 2011.

In between her working life, Pauline has helped with various community organisations and has

served on the committees of the Students of Alliance Francaise de Ceylan, the Sri Lanka Association of NSW, the Sri Lanka Cricket Development Foundation of NSW, the Sydney Kolam Maduwa, and now the Ceylon Society of Australia.

Pauline and Laki's son Ranil (a Psychiatrist) and daughter Anoushka (a Clinical Psychologist) live and practise in Sydney, and they have blessed them with five grandchildren.

Pauline's interests are varied and eclectic - with theatre, ballet, opera, history, politics and travel to the magical places in the world, among them.

A roaring 40 for Lion Harry de Sayrah



Immediate past President of the CSA and now on the Committee, Lion Harry de Sayrah OAM JP recently received the 40-year Milestone Chevron Award for serving the Community of Australia and Sri Lanka. His dedication to Lionism commenced in Sri Lanka when Commodore Malcolm de Costa, the then

ADC to the Governor-General, invited him to join the World's Largest Service Organisation in 1974.

He held positions such as the first elected President of the Lions Club of Kollupitiya and Deputy District Governor of District 306 Sri Lanka and in 1989 was transferred to the Lions Club of Bankstown in Sydney. Harry continued to be an active member in Sydney and was soon elected as the 39th President of the Lions Club of Bankstown District 201N5 Australia in 1995.

Though living in Sydney, Harry's greatest ambition was to help the needy people of Sri Lanka and he was involved in the Club's *Save the Sight* Project by exporting used Australian spectacles to the Sri Lankan Lions Clubs. While the inmates of the Silverwater Jail did the packaging for export, Singapore Airlines gave him a helping hand by air lifting, free of charge, 150 kilos of the spectacles at a time. This benefited one million needy Sri Lankans from all walks of life.

The used Spectacle Project spread throughout Australia till Lions Australia took over this great humanitarian project and recommended Harry to the Governor-General's Honours Committee for an Order of Australia Award. He received OAM (Order of Australia Medal) in the Queen's Birthday Honours List in 2007.

Harry went further. He persuaded his Lions Club to donate \$50,000 during the 1994 Tsunami in Sri Lanka and the Board readily agreed - the Old

Boys Union of St Joseph's College, Colombo, rebuilt part of a Catholic School down south of Colombo and the Lions in Sri Lanka built an 8-bed ward and named it "Bankstown Ward" at the Lions Eye Hospital in Panadura.

Lions Clubs International quickly recognised these great humanitarian projects initiated by Harry and presented him with the Lions highest award, the "Melvin Jones Fellowship" and invited him to Life Membership of Lions Clubs International.

Harry has been the Treasurer of the Lions Club Bankstown for more than a decade and continues to help, through Lions, various Sri Lankan organisations in Sydney.

NSW Premier invites CSA President to World Cup encounter - Sri Lanka vs Australia

Thiru Arumugam (CSA President) was officially invited to join the NSW Premier Mike Baird as a guest at the World Cup 2015 cricket quarter final between Sri Lanka and Australia at the Sydney Cricket Ground on 7 March.

The NSW Premier's Hospitality Suite at the SCG had about 25 guests of which perhaps about one third were of Ceylonese origin.



The NSW Government Community Relations Commission, whose purpose is to "build and maintain a cohesive and harmonious multicultural society that enriches the lives of all the people of NSW", included a representative from the CSA in the guest list.

Thiru assures us that despite the final result, he enjoyed the game immensely.

Champion sportsman Hugh Aldons turns 90

Hugh Aldons, CSA member, now resident in Melbourne, is arguably the best ever all round sportsman that Sri Lanka ever produced. He is the only Sri Lankan to have represented the country in three national sports – cricket, rugby,

and hockey, and to cap it all, he was the captain of the Ceylon Hockey team in the 1950s.

Not many of the present generation of sports fans would have heard of his name, leave alone his legendary achievements on the sporting field. Educated at Royal College where he represented the school in both cricket and rugby, Hugh later turned out for the champion Havelocks Rugby team that won the first reconstituted Clifford Cup in 1950 and 1951. Among his teammates and part of the three quarter line was Robert Sourjah who also turns 90 this year and in the forward pack was the late Vernon Kelly also a member of CSA until his death at the age of 85 a few years ago.

Hugh played cricket for Royal under the captaincy of George Rajapakse and rugby when Larry Foenander was captain in the pre-Bradby Shield era. He was a member of the national cricket team in 1949-1950 representing Ceylon (before it received Test status) against visiting teams and toured India.



• The famous Aldons brothers renowned sportsmen of yesteryear. (From left) Hugh, Eric, Fred and Harry.

Royal College did not field a Hockey team until 1955 but that did not deter Hugh who turned up for the BRC and represented Ceylon against visiting teams, finally captaining the national side.

Hugh and his brothers Fred, Eric, and Harry (see photograph above) were well known rugby players of the 1950s. Fred, who passed on a few years ago, was fly half for Ceylon when Hugh played on the wing. On migrating to Australia over 50 years ago, he represented the Bentleigh Cricket Club in Victoria.

This most unassuming and unsung hero of Sri Lankan sport lives in retirement in Melbourne and turned a sprightly 90 on 6 April. We wish the champion many more years of healthy living – an inspiration to us all.





This is the text of a speech delivered by the late Lakshman Kadirgamar (left) on the occasion of H.L. de Silva reaching his 50th anniversary as a lawyer in Sri Lanka. H.L. died six years later in April 2009. Here Kadirgamar touches on the attributes of all the leading lawyers of the second half of the 20th century in SL as he pays tribute to the likes of H.V., H.L., Colvin et al as ...

...GIANTS of the Bar

HL joined the Law Faculty of the University of Ceylon in 1948. The Faculty was just one-year old. The first intake in 1947 had, among others, R. K. W. (Raja) Goonesekere who, after graduation, stayed on in the Faculty as a lecturer for about two decades, later he taught law in Nigeria, became Principal of the Law College and is now a distinguished practitioner and currently Chancellor of the University of Peradeniya. Ana Seneviratne, who later became Inspector-General of Police, was also in the first batch. Among H.L.'s contemporaries in the second intake were Felix Dias (before he added Bandaranaike to his name) the well-known politician and John de Saram, later Director of the UN Legal Division who succeeded HL as our Ambassador to the United Nations.

The third intake of 1949 included Kenneth Shinya (who took a first class degree in Law, the only first class for many years), Abid Esufally, Mahen Vaithianathan, Gilbert Jayasuriya (all of them no longer with us) and others. The fourth intake in 1950 included, among others, Ranjit Abeysuriya (later President's Counsel and incumbent chairman of the National Police Commission) and myself. The faculty was very small in those far off days. When HL took his law degree in 1951 the entire group of four intakes that overlapped with him could not have been much more than 50 in number.

We had an outstanding group of teachers. The first Professor of Law was Sir Francis Soerits, retired senior Judge of the Supreme Court. Sir Francis, a master of the criminal law, on which he lectured to us, was an eloquent speaker and a most engaging raconteur. He came for his lecture in an enormous chauffeur-driven black Buick of ancient vintage.

Always smartly dressed in a double-breasted suit with a polka-dotted bow tie and a soft felt hat tipped at a jaunty angle, he entered the classroom swaying slightly (being a friend of Bacchus). He sat down to mark the attendance register. It was a difficult manoeuvre for him. He placed the tip of the pencil on the page and slid it along from name to name as he called out names. If he had lifted the pencil he might not, with trembling fingers, have got it down again in the correct place. This painful exercise over, he stood up, and then he was a man transformed.

He lectured without a note for well over an hour in impeccable, cultured English. He hardly ever referred to the law reports or to specific sections of the Penal and Criminal Procedure Code. He recalled in vivid detail famous trials in many of which he had

been either counsel or presiding judge in the course of a long legal and judicial career. Important concepts of criminal law were woven into his discussion of these trials. He could have been addressing a jury. He brought the real world - the world of crime - into the classroom. His lectures were theatre. We were spellbound. What a wonderful introduction to the living law.

Then, in contrast, we had the young T. Nadarajah who taught the law of contract and succeeded Sir Francis as Professor of Law. He was the epitome of a scholar - hunched, soft spoken but precise in speech, shy, intensely focused on the law, his writings characterised by meticulous detail, even his lectures were full of oral footnotes, author of a classic book on the *law of fideicommissum* [a gift of property, bequeathed in trust, usually by will, to be held on behalf of another who cannot receive the gift directly] which took many years to complete as he was the archetypal



• H.L. de Silva

perfectionist. Mr. Nadarajah had a brilliant academic career - a double first in the Cambridge Law Tripos and a first at the UK Bar final examination which was, and still is, a very rare achievement.

Mr. B. C. Ahlip, who taught the law of evidence and trusts, was a man of few words, shy and somewhat taciturn but he had a sharp wit; his tart comments on men and matters were a delight.

Mr. H. W. Thambiah, later a Supreme Court Judge and author of books on the law of Thesawalamai, was a busy practitioner who lectured part-time on the legal systems of Ceylon. He was loquacious; his lectures tended to be rambling, but he covered a great deal of ground. He brought the hustle and bustle

of Hulftsdorp into the classroom; he was always in a hurry to get back to some courtroom.

And, there was the redoubtable Sir Ivor Jennings, Vice Chancellor of the University, internationally renowned constitutional lawyer, author of a definitive work on Cabinet Government, principal draftsman of the Soulbury Constitution, Independent Ceylon's first Constitution. He lectured to the first year students on constitutional law at College House on Saturday mornings. Chain-smoking "Three Roses", he held forth without a note for more than two hours. The sweep of his lectures was breathtaking. He treated us to glimpses of the back stage negotiations on the Constitution. There was a touch of drama in his lectures. He once said he leapt out of bed at 4.00 a.m., lit a

"Three Rose", poured himself a stiff whisky and solved a problem that had been troubling him all night. Sir Ivor was very proud of his Constitution. He had high praise for Mr. D. S. Senanayake, for his common sense and understanding of democratic values of the British sort and for the legal acumen

of Mr. H. V. Perera K.C., the pre-eminent Ceylonese lawyer of the time. But he stated his claim forthrightly, that the Constitution was his. He denigrated the Indian Constitution for being too rigid. The truth is that Sir Ivor was wholly unfamiliar with written constitutions since the United Kingdom has never had one. Although the Soulbury Constitution had stood for 25 years until it was repealed by the first Republican Constitution of 1972, it was really a failure because it did not address the important questions that arise in a multi-ethnic, pluralistic society such as ours. On the other hand, the Indian Constitution has stood the test of time - over 50 turbulent years of post-independence history. It has held the Union together against the odds. Some years after he had left the University of Ceylon to become the Master of Trinity Hall, Cambridge, Sir Ivor had, apparently, retracted his harsh opinion of the Indian Constitution in some article he had written.

There was another huge lacuna in Sir Ivor's exposition of the Soulbury Constitution. He never once mentioned, to my recollection, the concept of separation of powers. That was because in British constitutional law, in the absence of a written constitution, there is no separation of powers between the executive, the legislature and the judiciary. Some 15 years after the enactment of the Soulbury Constitution, I happened to be seated in the Appeal Court next to Mr. H. V. Perera Q.C., waiting for my own case to



be taken up, when he asked me whether Jennings had ever mentioned the separation of powers in the Soulbury Constitution. I said no. Mr. Perera had an appeal from the judgment of a Bribery Tribunal established by the executive. He had nothing to say for his client on the facts. He was searching his fertile mind for a reasonable legal argument - the only hope for his client. When his case was called he told Justice Sansoni that there was an important constitutional question in this bribery case and that he would like to have some time to consider and develop his argument. The case was postponed. If a lesser advocate had asked for time on that ground he would have been told to get on with his case. But Mr. Perera was special. If he said there was an important constitutional question to be argued, no judge would have disagreed.

When I next met him at Hulftsdorp he again took up the question of the separation of powers in the Constitution. He said the Constitution had separate chapters dealing with the powers of the executive, legislature and the judiciary. These were the "three pillars of the Constitution". When this bribery case was finally taken up for hearing once again I happened to be in the same court. I had the good fortune of hearing the great lawyer develop his fascinating argument. It was upheld; the Bribery Tribunal was declared to be *ultra vires* the Constitution; the decision was followed in other cases and endorsed by the Privy Council in the famous "coup" case (Queen vs Liyanage). Judicial power - the power to try, convict and punish - can be exercised only by the established judiciary in whom the judicial power of the State is vested by the Constitution. It cannot be exercised by the other organs of State - the executive or the legislature. Thus, it appeared that Sir Ivor Jennings had not realised that the doctrine of the separation of powers was embedded in the very Constitution of which he was the principal draftsman. HV at the height of his career had reached the point where he could argue cases on first principles without the aid of judicial precedents and textbook citations. His own collection of Ceylon New Law Reports stopped at 1942. I first met him in 1960. He used to say that all the relevant case law had been made before 1942. Today, HL has the stature, the intellectual confidence and the experience to do likewise, and he does - argue cases on first principles.

A word about the library of the Law Faculty. The bulk of it was a bequest from N. Nadarajah K.C., a leading civil lawyer. It was a magnificent library - a dream for those who wished to study the law seriously - housed in Sampson's Bungalow at Reid Avenue. It had complete sets of the law reports of Ceylon, the United Kingdom, India, South Africa (since Roman-Dutch law was the common law of Ceylon), other Commonwealth countries, and even some from the United States of America, in addition to numerous textbooks and legal journals.

I must also say a word about the University canteen. It was always a vibrant place, full of life, laughter and chatter. Every day the effervescent Mervyn de Silva was found there holding court, scattering around sizzling witticisms for the entertainment of everyone within earshot. If he had spent more time in the Library than in the canteen he would surely have got a first class degree in English, notwithstanding his mercurial temperament, such was his natural brilliance. Romances blossomed in the canteen. Among the couples who met at the University, and later married, were Felix Dias and Lakshmi Jayasundere. On racing days (the racecourse was just across the road from Reid Avenue) the canteen was a hive of activity. Everybody became a tipster. Money was borrowed and sometimes repaid, sometimes not.

Well, it was in the company of those teachers and colleagues I have mentioned above, and in the ambience of the University that I have tried to describe, that HL took his first steps on the long and difficult road that has led him to the 50th anniversary of his call to the Bar.

From the Law Faculty, HL went to the Law College to complete the examinations required for admission to the Bar. And thence to Hulftsdorp to earn his living. He had no legal connections. Hulftsdorp can be a lonely place for the outsider. Even the great H.V. Perera had perforce to hide his light under a bushel for many years until destiny beckoned although, before the first World War, he had won the government scholarship to the University of London, and obtained a first class degree in, and won the Meyer Rothschild Scholarship for mathematics. But the waiting time for HL was shorter. He had a friend in Felix Dias who, in HL's own words, taken from his recent Oration in memory of Felix, was "heir to a great family tradition that had lasted for several generations". Felix entered Hulftsdorp with the proverbial silver spoon in his mouth. The briefs came thick and fast. Felix helped HL. It was while he was holding one of Felix's briefs in the Appeal Court that Fortune smiled on HL. This is how it happened.

I had become Justice Gratiaen's Private Secretary in November 1954 after completing the Advocates Final Examination. A word about this great Judge will not be out of place. The post of his Private Secretary was filled by arrangement between the Judge and Professor Nadarajah.

A more unlikely pair of friends could not have been found; one, an outgoing, towering six foot four inch, 250-pound rigger player for the CR & FC and All-Ceylon (I used to refer to him as Justice in concrete) who had just barely got a degree from Oxford University; the other, a shy, scholar with brilliant academic credentials but no sporting achievements whatsoever. But they had great respect for each other – Nadarajah for Gratiaen's lucid, elegant and masterly judgements in every branch of the law, and Gratiaen

for Nadarajah's deep scholarship, especially on the intricacies of the law relating to Fideicommissum. The job, for one year between passing the Advocates Final Examination and enrolment as an Advocate, was a sort of unofficial prize for someone who obtained a good law degree. The first holder of the job was Shinya, then myself and next Chris Pinto, later Legal Adviser to the Foreign Ministry and an acknowledged authority on the Law of the Sea. In 1957, Justice Gratiaen stepped down from the Supreme Court and became Mr. S. W. R. D. Bandaranaike's Attorney-General for two years before leaving the country to practice before the Privy Council in London with huge success until he died in 1971. Justice Gratiaen and Justice E. H. T. (Theodore) Gunasekera, father of the well known lawyer, S. L. Gunasekera, often sat together on a Divisional Bench. They were friends. They shared a puckish sense of humour. Both were fair-minded, thoroughly decent men of exceptional ability. Justice was safe in their hands. They were kind to juniors who always hoped their cases would come before them. I used to go with Justice Gratiaen to his court every day to listen to the arguments. On one such routine day in 1955 an appeal was taken up in the early afternoon before him and Justice Gunasekera. It was a land



THE HON. MR. JUSTICE E.F.N. GRATIAEN

case. HL stood up and said he was holding Felix's brief for the appellant and that Felix was held up in another court. In such circumstances Judges usually allowed the case to stand down so that it could be argued by the retained Counsel. But on this occasion Justice Gunasekera asked HL to carry on with the case. My feeling was, knowing the two Judges as well as I did, that they were really saying - go on, don't worry, we are here, you won't come to grief. HL started. He had done his homework. Often counsel holding a brief for another does not read it in the confident expectation that the case would be postponed. But HL was ready. After about a half hour it was clear that he was making headway. At the end of his argument H.W. (Harry) Jayewardene Q.C., a formidable opponent with a commanding appellate practice, was called upon to reply and had to struggle to stay afloat. Judgment was reserved, and delivered later. The appeal was allowed. That afternoon when Justice Gratiaen returned to his chambers he said to me: "Kadi, who is this chap H.L. de Silva. Do you know him?" I said I did. "What sort of degree did he get?" "Not one as good as he should have got. He only got a pass", was my reply. "Degrees don't matter", said Justice Gratiaen with the certainty that comes

from personal experience. "He is better on his feet than Felix Dias. Go and ask him whether he would like to join the Crown" (that is, the Attorney-General's Department). Off I went to look for HL in the Law Library. I found him and gave him the Judge's message. He was disbelieving. He thought I was pulling his leg. I told him it was serious. He said he would think about it. Next morning he told me that he would accept, still a trifle incredulous. I reported back to Justice Gratiaen. He picked up the telephone and spoke to Mr. T. S. Fernando Q.C., Solicitor General. "Sam, I have found a good man for you. His name is HL de Silva. Why don't you send for him?" Some of the Judges had an understanding with Mr. T.S. Fernando that they would look out for young lawyers to join the Department. The rest is history. HL became a Crown Counsel. It did not take him long to make his mark. The Attorney-General's Department is an excellent training ground for young lawyers because early in their careers they are entrusted with the conduct of litigation. They are soon, and often, on their feet and develop courtroom experience much earlier than their colleagues who go straight to the unofficial Bar.

Speaking of the early fifties, I remember S. J. V. Chelvanayakam Q.C. the founder of the Federal Party, who had a large civil practice in the original courts, before politics consumed his time, moving from court to court in the course of a busy day – framing issues in one court, leading evidence in another, cross-examining a witness in a third, arguing a short point of law in a fourth and making closing submissions in a fifth. That is the kind of punishing routine that a busy original court practice involved. On the criminal side I remember two scintillating cross-examinations—one by G. G. Ponnambalam Q.C. the most sought after defence lawyer after the legendary R. L. Pereira K.C., of Scotland Yard's Inspector Godsell in the famous Ranjani taxi cab murder case – the first finger print case in Ceylon. After thoroughly demolishing Godsell's evidence, G G walked up to him as he was stepping down from the witness box, took out his solid gold cigarette case and grinning mischievously offered him a cigarette with the remark "No hard feelings, Godsell?"

The other was Dr. Colvin R de Silva's elaborate, delicate but devastating cross-examination, in the famous Sathasivam murder case of a highly respected witness, Professor Milroy Paul, who had to be handled with extreme sensitivity in view of his standing in the profession. Sathasivam, the famous cricketer, was indicted for the murder of his wife. High society gossip had hanged him from every lamppost in the city. Justice Gratiaen presided over the trial before a special jury. Dr. Colvin R de Silva defended him. Satha began the case a villain. The West Indian cricket team visited him in jail. Upon acquittal he was carried shoulder high out of court by his supporters - a hero once again. It is said that Colvin lost his Wellawatte Parliamentary

seat because irate Tamil opinion punished him for securing Satha's acquittal.

One day in the early sixties, HL fell into the Beira Lake. No, no, not because he was "drunk and disorderly". Certainly not! What happened was that HL, as Crown Counsel, had gone to the old Secretariat for a consultation with Felix Dias Bandaranaike who was Minister of Finance in Mrs. Sirimavo Bandaranaike's first government. On his way out, in blinding monsoon rain, his car fell over the edge of the road that runs alongside the Secretariat building into the Beira at the basin end. How he got out, whether through a window or a door, I do not know. Swimming was never one of HL's accomplishments. But get out he did, Houdini-like. Experience in wriggling through loopholes in the law might have helped. What an unspeakable tragedy it would have been had such a promising legal career perished in the murky waters of the Beira on that rainy day. By the end of the sixties, HL was the star of the Attorney-General's Department on the civil side, leading for the Crown in major writ applications, constitutional and other civil matters.



• Dr Colvin R de Silva

HL left the Crown in 1970 and went to the unofficial Bar. He had already established a reputation as a skillful advocate. Soon he was in demand in the appellate division of the Supreme Court in civil matters. At this time the legal arena was full of giants. H.V. Perera had died in 1969, but the others were there. Among them the following Queen's Counsel: Norman Weerasooriya, G. G. Ponnambalam, C. Thiangalingam, E. G. (Guy) Wikramanayake, S. Nadesan, Harry Jayewardene, George Chitty, P. Navaratnarajah, and that very special person, that great advocate, Dr. Colvin R de Silva, who never applied to become a Queen's Counsel on political grounds; his opposition to the British Raj. These men were colourful, charismatic figures, larger than life when I look back over the years, the fifties, sixties and seventies, when they occupied centre stage. Various tales of their prowess, wit and ingenuity grew around them. There was an air of sparkling conviviality in Hulftsdorp in those days. Cases were fought hard in court, no quarter given, no quarter asked, but outside the courtroom there was much fellowship and bonhomie.

Counsel travelling to the outstation courts ended up in the Rest House after the day's work, eating and drinking together. On one such occasion, the gigantic Noel Gratiaen was seen walking to his car with the diminutive Normie Weerasooriya tucked under his arm. George Chitty was fond of pink Studebakers, changing cars every year, gold watches and expensive cameras, music, art and philately. He was

well versed in forensic science, ballistics, surgery and woodwork. George was known to read his briefs on his feet. Once in a murder appeal he had spent three days mainly reading out to the court large chunks of evidence while he was trying to formulate a winning argument. One of the judges, trying to stop him, said: "Mr. Chitty, we are in possession of your argument", the classic judicial strategy for choking off Counsel. "That cannot be, my Lords, because I have not yet reached it", came George Chitty's reply. George was unflappable and unstoppable. While travelling to Nuwara Eliya for a case he started reading his brief at Ramboda.

But after he had cross-examined the first prosecution witness the case usually collapsed. He was a suave and deadly cross-examiner, politely devastating. While arguing the appeal in the famous Kularatne murder case, the presiding Judge asked: "You mean to say that the Judge could have made such an elementary mistake?". Pat came George's superb reply: "My Lord, no one thinks less of a Judge because he made a mistake. Nor less of a mistake because it was made by a Judge". Another Chitty gem was this, quoted by Justice A. R. B. Amerasinghe in his book on the Supreme Court of Sri Lanka. It was a rape case and Chitty suggested that village damsels were more sophisticated than some might wish to believe and that there was no question of outrage of modesty in the case. The judge said the girl was only fourteen and therefore Counsel's suggestion was unacceptable. George Chitty's reply was: "While I would most respectfully bow to your Lordship's superior knowledge of the ways of village damsels, yet age *per se* is not the most important consideration. Have we forgotten that Juliet had a torrid affair with Romeo at twelve? There can be no hard and fast rules in the matter". A moment's hush. Loud laughter from the Bench. After trying hard to get a difficult opponent to accept a settlement, finally George succeeded when his opponent turned to the judge and said: "To that proposal, your Honour, I cannot say nay". George turning to him scornfully said: "Certainly not, unless you are a horse".

In those days seniors were liberal with the drinks in chambers after consultations. C. Thiagalingam had a dog and a faithful peon, the latter named Panikkar. The dog sat under his master's table. Thiagalingam often bullied his clients mercilessly in order to get them ready for cross-examination by the other side. Often he barked at them. The dog would bark louder. There was pandemonium in chambers.

Panikkar was summoned to restore order. Clients were in tears. Some of them told their Proctors to withdraw the brief although good money had already been paid as a retainer. The Proctors would say: "Don't do that. If he gives you hell in his own chambers, think what he will do to the other side". True enough when the case started Thiagalingam invariably gave the other side hell. Thiaga offered a

drink to his juniors from heavy cut glass decanters. But he watched them pour with an eagle eye. If they poured too much he would shout, in classical Tamil, "Aday" (meaning hey you, stop, that's enough).

P. Navaratnarajah's chambers after a consultation often resembled a tavern at closing time. He was generous with his Black and White. Juniors walked groggily to their cars; the senior tottered back into his domestic quarters. But next morning the team was fit and fresh and alert and up to the usual tricks of District Court practitioners. Sam Kadirgamar and Aelian Kannangara were also generous dispensers of the Scottish libation.

Hulftsdorp was famous for banter between Bench and Bar. A pompous judge newly arrived on the Supreme Court Bench had the temerity to say to the revered H.V. Perera: "Your arguments are going in through one ear and out through the other". "I understand, my Lord," said Mr. Perera, "perhaps there is nothing in between".

In the seventies HL was making his way up the ladder with a growing practice in the Appeal Courts. In the eighties together with Harry Jayewardene Q.C. and C. Renganathan Q.C. he had become one of the leaders on the appellate side with a large all-round civil practice. In 1981, he was appointed a Senior Attorney-at-Law (later President's Counsel) in the first batch of Silks after the last Queen's Counsel had been appointed in 1967. In commercial appeals, he was often pitted against K.N. (Kasi) Choksy P.C. the two of them also led their respective teams in the gruelling election petition that Mrs. Sirimavo Bandaranaike had brought against President Premadasa after the 1989 Presidential elections.

In the nineties HL had reached the pinnacle of his career, and he remains there. There is always a scramble, in the earliest stage of anticipated litigation, to retain him for a possible appeal. This was reminiscent of the scramble to retain HV Perera in the fifties and sixties. The question asked then was on which side is HV. The question asked now is on which side is HL. One day while walking down a corridor with Colvin, I asked him to which court he was going. He said that while waiting for a case to be taken up in one court he was going to another because Mr. Perera (as he always referred to him) was "on his feet" in that court. In recent years I have heard juniors with time on their hands say "Let's go to court x because HL is on his feet". At the Bar these are the hallmarks of pre-eminence.

In HL's work at the Bar there was a dimension that was absent from HV's. In HV's heyday human rights litigation was unknown. HL has shown



• K.N. (Kasi) Choksy

a strong commitment to the advocacy of moral issues, the defence of rights and liberties, underpinned by his deep Protestant faith. HL is a lay preacher. I would say that in recent years he shares with Dr. Colvin R de Silva and S. Nadesan Q.C. this admirable quality of fearlessly going to the aid of people in need, victims of rank injustice.

From 1940, after the famous Bracegirdle case in which Mr. H.V. Perera took on the British Colonial Government and won a sensational victory on behalf of an Englishman who had fallen foul of the State, HV was acknowledged by the Bench and the entire Bar as a peerless advocate. In 1966, when he reached the 50th anniversary of his call to the Bar, there was a largely attended ceremony at the Grand Oriental Hotel, overlooking the harbour. I attended it. Glowing tributes were paid to HV. On his death in 1969, praise of the highest order was showered on him. Consider what his contemporaries had to say about him. G. G. Ponnambalam, Q.C. said "with his passing away, a void is created which I cannot see being filled in the foreseeable future". Dr. Colvin R. de Silva said: "Ceylon has never lacked able lawyers. We have often had great lawyers. In my view, HV was the greatest of them all." A.C.M. Ameer, Q.C., said: "If ever there was one who bestrode the legal world like a colossus, it was HV. He was indeed more than a man, he was an age." Sir Lalita Rajapakse, Q.C. put it in this way: "To say that he was an intellectual or learned would be to underestimate his ability. There is one word that would do him justice. That is the word 'genius'. He was the brainiest Ceylonese of the century. Such men are few and rarely are they born." And N. E. Weerasooria, Q.C., said: "It has been my privilege to see the great lawyers of this century in action. I can recall the elegance of Bawa, the force of A. St. V. Jayewardene, the subtlety of E. J. Samerawickreme. Mr. Perera combined in himself all these qualities and added to them a distinction of his own." H.W. Jayewardene, Q.C. described HV as "the maestro of Hulftsdorp". E.F.N. Gratiaen, Q.C. who knew him both at the Bar as a colleague and heard H V when Gratiaen served on the Bench said, "One of the immortals is dead." Members of the Bench shared the view that HV Perera was a most extraordinary lawyer. Chief Justice H.N.G. Fernando was of the view that "the death of HV marked the end of an era in Hulftsdorp". Chief Justice Abrahams once said that HV would have been "an adornment to any Bar, in any country, in any age". Chief Justice Sansoni said: "He was what I would call a lawyer's lawyer. If I may explain this, he never appeared in a trial case, either in a civil or in a criminal case. He probably never addressed a Jury. His Court work was confined entirely to the Appeal Court where cases are decided purely on arguments addressed to the Appeal Judges. Such a practice provides no opportunities for playing on the emotions; it is concerned entirely with arguments addressed to the intellect. It

calls for a complete, accurate and profound knowledge of the law in all its branches; for a mastery of the law and facts involved in the particular case; for an acute mind and a logical approach to the questions that arise for decision. It requires an ability to present a clear argument in a manner which will win the attention of the Judges and convince them of its correctness. Lastly, but above all, the lawyer in the Appeal Court, as elsewhere, must have the confidence of the Judges. He must be frank and honest in everything he says. Mere cleverness will take him nowhere, for the relationship between the Bench and the Bar is so eminently one of intimate collaboration where mutual confidence is essential. I say without hesitation, that throughout his career, the Judges trusted Mr. Perera completely. They knew that he would never mislead or deceive them on any question of law or fact and that in every statement he made they could rely on him to be fair and honest. When you have found a man who is master of the law, an eloquent speaker with the gift of presenting a case attractively, a good debater with a razor-sharp intellect, you are on the way to finding a clever lawyer. But if that man also has, as Mr. Perera had, the moral qualities of honesty and fairness which will win for him the entire confidence of the Judges and his opponents, you have found the great lawyer. And this is precisely what he was." (quotation from the History of the Supreme Court). For someone of my generation the making of a comparison between HV and HL is inevitable, whether it is fair to do so or not. That is why I have referred so extensively to HV Perera. HL is also a lawyer's lawyer. He too has the qualities of honesty and fairness that have won for him the trust and confidence of the Bench. He too is "a master of the law, an eloquent speaker with the gift of presenting a case attractively, a good debater with a razor sharp intellect".

I would say that at this stage of his career, H. L. de Silva is the worthy heir to the mantle of H.V. Perera with the full acceptance of the Bench, the Bar and the public. That is the highest tribute, a well deserved one, in my opinion, that I can pay to HL on the 50th anniversary of his call to the Bar.

NOTE:

Lakshman Kadirgamar was diplomat, politician and lawyer and Minister of Foreign Affairs of Sri Lanka from 1994 to 2001 and again from April 2004 until his assassination in August 2005. Text of the speech was provided by Hugh Karunanayake.



MR. H. V. PERERA Q.C.



Those delightful days at the foothills of Hantana (Part III)

Affairs of the Heart by Gamini de Alwis

I did not leave the University secured only with a degree. I had found my life's partner there as well. I was a devout Catholic, even if the measure of my devoutness would have been somewhat myopic at the time. On most mornings, I went to church before breakfast. A few others would join in from the residential halls along the way. Manik, who entered the university a year after I did, came from Mahamaya College, Kandy and was a devout Buddhist. She was even made the secretary of the Buddhist Society in her first year. The two of us seemed very disparate when viewed from our respective religious backgrounds. However, we both enjoyed a vigorous game of basketball at the gymnasium on most evenings and mingled with a group of mutual friends. One evening Pundit Amaradeva came for a musical show at the Engineering Theatre. He was a much admired and respected artiste at Peradeniya. He too enjoyed visiting Peradeniya where he was appreciated and did come at least once a year. When I entered the theatre with my friends that evening, Manik's friends had already taken the row behind us but she was not to be seen. She had gone to Colombo for an athletics meet. When I enquired after her, they suddenly began to couple me with her and later, on her return, began fooling her as well. So began our affair of some 40 enjoyable years. Two sons, three countries and many friends later, it was brought to a rather abrupt end by a blasted cancer.

As it was for me, romance at Peradeniya was a significant part of the campus life in the late 60s and I am sure it still is today. To most, it happened as a natural progression from everyday events such as doing laboratory work together, and/ or being seated next to each other at lectures. For others it began from a chance meeting at a hall social, at the library, at the film shows in the Arts Theatre or on the playing fields.

Possibilities even at the annual Pirith ceremony were not easily overlooked by any religious scruples.

For some the spark was immediate and mutual. For others it was at first often one sided. For these, the

first approach to the girl often seemed an insurmountable challenge. They would go through hours of agony rehearsing what to say, only to say the opposite when the opportunity arose. Few even succumbed to having affairs which had begun and ended entirely in the person's mind, (*mano gahala*) with the girl in question being completely oblivious to the agony and ecstasy of her suitor. Rumour has it that one such fellow had been afflicted by this malaise and had continued for a while between reality and delusion. At a hall social, fortified with a drink, he finally summoned enough courage to ask the girl of his dreams "Does your father know about us?" He was soon completely restored when girl looked at him in alarm and retorted "What can my father know, when even I don't know anything?" (*Pappa thiya matawath danne nene*). For these desperate guys who had a particular girl in mind and could see no way of declaring their intent, the campus folklore provided some known templates or proven methods. One such method was to take a direct approach with a fall back smart quip held in reserve.



• *Lover's Lane – the road below hugging the Mahaweli Ganga.*

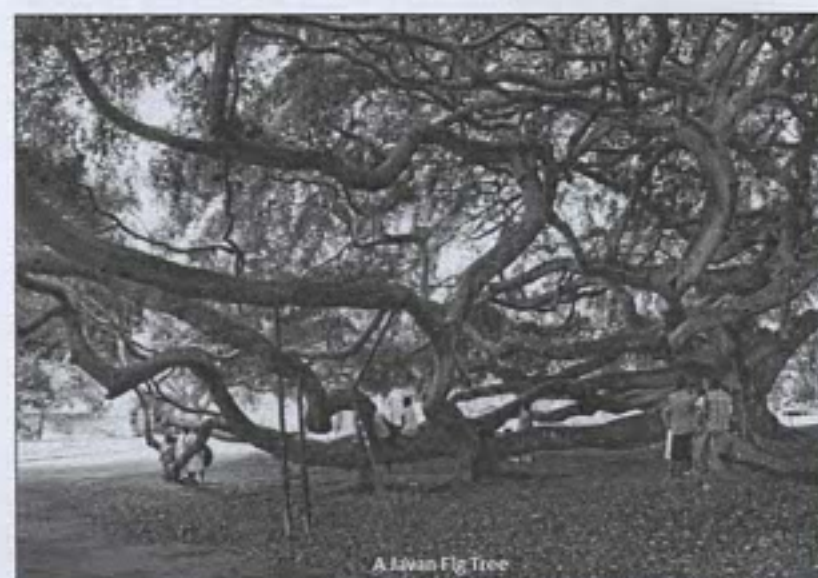
This method recommended that you approach the girl directly and sing her praises and declare your undying love for her. In short, lay it on thick and observe her reaction. If a favourable response was forthcoming,

you went along and lived happily ever after. If the reaction was one of horror, disbelief and ridicule, with feigned surprise and immediately resorted to suggest that she is so serious that she cannot even take a joke. *Aney oyata vihiduluwakwath therenne nathda?*

Another method was to approach a girl as soon as the new batch, Aluth Nava, had arrived and a suitable candidate had been identified. This approach was effective only if it was applied within the first two weeks of the new academic year. It required the suitor to recruit the help of his mates, the more severe the demeanour of the friends he could summon, the better the chance he had of success. The motley crew was assembled and given detailed instruction to accost the girl and her friends on their way to the hall of residence and to confront them with the threat of a boisterous rag. Just when things appeared to be getting out of hand, the suitor would breeze in and by his apparent commanding personality disperse the villains and rescue the damsel in distress with her friends. He would then agree to accompany them to the hall and generously extend his protection to accompany them thereafter on every occasion they needed to go out. However, he had to act swiftly. He had to rely on the state of play being irreversible by the time the girl realised that the most fearsome rowdy in the ragging escapade was the suitor's own roommate. Getting hitched by proxy was another method employed by some who were sensitive to being rebuffed by the other party. On the particular occasion that I recall, the boy and the girl were quite persuaded that there was a certain something in the air between them. However, neither could be too sure whether they were interpreting the signals accurately. The boy in this particular case was wary of making a direct approach because two others before him had also thought they had read the signals correctly, only to find, to their chagrin, that the signals had been misread. The boy, being a cautious fellow, took the proxy approach and confessed to his friend of his interest. The girl in turn did the same to her friend. They both knew that their friends knew each other well and were quite close themselves. When the two friends were next by themselves, they carefully broached the subject and were delighted when they found out that the feelings of their friends towards each other were mutual. Whereupon they immediately felt empowered enough to declare their friends hitched without further ado. By the time the news reached the boy and the girl, more than half their batch mates had already received the news and plans for a hitch party were well underway.

The most innovative among these methods is what I would term the "Warne method". I must immediately declare that this has nothing to do with a certain desperate and tragic suitor well known for his googlies on many a playing field. Our Warne found the girl of his dreams and having failed to gain

her attention, despite employing every known ruse at the time, devised his own unique method. At dusk, he furtively hid behind a tree or a pillar and when the subject of his attention passed by, he would shout out as loud as he could. "Ah! Ha! So you have been able to get hold of that wonderful fellow Warne, tipped to get a first class". The girl at first ignored it, thinking it was not directed at her but then even her name was sometimes mentioned and insinuations increased in volume and frequency, they could hardly be ignored. On the morning after each of these screaming episodes, Warne would appear looking quite innocent and smile serenely with the discomfited girl. With each passing day, in her guilt laden state, she would, with a quickened beat of her heart, anticipate meeting Warne and soon even looked forward to meeting him. When Warne finally acted upon his resolve and spoke



to the girl (presumably in a hoarse voice) the battle had already been won. He even managed to reassure the girl to not take the utterings of such hooligans to heart and advised her that as victims of unfair abuse they should stick together. Warne was the first and perhaps the only person to use this inspired method with success. Unfortunately no one else could use the method. The story was so often retold with much admiration that it became too well known at the time in the campus, even among the girls. As a result whenever someone desperate enough tried to replicate it, he was immediately found out and accused of trying to be Warne.

These methods are from the perspective of the male of the species during my time at the University. No reliable evidence has been found of an initial approach being made from the side of the female. I suspect that it did occur but when it did, it was so well disguised and in the end contrived to appear as though the approach had always originated the other way around. To the youth of today such goings on would perhaps seem rather quaint or even absurd. However, most of us would wistfully recall those delightful days when subtlety and nuance had as much import as substance, in the affairs of the heart.



"The artist is not a special kind of person; rather each person is a special kind of artist" – Ananda Coomaraswamy.

Am I My Brother's Keeper? - the life and outline of four selected books by Ananda Kentish Coomaraswamy (1877-1947)

by Thiru Arumugam

Sir Muttu Coomaraswamy (1834-1879) was the first Ceylon Tamil Knight. He was a lawyer and Member of the Legislative Council of Ceylon. He was the first non-Christian Asian to be called to the English Bar. He married an English lady, Elizabeth Beeby, who was a Lady-in-Waiting to Queen Victoria. They had one child, Ananda Kentish Coomaraswamy, who was born in Colombo on 22



• Ananda Coomaraswamy
(1877 - 1947)

August 1877. Sir Muttu's sister's sons were Sir P Ramanathan and Sir P Arunachalam. Sir Muttu passed away when Ananda was only two years old. He was brought up by his mother who never married again.

Ananda grew up in England where he studied at the newly established Independent School, Wycliffe College in Stonehouse, Gloucestershire. His name appears in the School's list of 25 'Notable Old Wycliffians'. In 1897, he entered the University of London, graduating in 1900 with first class honours in Geology and Botany. He returned to Ceylon and in 1903 was appointed as the first Director of Mineralogical Surveys. In 1904, he identified the mineral Thorianite found in gem pit gravel washings and his work on this subject led to the award of a Doctor of Science degree from the University of London in 1906. He was the first Ceylonese to be awarded this degree, the highest of the University of London. He called the mineral Uraninite in an article in *Spolia Zeylanica*, but it was later identified as a new mineral and then followed an extended correspondence with double Nobel Prize winner Madam Curie about its radioactivity. She suggested that it be named 'Coomaranite' but he declined the honour.

In 1905, he founded the Ceylon Social Reform Society. The Society was "formed in order to encourage and initiate reform in social customs

amongst the Ceylonese, and to discourage the thoughtless imitation of unsuitable European habits and customs". The Society published a Journal at six monthly intervals which it continued to do for five years until it folded up.

After a few years he moved to India and studied Indian and South-East Asian Arts and Crafts, Religion and Metaphysics. He later wrote books on Buddhism such as 'Buddha and the Gospel of Buddhism', 'Elements of Buddhist Iconography' and 'Hinduism and Buddhism'. He described his work as 'research not only in the field of Indian Art but at the same time in the wider field of the whole of traditional theory of Art and of the relation of man to his work, and in the fields of comparative religion and metaphysics to which the problems of iconography are a natural introduction'. Encyclopaedia Britannica describes him as a 'pioneer historian of Indian Art and foremost interpreter of Indian culture to the West'. He set about dismantling Western prejudices about Asian Art through an affirmation of the beauty, integrity and spiritual density of traditional art in Ceylon and India. He claimed fluency in 36 languages, where his definition of fluency in a language is the ability to read a scholarly article without referring to a dictionary. Anthony Ludovici the famous British writer and philosopher says of Coomaraswamy: "Thanks to his command of Greek, Latin and Sanskrit, he was probably the greatest scholar of his age in the Scriptures of both East and West, and was therefore a formidable exponent of the philosophical and ontological foundations of his cultural doctrines".

He refused to join the British armed services in World War I on the grounds that India and Ceylon were not independent and declared himself a conscientious objector and publicly argued his position. As a result he was exiled from the British Empire and a bounty of £3000 placed on his head by the British Government and his house was seized. He therefore moved to USA in 1917 together with his extensive art collection. He was appointed Curator of Indian and Oriental Art at the Boston Museum of Fine Arts and worked there for the next 30 years until he retired in 1947. His entire private art collection was transferred to this Museum and the Asian collection there is described as 'among the finest in the Western

world'. The Museum's Catalogue presently lists 1419 artworks as originating from the Coomaraswamy Collection. Even today the Head of this Section is designated as the 'Ananda Coomaraswamy Curator of South Asian and Islamic Art', and the Ananda Coomaraswamy Annual Lecture is held every year.

In 2002 James S Crouch published 'A Bibliography of Ananda Kentish Coomaraswamy'. Crouch says that *'this book documents the remarkably productive career of one of the great minds of the 20th century'*. The book describes in detail American, English and Indian first editions of 95 books written by Coomaraswamy, plus descriptions of a further 96 books containing contributions by him and details of 909 contributions by him to periodicals while he continued in his 'day job' of Museum Curator for 30 years and Visiting Lecturer at nearby Harvard University where he also supervised the work of PhD students.

Coomaraswamy reached the age of 70 years on 22 August 1947 and retired from his post in the Museum. He was given a felicitation dinner at which he gave his last public speech. He said *"This is my 70th birthday, and my opportunity to say: Farewell. For this is our plan, mine and my wife's, to retire and return to India next year; thinking of this as an 'astam gamana', 'going home'."*

His plans were to go to India and work on a new translation of the principal Upanishads which Schopenhauer described as *"the production of the highest human wisdom"* after which Coomaraswamy planned to retire from worldly life and become a *Samyasi* with renunciation of material desires. Alas, this was not to be. A few days later on 9th September he was working in his study on a revised edition of "The Dance of Shiva" when his wife called him out to the garden. He went out to the garden and suddenly collapsed. An ambulance was called but it was too late. He had passed away peacefully in his beloved Japanese garden.

Roger Lipsey had this to say in his three volume book "Coomaraswamy": *"It is a very strange moment when a man of this kind dies. He had spent much of his time 'placing' death, understanding its role in the life of the world and the life of man, investigating all ideas concerning what part of man inevitably returns to dust and what part inevitably returns to the Lord, what the various conditions of the soul can be as it separates out from the body and moves, like an arrow released towards the sky"*. The remains were cremated and part of the ashes scattered in the Ganges and the rest scattered in a river in Ceylon.

It is not surprising that Ananda Coomaraswamy has been described as *'the most distinguished Sri Lankan of our time'*. Below are outlines of four selected books out of the 95 written by him.

Medieval Sinhalese Art

This was Coomaraswamy's first major book and it was published in 1908. The full title of the book is *"Medieval Sinhalese Art: Being a Monograph on Medieval Sinhalese Arts and Crafts, mainly as surviving in the eighteenth century, with an account of the structure of Society and the status of Craftsmen"*. It has 340 pages with 55 plates consisting of multiple photographs and 153 illustrations. The photos were selected from over a thousand relevant photographs taken by his English wife Ethel Mary Coomaraswamy (nee Partridge) on glass plate negatives which was the technology of the day.

To avoid going cap in hand to publishers begging them to publish his book, Coomaraswamy did the next best thing and bought the ailing Essex House Press. Using his considerable inherited wealth, he bought a small church called Norman Chapel in Broad Campden in Gloucestershire. He used part of the premises as his residence and moved the machinery of Essex House Press to the rest of the building. Hand printing of the book started in September 1907 and was completed in December 1908. The layout of the book, which is a work of art in its own right and the printing of the 425 copies were supervised by him. Proof reading of the book was done by Don Martino De Silva Wickremasinghe of the Indian Institute, Oxford, whose life and work have been described in the August 2014 edition of this Journal.

Copies of this first edition are quite rare in Australia, only two copies are traceable in libraries open to the public and the restricted access copy in the New South Wales State Library is numbered No. 313 of 425 copies. A copy of this first edition was available in the National Library, Canberra, but is now missing, perhaps it has gone walkabout. A copy of the third edition (1979) is available but the reproduction of the illustrations is inferior. A similar numbering scheme was used, on the suggestion of the late Mike Udabage, for the 10th Anniversary "Collectors Issue" November 2007 edition of *The Ceylankan*, when each of the 420 copies printed was individually numbered.

Coomaraswamy believed that in traditional societies there was no distinction between fine arts and other arts such as decorative arts, useful arts, handicrafts etc, or the religious and secular arts. For him the most humble folk art and the loftiest religious creations were an outward expression not only of the sensibilities of those who created them but also of the whole civilisation in which they were nurtured.

He says in the book that rural arts and crafts are *"the only true art discoverable in Ceylon today. In a few years it may be gone forever. I have tried to make a picture of it, before it is too late"*. The reason for its probable disappearance he says is that *"In Ceylon as in India, the direct and indirect influence*

of contact with the West has been fatal to the arts. The two most direct causes of this adverse influence have been the destruction of the organisation of state craftsmen, following British occupation", and that this occupation "has driven the village weaver from his loom, the craftsmen from his tools, the ploughman from his songs and has divorced art from labour".

Among the subjects discussed and illustrated in detail in this 34- page large sized (35 by 27 cm) comprehensive study of the subject are: Particular account of the Artificers, Elements of Sinhalese Design and Ornament; Architecture; Woodwork; Stonework; Figure Sculpture; Painting; Ivory, Bone, Horn and Shell work; Metal work - Iron, Brass, Copper and Bronze; Gold and Silver; Jewellery; Lac work; Earthenware; Potter's songs; Weaving; Embroidery; Mat Weaving and Dyeing; and History of Sinhalese Art.

The release of the book created as much interest in UK as in Ceylon and Roger Fry the leading art critic and member of Virginia and Leonard Woolf's Bloomsbury set observed that Coomaraswamy "is not concerned with the history of great masterpieces; his work is almost as much sociological as aesthetic; he seeks to investigate and explain the methods of Sinhalese craftsmen, to fix the outlines of an artistic industry and education before it finally disappears..... In this direction Dr Coomaraswamy's record is likely to be of great value".

As a typical example of an illustration from the book, (see Back Cover) shows a 19th century Verandah Ceiling Painting from the Dalada Maligawa, Kandy. The original painting was in shades of brown and green and represents a forest scene with parrots, hares, squirrels and hunters. The illustration was copied by Ethel Mary Coomaraswamy but the original in the ceiling of the Dalada Maligawa no longer exists.

Bronzes from Ceylon, chiefly in the Colombo Museum

This book was first published in 1914 by the Colombo Museum as the first in a series of Memoirs of the Colombo Museum. It has 31 pages of text followed by 189 photographic reproductions of bronze sculptures, including a few from Coomaraswamy's private collection. Some of these sculptures he says are 'of spiritual and aesthetic rank nowhere surpassed'.

Among the Buddhist Bronzes, 11 images of Buddha are illustrated. The largest of them is a 55 cm high sedentary statue and Coomaraswamy dates this as 5th or 6th century. It was found in Badulla and was presented to the Museum by GFK Horsfall, possibly a Government Agent. Coomaraswamy says that 'The existence of a Mahayana cult in Ceylon is abundantly supported by the discovery of many images of Bodhisatvas and Mahayana feminine divinities in Ceylon'. By far the largest of the Bodhisatva images

is the 46 cm high bronze, probably of Maitreya, discovered in 1898 near the Thuparama Dagoba in



1.5 m high 7th/8th century Bronze Goddess Pattini, found in east Ceylon and now in the British Museum (Photo: Thiru Arumugam)

Anuradhapura. Also illustrated are four small images of Avalokitesvara.

The largest of the Hindu bronzes are the eight images of Siva as Nataraja, all were found in Polonnaruwa. The largest of these is nearly a metre high. However, Coomaraswamy does not rate these too highly and says that 'they are inferior as works of art to the best of the Buddhist images, the best images of Saiva Saints in Ceylon and the two splendid Natarajas in the Madras Museum'. There are also eight smaller size images of Parvati, Siva's consort. There are seven images of Saiva Saints and Coomaraswamy describes the image of Sundara Murti Swami as having



• 12th century 1.0 m high Bronze Nataraja from Siva Devale No. 1, Polonnaruwa, now in the Colombo Museum. (Photo: Thiru Arumugam)

'a touching quality of suddenly arrested movement and breathless wonder, and is one of the most remarkable works of all Indian art'.

Also illustrated is the stunning bronze of the Goddess Pattini, nearly five feet (1.5m) tall, see Fig. 3. Coomaraswamy dates this as 7th or 8th century. It was found in the east coast of Ceylon and presented by Governor Brownrigg in 1830 to the British Museum in London where it is a prized exhibit, right at the entrance to the South Asian section. Coomaraswamy says that it *'is a most striking work; the face strong and thoughtful, and the modelling of the body and limbs most admirable'*. Since it has spent nearly 200 years in London, it is about time that it is returned to its country of origin.

The Dance of Shiva

This 196-page book was first published in New York in 1918 and is a collection of 14 essays, mainly about Indian art and culture. It is one of his best known books. In the title essay 'The Dance of Shiva', Coomaraswamy describes three dances of Shiva. He describes Shiva's dance as *'the clearest image of the activity of God which any art or religion can boast of'*. Of the three dances described, it is the third one that is most commonly expounded in Bharatha Natyam dance recitals. One of the names of Shiva is Nataraja, or Lord of the Dancers.

The legend is that a group of belligerent rishis endeavoured to destroy Shiva by incantations. They also created a monster (Muyalaka) in the shape of a dwarf but Shiva broke the creature's back by placing his foot on him. Shiva then proceeded to

perform a mystic dance and it is in this form that he is portrayed as Nataraja in statues. In this form he has four hands and braided locks, he is adorned with jewellery, in his hair is a cobra and the mermaid figure of Ganga. One right hand holds a drum, the other is uplifted to indicate 'fear not'. One left hand holds fire, the other points down to the vanquished demon Muyalaka. The left foot is raised. He stands on a lotus pedestal from which springs an arch (tiruvashi) which encircles him, fringed with flame. Fig. 4 is a 12th century bronze Nataraja statue exhibiting all of these features. It is about a metre in height and was excavated in 1907 at Siva Devale No.1 in Polonnaruwa and is now in the Colombo Museum.

All Nataraja statues are basically similar and differ only in detail. This is because the sculptor in making a statue of a Hindu God has to follow strictly the guidelines and principles laid down in the Shilpa Sastras (ancient texts on architecture and the arts).

The significance of the dance is described as follows, *"The Supreme Intelligence dances in the soul..... for the purpose of removing our sins. By these means, our Father scatters the darkness of illusion (maya), burns the thread of causality (karma), stamps down evil (mala), showers Grace, and lovingly plunges the soul in the ocean of bliss (ananda). They never see rebirth, who behold this mystic dance"*.

Am I My Brother's Keeper?

This 110-page book is a collection of seven essays written by Coomaraswamy between 1943 and 1946 and was published by The John Day Company, New York, in 1947, which was the last year of Coomaraswamy's life. The book has an Introduction written by Robert Allerton Parker who was a Journal Editor and Critic. Publication of the book was arranged by Coomaraswamy's friends as part of their campaign to nominate him for the 1947 Nobel Prize for Literature. Alas, this was not to be, because Coomaraswamy died suddenly of a heart attack on 09 September 1947, a few days after his 70th birthday which was on 22 August 1947. That was the end of his nomination for a Nobel Prize because the prize cannot be awarded posthumously. It is a pity because Ceylon missed a chance of having its first Nobel Prize winner.

The 1947 Nobel Prize for literature was awarded to the prolific French writer Andre Gide whose work centres on a continuous search for intellectual honesty. Interestingly, Coomaraswamy quoted Andre Gide in his last speech which was on the occasion of a 70th birthday felicitation dinner for Coomaraswamy when he said *"Perhaps the greatest thing I have learned is never to think for myself; I fully agree with Andre Gide that 'toutes choses sont dites deja' (everything has already been said) and what I have sought is to understand what has been said"*.

The title of the book comes from the Bible (Genesis 4:9). Cain and Abel were the sons of Adam

and Eve. Cain was a farmer and Abel was a shepherd. They both made offerings to God but only Abel's offering was accepted. This upset Cain and when they went to the fields, Cain killed Abel. Later when God said to Cain, "Where is Abel your brother?", he answered, "I do not know; **Am I my brother's keeper?**" Cain's words have come to symbolise people's unwillingness to accept responsibility for the welfare of their fellow human beings.

The first essay in the book has the same title as the book. It is a stinging attack on Occidental imperialism, especially upon the cultural imperialism which arrogates to itself a civilizing mission. He says that "*Systems of education (in the East) should be extensions of the cultures of the peoples concerned, but of these the Western educator knows little and cares less*". He goes on to say that "*If West races are in future to do anything for the peoples whose cultures have been broken down in the interests of commerce and 'religion', they must begin by renouncing what has been aptly called their 'proselytizing fury'.*" He says that he is "*speaking for those who once before bowed low before the West in patient, deep disdain*". About Art he says that "*The disintegration of a people's art is the destruction of their life, by which they are reduced to the proletarian status of hewers of wood and drawers of water, in the interests of a foreign trader, whose is the profit*". In other words, the West has failed to be the "brother's keeper" as far as the East is concerned.

One of the essays in the book is titled '*Spiritual Paternity*' and the '*Puppet Complex*'.

'Spiritual Paternity' is described as the belief by some Australian Aborigines and Pacific Islanders that during conception a spirit-child has entered the woman, and the 'Puppet Complex' is the Balinese view (inherited from their Indian genesis) that the body is like a puppet pinned together at the joints and that what pulls the string is that Being within us. This 14 page essay is an example of the prodigious depth of Coomaraswamy's self-taught scholarship, remembering that his University education and Doctorate were in Botany and Geology. The short essay is followed by 86 References and End Notes referring to this essay only. The References and End Notes run to 12 pages in a smaller font than the 14 page essay, and have a higher word count than the essay. Typical references are to Plato's Laws (his last Dialogue); Dante's Paradiso (the third part of his Divine Comedy); the Summa Theologica of Thomas Aquinas; a quote of Harvard Professor Ashley Montagu ("*in spite of our enormous technological advances we are spiritually, and as humane beings, not the equals of the average Australian aboriginal*"); and to India where he has numerous quotes from the Rigveda, Upanisads and Bhagavad Gita ("*Thy concern is with the action only, not with the result*").

It shows the width and depth of his all-embracing self-taught scholarship.

(Editor's note: This article is a considerably expanded version of one that appeared in 'Thorathuru' February 2015.)



On writing an Autobiography.

MUSEUM OF FINE ARTS
BOSTON, MASSACHUSETTS

May 1946

Dear Mr Durai Singam,

In reply to your various letters I enclose some information. I must explain that I am not at all interested in biographical matter relating to myself and that I consider the modern practise of publishing details about the lives and personalities of well known men is nothing but a vulgar watering to illegitimate curiosity. So I could not think of spending my time, which is very much occupied with more important tasks, in hunting up such matter, most of which I have long forgotten; and shall be grateful if you will publish nothing but the barest facts about myself. What you should deal with is the nature and tendency of my work, and your book should be 95 per cent on this. I wish to remain in the background, and shall not be grateful or flattered by any details about my self or my life; all that is anicca, and, as the "wisdom of India" should have taught you, "portraiture of human beings is asvargya". All this is not a matter of "modesty" but one of principle. For statements about the nature and value of my work you might ask the Secretary of the Bhandarkar Oriental Research Society, Poona 4, and Dr Murray Fowler, c/o G. and C. Terriam Co., Springfield, Mass., USA to make some statement, as both are familiar with it. I would not mind sending you press reviews of my books, but it would take more time than I have to hunt them up; I have no secretary who would do this sort of thing for me!

Very sincerely

Ananda Coomaraswamy

• When S Durai Raja Singam asked Ananda K Coomaraswamy for some information about himself for inclusion in a Biography about AKC, his reply was that the book should be 95% about his work and only 5% about himself. "All this is not a matter of 'modesty' but one of principle".

(Courtesy: Who is this Coomaraswamy? by S Durai Raja Singham, Malaysia, 1980.)

Animals and Culture

by Jayantha Jayawardene

(Managing Trustee, Biodiversity & Elephant Conservation Trust, Sri Lanka)

What is culture? Culture is defined by some as the totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought. These patterns, traits, and products are considered the expression of a particular period, class, community, or population. For example the cultures of India or Sri Lanka.

Animal welfare refers to the actions that ensure the well-being mainly of domestic animals. Animal welfare was a concern of some ancient civilizations but began to take a larger place in Western public policy in 19th-century, as in Britain. Today it is a significant focus of interest in science, ethics, and animal welfare organizations.

According to the definition of culture, given above, many animals possess cultures too, they are 'socially transmitted behavior patterns'. For example, migratory birds, carnivores that hunt cooperatively, tool-using chimpanzees etc. Most 'cultural' associations with animals in the eastern world are based on religion. In the western world the associations are more symbolic. The standards of 'good' animal welfare vary considerably between different countries, tribes and even contexts. These standards are constantly reviewed and are debated, created and revised by animal welfare groups, legislators and academics all over the world. Animal welfare science uses measures such as longevity, disease, behavior, physiology and reproduction. The mitigation of distress is also a key component. There is however constant debate about which of these indicators provide the best information.

Concern for animal welfare is often based on the belief that non-human animals are able to perceive or feel things and that consideration should be given to their well-being or suffering, especially when they are under the care of humans. These concerns can include how animals are slaughtered for food, how they are used in scientific research, how they are treated in captivity or in domestication (as pets, in zoos, farms, circuses, etc.), and how human activities affect the welfare and survival of wild species.

Sri Lanka is a predominantly Buddhist country with around 70% of its population nominally subscribing to a Buddhist worldview. The Buddha in his teachings has said "One must not deliberately kill any living creature either by committing the act oneself, instructing others to kill, or approving of or participating in acts of killing. Completely abstain from the act of killing directly and indirectly, eat only pure vegetarian food".

In ancient times the Sri Lankan State protected animals, birds, and other living creatures of the land pursuant to a moving plea made by Arahath Mahinda who brought the message of Buddhism to Sri Lanka from India. This plea was made to King Devanampiyatissa during their very first encounter at Mihintale about 2300 years ago. The plea was "Oh! Great King, the birds of the air and the beasts have an equal right to live and move about in any part of this land as thou. The land belongs to the peoples and all other beings and thou art only the guardian of it." Based on these words, King Devanampiyatissa established what is believed to be the world's first wildlife sanctuary. (*'History of Buddhism in Ceylon' by Walpola Rahula*).

As a result this is now a part of the traditional culture of Sri Lankans who have always had an ethical (if not carefully rationalized) concern for the welfare of animals and who revere all forms of life. However, while a reverence for life is deeply entrenched in society, this does not always translate to a reverence for welfare, which is frequently rationalized as the karmic fate of the animal. The paradox exists, therefore, that while most people will not kill animals, they would not go out of their way to improve the wellbeing of an animal, either. Examples include temple elephants being kept in chains for much of the time or made to walk long distances on burning hot paved roads; stray dogs being allowed to 'live' on roads and public areas with little or no care. Further, the state, which is constitutionally bound to protect and foster the Buddha sasana, itself undertakes activities that are arguably inimical to the welfare of animals, e.g., through a fisheries corporation, a leather products corporation, a silk corporation etc.

Veterinary Ethics

Mahatma Gandhi has said that "The greatness of a nation and its moral progress can be judged by the way its animals are treated". Historical rock inscriptions and ancient chronicles e.g. Mahawamsa, reveal that state protection was granted to animals and the slaughter of cows was strictly prohibited. However, cattle bones feature prominently in archaeological digs all over the country, including Anradhapura.

Today Veterinarians are required to be more than good at their clinical work. They must have a sound understanding of their moral, ethical and legal obligations to the public, their peers and the animals that they treat. Animal laws are now growing as a legal discipline. This has enormous implications for the veterinary profession.

With increasing public and legal attention on issues of animal welfare, it is vitally important that veterinarians have a clear understanding of their manifold duties. The non-fulfillment of these duties places the veterinary profession and its members at considerable risk, including public criticism and legal liability. We have to remove the culture of impunity and non-accountability in respect to abuse of animals. Veterinarians should be called upon, as part of good practical ethics, to report suspected abuse of animals as much as the general public should.

Sri Lanka's Animal Welfare Bill is now before the Cabinet of Ministers before it becomes law. Many Asian countries will soon follow with their legislation. "Good laws should not be confined to the statute book or be allowed to remain as a dead letter but should be enforced with the same spirit with which it was enacted". However it must be noted that the Bill should contain laws that are enforceable.

Elephants

In Sri Lanka no other animal has been associated for so long with the people in their traditional and religious activities as the elephant. This important cultural exploitation dates back to the pre-historic era, more than 5,000 years ago. Elephants were often used in warfare, with little concern for their wellbeing.



• *Chained feet of an elephant.*

So, it is not as if elephants became associated with Buddhist culture because of some special relationship: they just happened to be large, conveniently tamable animals. No religious procession was complete without its retinue of elephants, and many large Buddhist temples in Sri Lanka had their own elephants as do private owners.

Ancient Sinhalese kings captured and tamed elephants, which used to abound in the country, for various purposes. Elephants, suitably caparisoned, have and still take part in ceremonial, cultural and religious pageants and processions. Elephants have

been used by man in his wars in Europe and Asia. They have assisted him in his logging operations and construction works. They have also featured in various sports and combat during the celebrations of the Sinhala community in Sri Lanka. They have helped in timber operations and agricultural activities. In India they have provided transportation for sportsmen indulging in shikars.

Historical records show that some ancient Sinhala Kings used elephants to punish wrongdoers. One method was to get the elephant to crush and dismember the victim.

It is said that during the time of the Sinhala kings the elephant was afforded 'complete protection' by royal decree. This really only meant that their exploitation could be sanctioned only by the king. This is not the same as what we mean by 'protection' nowadays. The penalty for killing an elephant was death. With the advent of the British to Sri Lanka this protection was withdrawn. On the contrary large numbers of elephants were killed by the British under the guise of sport. Not only did the British government encourage and condone killing elephants as a sport but it also paid a bounty for each elephant killed, deeming the elephant an agricultural pest.

Elephants were a common element in Sinhalese heraldry for over two thousand years and remained so through British colonial rule. The coat of arms and the flag of the Ceylon Government from 1875 to 1948 included an elephant and even today many institutions use the Sri Lankan elephant in their coat of arms and insignia.- the Police Department, Department of Wildlife Conservation, National Rugby Football Union, Ceylon Government Railway etc.

Human – Animal Relationships and conflicts

The perception of human-wildlife conflicts is when wildlife act in a way that is detrimental to humans. However, when humans do something like shooting at or killing any form of wildlife, it is not considered a conflict. Poaching animals for their meat or certain parts of their body like skin, tusks, feathers etc is not seen by humans as causing a conflict. However should a leopard (*Panthera pardus*) kill a dog, a calf or a goat for its food, this act is seen as a conflict that humans have with leopards.

Humans go into the forest and, apart from killing birds and mammals, take forest produce like yams, fruits, bee's honey etc. However if deer, wild boar, elephants etc. encroach into human cultivations this is considered a part of the human-wildlife conflicts.

Human-wildlife conflicts are those that humans have with the larger animals. In Sri Lanka it is perceived as a conflict when elephants (*Elephas maximus*), deer (*Axis axis*), sambur (*Cervus unicolor*) and wild boar (*Sus scrofa*) come and destroy crops.

When leopards (*Panthera pardus*) take away livestock it is considered a conflict. Elephants destroy crops on a much larger scale compared to the others and create a greater perception of conflict. The number of humans killed by elephants each year, on an average, in Sri Lanka is 65. The number of humans killed by snakebite in Sri Lanka is around 120 (Anslem de Silva, pers comm). However, it is man's conflict with elephants that the media highlights regularly. Also these are the conflicts that hit the public eye.

The Toque macaque (*Macaca sinica*) has increased in number and troops are now found in urban and semi-urban areas in search of food. They are very bold and aggressive. They attempt to bite people who try to drive them away from their homes. They remove the tiles on roofs, raid kitchens for food and also cause damage and destruction in many other forms.

In Sri Lanka many homes have different animals as pets. Dogs and cats apart, parrots, mynahs, budgerigars and the smaller squirrel are kept as pets. Parrots and mynahs are in some cases taught to repeat some words. Monkeys and langurs are kept as pets. Keeping aquarium fish as pets is a popular hobby among Sri Lankans. Keeping animal pets have been a part of Sri Lankan culture for thousands of years. Rich families in Sri Lanka even keep elephants as pets.

One school of thought is that by keeping pets one understands them better. On the other hand some others think that confining an animal which is born to live freely in its natural habitat should not be confined to a small space for life merely for the enjoyment of humans. There is a big difference between the keeping of wild animals as pets and keeping domesticated animals as pets.

Animal Sacrifices

During the time of Buddha, circa 500 BC, the Vedic religion of the Brahmin priesthood in India had become degenerate and suppressive and engaged in frequent animal sacrifices. The Buddha is reputed to have denounced the Vedic religion at the time. He especially denounced the religious animal sacrifices so common during those days. "Immense sacrificial ceremonies, such as the sacrifice of the horse (ashvamedha), through which the Brahmans imposed their power, ruined the states financially.

There are many references in the Bible of animal and even human sacrifices being made to God. Animal sacrifices continue in India, Sri Lanka and Nepal. However there is much agitation against such sacrificial practices especially of goats at Hindu festivals in Sri Lanka.

In the larger picture, how many times have we looked the other side when we have seen innocent dumb animals i.e. cattle, buffaloes, goats, pigs and even chickens being led to slaughter in overcrowded vehicles, resigned to their fate but nevertheless

looking at us pleadingly using only body language and figuratively suggesting to us in one final appeal to our humanity to save their precious lives. We often see birds, rabbits, puppies and other animals crowded into a small cage and kept for sale in so called pet shops.

Dogs

Almost every school in rural Sri Lanka has a few dogs. Though there is no specific owner somehow these dogs are fed. I do not know where they get food from during the school holidays. Most of these dogs are not looked after and often carry open wounds and injuries. Nevertheless, impounding, euthanizing or even sterilization of such dogs is opposed vehemently by animal-welfare activists, with little thought for



• *Cattle to the slaughter*

the actual welfare of the animals concerned and the suffering they undergo.

Some dogs that we see are not strays but they are dogs that are with a particular community. They are only fed by that community with no other attention paid and but have a sense of loyalty to them. They are community watchdogs and warn the community, by barking, when there are outsiders and intruders.

In Sri Lanka we see packs of feral dogs wandering around hunting for food. They hole up in various places during the day and get together during the night to go on their forays. No dog from outside the pack is tolerated or even spared. They raid all dumped garbage looking for food and also kill and eat small mammals.

Feeding animals

Though the Fauna & Flora Protection Ordinance in Sri Lanka prohibits people from feeding wild animals there are a number of instances where wild animals are fed by humans. Feeding wild animals is done through sympathy, to gain merit and through thoughtlessness. If one thinks a little one will realize that if we feed wild animals and at sometime stop feeding them, they will continue to expect the food that they are used to. This Malthusian dynamic seems harmless at least in the context of people leaving food for animals in their

gardens. Obviously feeding wild animals in the wild is wrong. In any case, when it comes to wild animals people feed mainly birds and I have not seen a single study that shows this does any harm. When feeding is not continued the animals will come looking for food and sometimes become aggressive in their search for food.

We see wild elephants being fed at an electric fence at the Uda Walawe National Park by some of



• Crow pooja

those passing along the road. This feeding has been going on for the last 12 years and no elephant has made an attempt to come through the fence. There are 32 identified elephants that come to the fence daily, are fed on fruits and leave after an hour or so. Then there are the elephants that come regularly to garbage pits that are on the outskirts of the cities of Polonnaruwa, Hambantota, Habarana, Dambulla and Kantalai, which are close to their habitats and feed on the garbage dumped irresponsibly by the local authorities. That is a form of indirect feeding.

There are deer that have come many years ago from the wild and stayed on in a British Fort in Trincomalee. They have now spilled over to the areas outside the fort as well and regularly visit the restaurants and fruit and vegetable stall in the town where they are fed by the owners. In Sigiriya, the ancient kingdom on the rock, and at the holy city of Kataragama monkeys and langurs are fed by devotees with flowers and fruits that are offered to the Gods.

In the holy city of Kataragama popcorn is bought by devotees who in turn feed them to the fish in the Menik Ganga (river) which runs through Kataragama. Some feel that this act would give them merit and others feel that it washes away their sins.

Whatever it is the fish population increases but when the pilgrim season is over the now increased population of fish will have to move along the river in search of food and find it.

A wick dipped in ghee is fed to the crows so that it feels full in the stomach. However the crow finds it extremely difficult to pass out the undigested wick. Such attention is paid to the crow since it is believed that it is the vehicle of the planet (grahaya) Senasura.

Household pests

There are a few pests that live in our households. They are not large but can be beneficial but also some irritating and dangerous to human lives.

There are mosquitoes inside and outside our houses. They breed even in a small container of water. It is only the female mosquito that bites humans. She needs the protein found in blood to develop her eggs. Males feed on nectar. Mosquitoes can transmit diseases through their bite. These include Malaria, Yellow Fever, West Nile Fever, Dengue and many more. In fact it is reported that mosquitoes are responsible for more human deaths than all wars combined.

There are a number of different ant species in the world. There are a number of these species that visit or live permanently in human homes. Ants are beneficial to humans. They suppress other pest populations and aerate the soil. On the other hand, ants become a nuisance when they invade buildings, or cause economic losses. Some ants have toxic venom and are of medical importance. Although most ants survive attempts by humans to eradicate them, only a few are highly endangered.

Cockroaches are one of the most common household pests. They feed on human and pet food and can leave an offensive odor. They can also passively transport microbes on their body surfaces including those that are potentially dangerous to humans, particularly in environments such as hospitals. Cockroaches are linked with allergic reactions in humans. One of the proteins that triggers allergic reactions is tropomyosin.

Animals used for Research

Proponents of animal research are varied and well funded. Their lobbying interest reflects concern for profit while throwing compassion and even human health to the wind. However due to the widespread agitation against the indiscriminate use of animals for medical and other research, there is a growing realization that this practice is harmful to animals. A significant reduction in the use of animals for research is now observed. The use of amphibians to teach anatomy in schools has now been abandoned altogether.

(Continued on Page 24)



Meals Ammi Made

CRAB CURRY

by Sarogini Kamalanathan

Everyone loves to eat crab curry, but many people shy away from preparing one. Once you've mastered pulling the crab apart (which is easy), you can whip up this fantastic dish in around half an hour.

Preparing the crab: Remove the top shell from each crab, then remove the fibrous matter from inside and discard. Rinse well. Divide each crab into four portions, breaking each body in half and separating the large claws from the body. Leave the legs attached to the body.

Preparation: Heat the oil in a large shallow pan and fry the onions on a medium heat until they caramelise. Add the fenugreek and mustard seeds, curry leaves, green chilli, chilli powder and salt and stir to combine. Add the prepared crabs and water, give a good stir and cook, covered, for about ten minutes. When the crabs have turned a nice orange colour add the coconut milk. Stir and cook for a further ten minutes. Remove from the stove, garnish with chopped murunga leaves (or coriander leaves) and serve.

Preparation time: 20 mins, cooking time: 30 mins, serves 4.



Congratulations & a Warm Welcome to our New Members

Ian Richard & Marlene Hepponstall, Mudgeeraba, QLD; Dr Ranjit & Amara Wickramanayake, Vacluse NSW 2030; Raja & Ramani Balachandran, Carlingford, NSW 2118; Diarne Kreltszheim, Mt. Dandenong, VIC 3767; Alix & Gabriel Vaz, Blacktown NSW 2148; *Dr Colin & Manel Fernando, Unley Park, SA 5061; Nimal & Anna Maria Wickramanayake, Glen Iris, VIC 3146; Challice & Monica Moldrich, St Ives, NSW 2075.

GIFT SUBSCRIPTIONS:

Patrick Holmes, Chipping Norton, NSW, 2170 (from Dennis Cox); Dr T. Dissanayake, Buderim QLD, 4556 (from R. De Saram); Norman Bolling, Peregrine Beach, QLD 4573 (from R. De Saram).

NOTE: *Dr Colin & Manel Fernando became members in July 2014. Somehow their membership was not acknowledged in the Journal. The editor apologises for the omission.



Ingredients:

- 3 medium-sized crabs (such as Blue Swimmer)
- 2 tbsp oil
- 1 large onion, sliced
- 1 tbsp fenugreek seeds
- 1 tsp black mustard seeds
- 1 sprig curry leaves
- 2 green chillies, slit down the middle
- 2 tbsp chilli powder
- 1½ tsp salt
- 1 cup water
- 1½ cups coconut milk
- Sprig of murunga leaves or coriander leaves

From *Sarogini's Sri Lanka Food*, by Sarogini Kamalanathan, 2013, with permission from the author. The book won the Gourmand World Cookbook Award for best Indian/Sri Lankan Cookbook 2014. For more recipes see the website srilankafood.net

Send us your recipes

Readers are invited to submit their favourite recipes for publication in this column. Preferably your recipes will 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.

Animals and Culture (Continued from page 23)

Lions

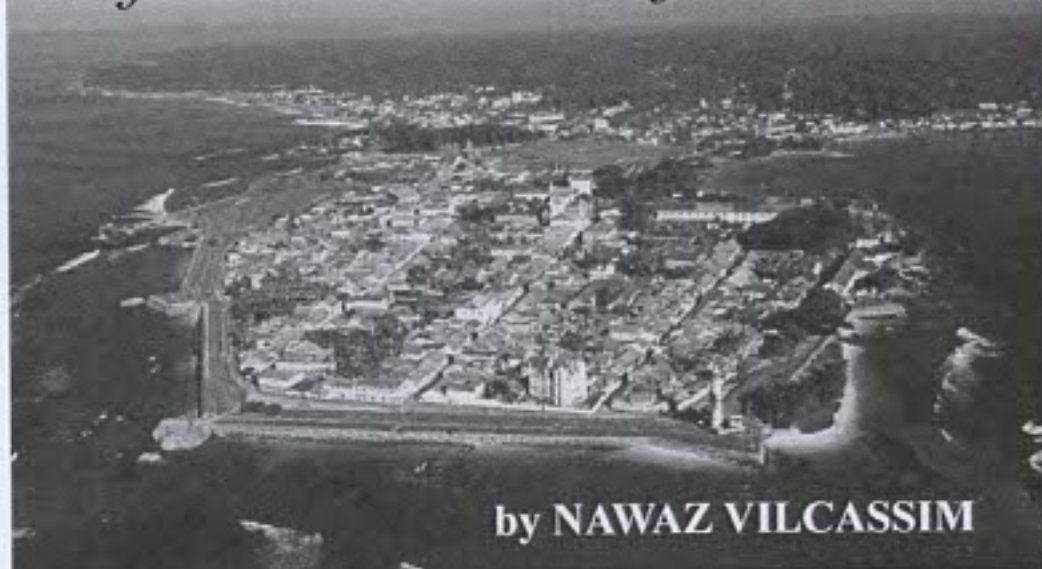
Lion cultures persist in many countries despite a historical absence of lions in those countries. For example the British Royal Coat of Arms, Belgium, Bulgaria, the Republic of the Congo etc.

Lions are depicted in sculptures in ancient Sri Lankan cities such as Polonnaruwa and Sigiriya. In Sigiriya one has to climb up to the top of the rock between the large paws of a lion. This photo of these sculptured lions depicted at Polonnaruwa, for example, suggests the sculptor had never seen a lion, whereas the elephants, horses etc are quite realistic.

Finally, Sri Lanka has a unique situation where its people take their name from the lion. This is an animal whose only recorded presence in the island is from a tooth, now at the British Museum and dated 150,000 years ago. Sinhaya is the Sinhala word for lion, Sinhalese are the people of the country, Sinhala the language that is used.



Life in the Fort of Galle



by NAWAZ VILCASSIM

What a wonderful period! That was my childhood days in what is now a UNESCO heritage attraction, the historic Dutch Fort of Galle. A time, I am sure, many kids nowadays would envy.

Our house was in Pedlar Street. It was closer to the ramparts on the western side of the Fort. The street itself was unique in that from one end you could witness the beauty of the Sri Lankan, or Ceylon then, sunset and from the other end of the street, its awe-inspiring rise.

The majority of the residents of the Fort were Muslims, with Sinhalese, Burghers and a few Tamils forming the rest of the population and with it the Fort was also able to boast of some really beautiful places of worship. Among them the Jumma Mosque near the lighthouse, the Buddhist Temple at Ramaprt Street and the 1640 Dutch Reformed Church at Church Street. All of which stand out majestically to this very day. It was a very close knit community and everyone invariably knew each other. There was in fact a great feeling of harmony and neighbourliness.

While most girls attended the Convent or Southlands College, the latter being located in the Fort itself, the boys in our area attended Saint Aloysius College, about 2 km away. The rest went mainly to Richmond College or to All Saints College, the latter also being located in the Fort itself.

At Saint Aloysius it was a full day of school, starting at 9.45 am and ending at 3.45 pm with breaks in between. A 5-cents bus ride each way would take you to college and back. Saint Aloysius College was then what was called a Government assisted school. It was a Jesuit Institution with a very dedicated teaching staff, comprising priests and lay persons and was a school reputed for its high disciplinary standards. For all this, well it was in 1950s and 1960s, we paid a school fee of Rs 4.50 per month and an endowment fee of 25 cents. Hardly any student took private lessons or tuition in those days. The school was open to all and had a large cohort of mainly Muslim and Buddhist students in addition to Catholics. It was a

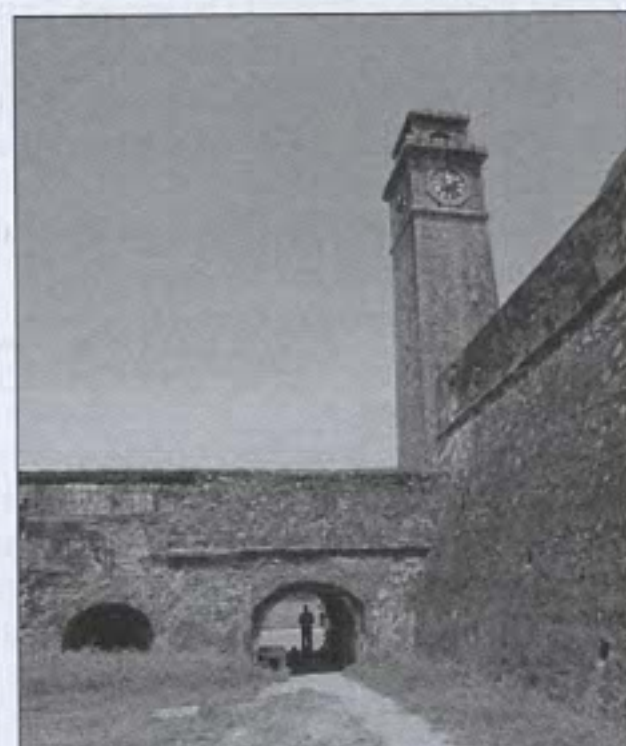
full-fledged school in that one could complete one's primary, secondary and high school in the same institution.

An interesting feature of the school was that all students who attended the school from the Fort were made members of one team or 'House', namely Murphy House. This in turn provided a great degree of team spirit even outside of school.

Despite a full day at school we did find plenty of time for sports. It was cricket during the cricket season and soccer during the soccer season. All played at the ramparts of The Fort. Some of us even found the time to do some

running on the ramparts at dawn with the cool sea breeze refreshing us all the way.

At the end of the day's play many of us would sit at the edge of the ramparts near my home and watch the seagulls dive in to the shallow water



• A closer view of the ramparts with the clock tower. (All photographs courtesy Akram Cassim).

for their catch. What a marvellous sight that was. After that it was back to studies and home work time.

Friday evenings was something that we looked forward to as the YMCA nearby would screen for free, documentary films at the open area behind its premises.

Friday was also 'designated' as the day for giving. Needy people from areas outside would visit the Fort early Friday mornings and virtually go from house to house to collect donations. The previous night my mother would have neatly arranged the moneys that were to be given away. It was the duty of my brother and me, before going to school, to take turns and distribute the money. In doing so we both enjoyed playing the role of Sherlock Holmes to detect whether any one came for his collection twice. It was

not big money. They were mainly 5, 10 and 25 cent pieces but in those days it was meaningful. Saturdays and Sundays were days for sea bathing and with it another full and enjoyable week would come to an end.

Social events too were very much a part of life in the Fort. Most of the Muslims in the Fort were generally related to one another and many marriages took place within the community itself. Wedding functions and receptions in those days were not held in hotels but in the respective homes. What was truly beautiful about those occasions was that in addition to the Muslim community almost the entire neighbourhood would be invited. Invitation cards were of course not posted. A young relative of the bride or the groom accompanied by an elder would personally hand over the invitation cards, which was always an invitation to dinner. Since the wedding house was not able to accommodate all the invitees the immediate neighbours, be they Muslims, Sinhalese, Burghers or Tamils would gladly make available their homes for dinner to be served. They did not mind the inconvenience of their furniture being moved about and their homes being virtually taken over, albeit temporarily. That was the great spirit of neighbourliness that prevailed.

As for the ceremony proper since invariably the homes of both the bride and the groom would be situated within the Fort the groom would be taken in procession, on somewhat of a circuitous route, to the bride's house. All the Muslim houses in particular, would have their front verandas fully lit for the occasion and the groom's vehicle would stop in front of each Muslim house so that rose water could be sprinkled at the groom, usually by the head of the household, who would himself then join the procession. There was a oneness in spirit that was indeed unique.

A similar community involvement would take place when one returned from a Haj Pilgrimage. In those days it was mainly the older generation that went on Haj.

When they were due to return we all, young and old, would gather at the entrance to the Fort, opposite the Galle Esplanade and



accompany the returning pilgrim to his home in a procession. There, prayers would be recited and finger food served to those present. Muslim religious dignitaries visiting the Fort were likewise similarly honoured.

The young and old would also attend funerals with the burial being held at the nearby Talapitiya burial grounds.

The Ramazan festival at the end of the fasting period was an event that both young and old very much looked forward to. To begin the day I remember it was customary for us to go for a well bath somewhere outside the Fort. What followed that was the prayer at the beautiful Jumma mosque. Prior to which the males would congregate in two groups to collect donations for the two regular Imams at the mosque, with a smaller till being placed by the side of each group to make a contribution to the mosque's 'muezzin'. For us children receiving toys and more importantly, money, was the highlight of the day. There was, however, some protocol to be followed. After prayers at the mosque the men would begin visiting. Dropping in at practically every Muslim home in the Fort. It was only after lunch did our turn come to go visiting. This went on till about sunset and then later in the evening the ladies would begin their visiting. The narrow streets of the Fort would on this day see so much activity with the whole Muslim community dressed in their best moving around. Truly, they were days to remember.

Security in the Fort was not an issue. When people opened their doors in the morning they would be left open till bed time except during the south west monsoon as the rains had a habit of beating in.



• A street scene in the Fort in the early days.

The lawns of the ramparts were immaculate and this, not due to any special efficiency on the part of the local authorities but due to the presence of a fair number of cattle belonging to a Sinhalese family in the Fort. The cattle would roam all over the ramparts and eat up all the tall and overgrown grass just leaving behind a beautiful ground cover. Sadly, there are now no more cattle and the ramparts lawns are not in their 'top' condition it was then.

In those days there was, of course, no television and Galle had only two cinemas, The Queens and the Sarasavi, which showed English movies. Both were a distance away from the Fort and generally permission from parents to go for a movie was not easy to come by. We had to wait for a Tarzan or a war movie to coax our parents to send us. Notwithstanding, we had a most enjoyable time.

I was able to revisit those wonderful memories on a recent trip to the Fort. Things,



• *An administrative building built by the Dutch, as the picture shows, it is still in use today.*

1 Wikipedia.

however, have changed. With foreigners also being permitted to own property in the Fort, a fair number of the old residents have sold their homes and moved to Colombo, the capital and elsewhere. Several homes have been converted into tourist hotels or guest houses to cater for the ever increasing number of tourists visiting Sri Lanka's new UNESCO Heritage site.

Yes, the old life styles have changed but the ramparts that the Portuguese first built in 1588 and which the Dutch extensively renovated in the 17th century¹ have however not changed. It was these ramparts that saved the hundreds of residents and their Galle Fort homes from the devastation caused by the Boxing Day Tsunami in 2004.

Subscriptions – staying up-to-date

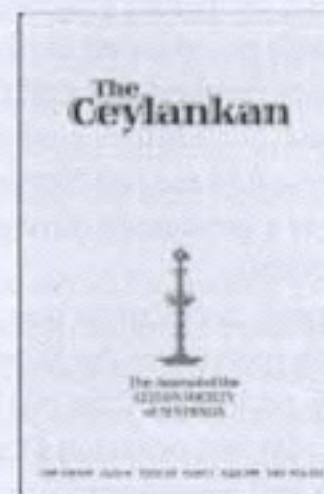
A treasurer's job can be a thankless task at the best of times. Nothing can cause more trepidation to the person managing our money as reminding us members our fees are now due, or worse still, overdue.

It is within our ambit to ensure that we stay ahead of our subscription obligations. The treasurer is only too aware that payments can be overlooked at the best of times. Unwittingly falling behind on our subscriptions is one of the easiest things that can happen to us. It is never done deliberately or on purpose. It happens to all of us everywhere and can at anytime.

The CSA's sole income is from members subscriptions and if we are to maintain a healthy financial status, it is important we ensure the flow of finances is not interrupted in anyway. So please have a word with your treasurer and give yourself an idea if you are up-to-date.

CSA Treasurer Deepak Pritamdas can be contacted on mobile 0434 860 188 or email: deepakpsl@yahoo.com

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Your nominee will have four quarterly issues mailed to his/her home. Please contact the Treasurer Deepak on 0434 860 188 or email: deepakpsl@yahoo.com or PO Box 489 Blacktown NSW 2148.

Transparency at the Toss: Reforming the Protocols at Televised Cricket

At the World Cup Match between Australia and Sri Lanka at the SCG on the 8th March 2015 the designated home team captain, in this case Michael Clarke, tossed the coin by stepping away from the cluster so that the florin landed some distance away. The Match Referee, Jeff Crowe, walked over and indicated that Angelo Mathews had called wrong. So Clarke and Australia were able to bat first on what turned out to be "a gem of a batting pitch"¹ (undermining the pitch-readings of the several 'experts' as well as the hopes of the Sri Lankan team).



• Jeff Crowe - Match Referee.

Once the match was done and dusted, however, one Sri Lankan chain-mail 'blogger' raised questions about the tossing result: claiming that Clarke's move was a deliberate ploy designed to win a crucial call. Though not asserted explicitly, this outrageous allegation implied that Jeff Crowe was part of a conspiracy. Such accusations cannot be sustained. As Michael de Zoysa told me (on Skype, 7 April 2015), Jeff Crowe is a gentleman through and through, his rectitude impeccable.

As it happens, Jeff Crowe was at the centre of a right-royal tossing mess up at the Wankhede Stadium at the finals – finals no less – of the 2011 World Cup on 2nd April 2011. On this occasion Dhoni was the home team captain and Sangakkara was captaining Sri Lanka, while the stadium was reasonably full and, it is said, quite raucous. Confusion reigned at the toss.² An ESPN report on the event is repeated below, but for my purposes here the sequence is best spelt out in point-form.

1. Dhoni tossed and Sangakkara, with head slightly bent, called heads.
2. Though the TV crew in the operational room heard the call clearly, both Crowe and Dhoni as well as Shastri, the TV compere at the toss, heard the call.
3. In the result, the toss was repeated all over again.
4. Sangakkara called correctly again and decided to bat first.

Viewpoint by Michael Roberts



In retrospect it has been my conjecture that Sangakkara and the team's brain's trust tossed the game away. The dew late in the evening was such that India was able to chase down Sri Lanka's 265 run total with some measure of comfort. It would have been a good toss to lose because Dhoni indicated that India too would have batted first.³

That is by the by. What is required now are some **reforms in the toss protocols**. The ICC must not permit chaos of this kind at crucial events in a contest and/or give room for the rectitude of the Match Referees to be brought under the gun. **Transparency**



• Michael Clarke

of process must be at a premium. Some simple principles can be set up to bring about such a set of procedures.

- A. The Captain-Tosser must be instructed to toss the coin within close distance of the official cluster.
- B. The Captain-Caller must be instructed to shout loud and clear.
- C. The Captain-Caller and Match Referee must be wired with audio-sound.
- D. The TV Cameraperson must be instructed to pan his camera over the florin to show the world how the coin has landed before the Match Referee picks it up.



• Angelo Mathews

(Photos: www.cricketcountry.com)

Simple really, one does not need Sherlock Holmes or even Watson to resolve this puzzle.

Endnotes

¹ Andrew Ramsay, "The Six Moments that Mattered," 9 March 2015, <http://www.cricket.com.au/news/five-memorable-moments-australia-sri-lanka-scg-cricket-world-cup-andrew-ramsey/2015-03-09>.

² ESPNcricinfo staff: "Toss taken twice after confusion over call," 2 April 2011, http://www.espncricinfo.com/icc_cricket_worldcup2011/content/story/509133.html.

³ Michael De Zoysa disputes my reading of this match and the emphasis on the dew factor. In his reading Sri Lanka lost the match because (a) Murali was nursing an injury and should not have played so that Sri Lanka could have deployed another bowler or bowling allrounder; (b) Sangakkara erred in removing Malinga from the attack when he had Tendulkar in trouble; and (c) Sri Lanka dropped two catches at critical moments.



Send us your literary contributions!

The Ceylankan, is a quarterly publication that is a much-looked forward to here in Australia and worldwide. The editor is constantly on the look-out for literary contributions from our members and others. All articles are given careful consideration for publication at all times.

While original, previously unpublished articles are preferable, submissions relating to the culture and history of Ceylon/Sri Lanka are always welcome. Material sent in will be considered provided they are in keeping with the ideals of the CSA and are of a non-racial, non-political, non-religious and non-controversial nature.

We look forward to hearing from new writers with a passion for the study of Sri Lankan culture and heritage. You do not need to be a professional writer – even work from someone who has not previously put pen to paper with a view to publication will receive careful attention. Who knows, an enormous treasure of literary talent may lie hidden somewhere with a vast knowledge on Sri Lanka waiting to be aired. What better vehicle to do so than through your own journal. Write down those hidden memories of life in the motherland; the people, the places, anything that you may fondly recall, from whatever era, post-colonial to modern. You may have a fascinating story waiting to be written. Something our avid readers will lap up with immense pleasure.

All the editor asks is this. To facilitate the design/layout, please avoid formatting your word processed manuscripts. Where applicable, contributors are also requested to annotate bibliographical references, both for copyright purposes and to help further research and study by interested members.

While every effort is made to print material that is relevant and correct, we cannot take responsibility for errors. The editor would appreciate if any inaccuracies found are brought to his attention as early as possible.

Ah! for the old style cooking - a la Sri Lankan

I made a pol sambol the other night and for lack of time, used the dessicated stuff and electric grinder to do my work. Didn't taste anything like the *Pol Sambola* a la Sri Lankan.

In the good old days, no fancy gadgets or modern day gimmicks were on hand to make the delectable sambola – real coconut scraped fluffily on the *hiramane* (coconut scraper) while seated at floor level. All ingredients of chillies, pepper, onions and Maldivé Fish are crushed and pounded together in a

vangediya (mortar) with a *molgaha* (pestle) and some others on the *miris gala* (chillie stone) paired with a heavy granite roller to crush and mix them, making the tastiest and heavenly mixture ever conceived by man.



• The *hiramane* (coconut scraper).



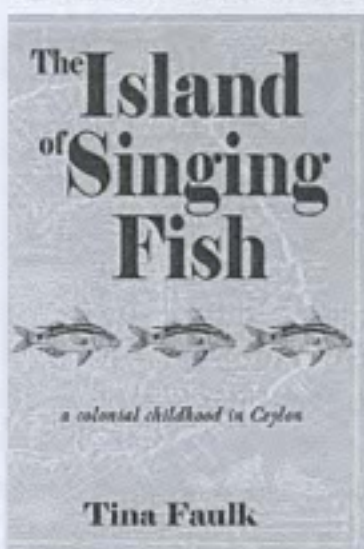
***The Island of Singing Fish*
by Tina Faulk
&
Tales from my Island
by Sanjiva Wijesinha**

Reviewed by Tissa Wickremesinghe

It appears that in this 21st century, more and more folk are doing their reading off e-books – and it is not hard to imagine that in years to come, most books will be downloaded and read on electronic readers like Kindle, Nook and Kobo rather than savoured off pages printed on paper.

Two recently published e-books that will be of particular interest to those of us with a special affinity for Ceylon/Sri Lanka are Tina Faulk's *The Island of Singing Fish* and Sanjiva Wijesinha's *Tales from my Island*.

Tina Faulk (nee Dirckze), a Canberra-based writer who has lived and worked in various parts



of the world, has written a story that allows her to describe five hundred years of Ceylon's colonial history through the eyes of someone who is herself descended from a Dutch trader. Arriving in Galle with the Dutch East India Company in the 18th century, her ancestor married into a local Portuguese/Sephardic family there – and this, she

says, is how the connection of the Dirckze family with Zeylan/Ceylon/Sri Lanka began. Deftly weaving the story of her Burgher family into the history of this much-colonised island, she shares with the reader the results of her diligent research into genealogy and history.

Visiting Sri Lanka after having left Ceylon many years ago, Tina experiences again the pleasure of living in a land where strangers smile spontaneously at you – and where time moves at an unhurried pace. She allows herself to savour both “the sweetness and sadness of former times” – and she recalls nostalgically those times “when the island was multiracial, multilingual and multi-religious, when there were so many deities, so many jostling religions on the island that as children we were brought up to instinctively treat all of them respectfully – even those of which we had little knowledge”.

The Island of Singing Fish is a book that will be particularly appreciated by members of the vast Ceylonese/Sri Lankan diaspora. But just as one does not have to be Sri Lankan to enjoy Sri Lankan food, others too will find the book an enjoyable read.

Dr. Sanjiva Wijesinha's book in contrast to Tina's is a collection of essays and vignettes – the best of the five hundred or so columns that he used to write for Colombo's *Sunday Island* newspaper. Readers will smile, chuckle and even laugh out loud as they read through his 'tales' – reminiscing about people, events and places he came across during his schooldays and the time he spent as a young doctor in various parts of Sri Lanka.

Preparing the reader with a bit of advice that “...one should never let the truth stand in the way of a true story”, he spices many of his stories with a pinch of salt – and a touch of chilli powder. They retain enough of their original Sri Lankan flavour and so will appeal to Ceylonese all over the world but have been thoughtfully written so as to be understood and appreciated even by those unfamiliar with our Ceylonisms and colloquialisms.

Tales from my Island provides a warm-hearted look at human relationships and the many facets of friendship – allowing the author to recount those ‘good old days’ when we were not so good and not so old. This is a book that will evoke a lot of pleasure as well as a touch of nostalgia in the reader.

The Island of Singing Fish (<http://www.amazon.com/The-Island-Singing-Fish-childhood-ebook/dp/B00QGBFJY4>) and *Tales from my Island* (<http://www.amazon.com/Tales-Island-Stories-Friendship-Childhood-ebook/dp/B00R3TS1QQ/>) are both available from amazon.com



Rear vision needed!

Pilot was welcoming the passengers on the plane shortly after take off... “Thank you for flying with us this morning. The weather is.....” Then suddenly he starts screaming while he is still on the loud speakers: “Oh my God. OMG! OMG! This is going to hurt... Its burning” A ghostly silence reigned! He gets back on the microphone; keeps talking to the passengers: “I sincerely apologise for the incident but I just dropped a very hot cup of coffee on my lap... you should see my pants from the front.” One passenger replies :“Why don't you come here and see Our PANTS FROM BEHIND...”

– Sent in by Rex Olegasegarem

OBITUARIES

Anil Goonewardene

(26 May 1935 – 10 February 2015)

Anil Goonewardene a member of our Society for many years now, passed away peacefully at his home in Finchley, London a few weeks ago. A Barrister at law, resident in the UK for more than 50 years, he was a well known exponent of the doctrine of Buddhism and was, for many years, a member of the Council of the Buddhist Society of London in which he held many important positions over the years. He was an active volunteer at the Amaravati Temple in outer London where he served in the Christmas Humphreys Library which stocked the most extensive collection of books on Buddhism and Buddhist philosophy. He taught for over 20 years at the London Buddhist Vihare's Dhamma School and was the Buddhist representative on the Religious Council of England and Wales. Five years ago, in 2010, he published his 320 page work titled *Buddhayaana or Living Buddhism* which portrays Buddhism's crucial role as a civilising force.

Anil, the elder son of the late Dr Sam Goonewardene, the well known and popular dentist, who had his consulting rooms in Turret Road, Colombo, for many decades, was born in Colombo and had his entire secondary education at Royal College where he enrolled in the First Form in 1946. Though initially bent towards a medical career, he left school to join the Law College where he excelled as a student, winning several prizes in the examinations leading to enrolment as an attorney at law. A compelling desire to study accountancy took him to England where he rediscovered his innate talent for law and enrolled as a barrister of law instead. The law was his calling thereafter, making a successful career of it almost inextricably entwined with his interest in Buddhist philosophy. He was a lecturer in law at the London Metropolitan University for several decades where he also taught Buddhism.

Anil married Sunethra Wickremesooriya from the well known family long resident in Talawakelle and have three sons. Not long after the birth of their youngest son Rahal, Sunethra's eyesight deteriorated to the point where she lost sight in both eyes. The family, however, adapted to the situation in a most admirable manner. With adjustments to some domestic responsibilities, Sunethra was able to lead a very normal life travelling to work over the past decades with the help of a guide dog and even travelling overseas by herself. I have visited Anil and Sunethra in their home in Finchley on several occasions and have enjoyed their delectable meals prepared with great care and unfailingly and



generously complemented by the ambrosia that comes from Bordeaux and from Scotland. Anil was a classmate of mine at Royal College belonging to what is jointly and severally known as the 1946 Group, that is those who joined in the First Form in 1946. There used to be around 20 from the group living in the UK and whenever a colleague visited from overseas Anil would convene a luncheon meeting of the tribe either at the Prince of Ceylon Restaurant or at a Chinese Restaurant in Leicester Square. Needless to say there was much bonhomie and nostalgia to enliven the occasion. Anil visited Sydney about a decade ago and being a regular swimmer tested the waters at Bondi Beach which I am sure he enjoyed and being a man with a wicked sense of humour would undoubtedly have chuckled inwardly on seeing some unclad females swimming around which he referred to as "great white pointers", he was, of course, not referring to sharks!

The 1946 Group had its 60th anniversary in Colombo with a dinner at the Hilton Hotel in 2006 and during that visit to Colombo Anil took the opportunity to deliver a talk at the Maitriya Hall in Lauries Road to which he invited me. The subject was "Who is a Buddhist?" The meeting was presided over by another classmate Raja Kuruppu and in the audience with me was yet another 46 Grouper, Olcott Gunasekera who now goes as Vajiraramavasi Nanasiha Thero having renounced a lay existence on his 80th birthday. I have to say that after listening to Anil's very erudite presentation, I was left wondering whether I really qualified to be a Buddhist!

Anil Goonewardene was a humane, compassionate and caring person whose departure from an earthly existence would create a void among those seeking to make the world a better place. May he attain the goals he so assiduously strived for. He is survived by his wife Sunethra and sons Chula, Manoj and Rahal.

– Hugh K.



Kenneth Abeywickrama

10 April 1935 – 10 April 2015

Kenneth Abeywickreme who joined our Society just two years ago, passed away in Sri Lanka where he was holidaying with his family to celebrate his 80th birthday. Readers of *The Ceylankan* may recall his contribution entitled "Disce aut discede" published in the (J67) August 2014 edition of the journal where he recounted his school days at Royal College which he joined in 1946 becoming a member of the RC 46 Group alas now dwindling in numbers from its original 90 boys to a mere 40 odd octogenarians today, with yet another member of the 46 Group, the well known musician

Nimal Mendis taken away last week. Time certainly takes its toll.

On leaving Royal in 1953, Kenneth joined the University of Ceylon, from which he graduated in 1958. As a student he was elected President of the Peradeniya University Students Union which hosted an international conference attended by student leaders around the world. He continued to maintain contact with his fellow conference participants most of whom have risen to political leadership in their countries.

After graduation he joined Lever Brothers (Ceylon) Ltd as an executive and rose to be Head of Marketing. He was thereafter chosen to be Chairman/Managing Director of the then ailing State Timber Corporation of Sri Lanka where he was credited with having successfully turned it around to a profit making enterprise. His achievement received the approbation of many management gurus and a case study on his efforts was featured in several management journals including that of the Harvard Business School, California Management Review, and the Asian Wall Street Journal. Kenneth authored a book on management entitled "Adventures in Management" published by SAGE Publications of New Delhi in 2007 which turned out to be a bestseller in 2007.

As an international management consultant he worked for the World Bank, USAID, UNCTAD, and UNIDO and often led multidisciplinary teams of international experts to various countries around the world. For the past several decades he was resident in Maryland, USA where he continued with his intellectual pursuits even in retirement and was an avid blogger giving vent to his thoughts on various matters through his popular web site.

Kenneth chose to celebrate his 80th birthday with a function in Sri Lanka. The date for the occasion was 10 April which ultimately proved to be the day of his funeral, as he succumbed to a heart attack on a visit to Trincomalee.

As he was a volunteer officer in the Army Volunteers with the rank of Colonel, his funeral was conducted with full military honours.

His death has taken away an outstanding Sri Lankan, gentle in manner and kindly in disposition, hallmarks of a true leader.

He is survived by his wife Bernie and sons Sidath and Shanaka. He will be missed by his friends and family as well as those he bonded with closely as schoolmates in the classrooms and playing fields of his old school.

— Hugh K.

Synopses of Meetings

Sydney 22 February 2015

The first Sydney meeting of the Ceylon Society in 2015 took place at the Community Centre in Pennant Hills on 22 February 2015.

The guest speaker was Tina Faulk, a Sri Lankan-born journalist and writer, who spoke on the subject of "A Colonial Childhood in Ceylon", based on her recent biographical book, *The Island of Singing Fish*. Tina is a contributing journalist who writes for *The Spectator, Australia*. She was previously the North Asia correspondent for *The Bulletin* based in Tokyo, and for *The South China Morning Post* and *The Far Eastern Economic Review* based in Hong Kong.

Tina Faulk, spoke about her research for her book 'The Island of Singing Fish - a colonial childhood in Ceylon.' In the book Tina attempts to recreate her colonial childhood memories for the benefit of her Australian born grandchildren.



• Tina Faulk. Photo: Senanie de Silva

Tina's family originally hailed from Galle, where her ancestor, a young Dutchman, Roelof Dirckze, arrived on the island and married into a trading family in Galle Fort. This was the origin of Tina's Dutch-Ceylonese ancestry from the 17th century. Through the records of the Dutch Burgher Union, she was able to ascertain that Roelof got married in the Dutch Reformed Church, Galle on 07 November 1756 to Sarah Michiels. Roelof was an employee of the VOC, the Dutch East India Company.

An interesting point that Tina mentioned was that, in 1796 when the Dutch surrendered Galle Fort to the British, the British Officer who accepted the surrender was Captain Lachlan Macquarie who later became Governor of the colony of New South Wales. His reports and letters on the take-over of the Fort of Point de Galle, as it was then known, are held in Macquarie University, Sydney.

With the development of Colombo Harbour the focus of employment shifted to Colombo and the Dirckze family moved from Galle to Colombo sometime in the 18th century. Tina grew up in the house of her mother's father, Charles Ambrose Ohlmus, who had a palatial Dutch built colonial house in Puttalam and Tina's book gives vivid descriptions of her growing up period there. Meanwhile Tina's father, Andrew William Dirckze, was employed by the Royal Navy as a Radio Engineer in Trincomalee and was there when the Japanese bombed Trincomalee on Easter Sunday, 1942. On her mother's side Tina was able to trace her ancestry to Jan Carel Ohlmus, a German soldier from Lower Saxony who arrived in Ceylon in 1760. Three years later in 1763 he married Dona Regina de Silva in the Dutch Reformed Church in Wolvendaal.

In the 1950s, with the passage of the Sinhala Only Act, Tina's parents decided that it was time to

emigrate and decided on Australia. Tina's father was able to obtain priority in his emigration application because of his prior service as an Officer in the Royal Navy. They left Ceylon when Tina was nine-years old and Tina's story describes the challenges that the Dirckze family faced in settling in their new country. Shortly afterwards Tina's father obtained employment as a Lecturer in Singapore and under the colonial terms of employment he was able to send Tina to England for her schooling.

Paradoxically, two separate official government Acts provided the backdrop to this story of a family, a community and two countries, Sri Lanka and Australia. They were the Sinhala Only Act in Ceylon and the White Australia policy in Australia.

To quote from the last para of Tina's book *"The age of Empires, of colonial conquest, unlamented, is over, as is my childhood, but the magic of that special island remains strong as does the enchanting legend of those piscine entertainers, the singing fish of Kallady Lagoon in Batticaloa Bay."*

Tina's talk ended with a lively discussion and then followed by the usual Social.

– Thiru Arumugam

Melbourne Chapter 8 June 2014

Dr.Kavan Ratnatunga spoke on **Ceylon Coins, Currency and Coffee Tokens 1796-1901** at the Melbourne meeting. Kavan maintains a website titled: <http://coins.lakdiva.org>. The talk was illustrated with a descriptive slide show which commenced with a slide depicting a raw ancient coin found in Ruhuna, encrusted with a thick layer of corrosion. After cleaning, it was found to contain an elephant and a swastika symbol. Slides of bank notes of 1,2,3,4,5,10 Rix dollars and bearing the date 1st January 1796, were then explained. A tin dump coin displayed a Dove on a mango tree in Colombo which also shows the 178Z Dutch Voc – One Duit.

Maritime Provinces of Ceylon were attached to the Madras presidency and administered by the East India Company. During 1797, United East India Company issued ½ Dub and 1 Dub coins including Madras Gold Pagoda coins. In 1802 Dutch settlements in the island became a British Crown Colony. Between 1801 and 1803 Heavy Elephant Dump Stivers and First coins were minted at Soho Mint Birmingham. During 1803-1814 Silver Elephant Dump, Ceylon Copper Dump and Ceylon Fanam – Tokens were available. Ceylon Silver Elephant dump valued at 2 Rix Dollars existed between 1808 and 1809. In 1815 coins bearing Georgius III D.G. Britanniarum Rex were issued. The Georgius IV – Silver Rix dollar was available in 1821. 1822 saw Ceylon British Colonial Anchor Dollars. Counter marked with a

Crown Ceylon Madras Rupee retained in Ceylon in 1823. Sterling Currency circulated in 1825. East India Company Rupee was available in 1835. British and Australian gold Sovereigns were declared in Ceylon during 1852- 1856. Court of Arms of Queen Victoria was used in Gold Sovereigns from 1825 to 1872. Decimal Currency Victoria Queen were produced during 1870- 1901. Ceylon Coffee Mills Tokens were issued during 1841 – 1890 by J.P.Green, Allisons Scotts and Co, Colombo, J.M. Robertson, Darley Butler and Co, St. Sebastian Mills and other companies. In 1844 private bankers were able to issue paper money or 'promissory notes'. On 1st June 1841 after obtaining a Royal Charter the 1st commercial bank was established. Later Bank of Ceylon, Mercantile Bank of India, London and China and other banks were founded. Ceylon bank notes from 1925- 1939 contained Arms of Ceylon and other symbols.

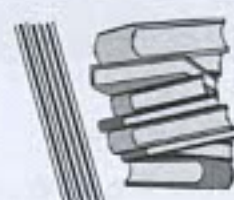
– Dilhani Kumbukage

Books & other publications FOR SALE

This is a regular column for the benefit of members (& others) who author books or have books, maps & other collectibles and would like the Society to promote these materials on their behalf. No charges apply to members, **but donations are encouraged from all using this service.** Regrettably, items can be listed only in three (3) consecutive issues. Please contact the editor for further details.

Hundred Hindu Temples in Sri Lanka: Ancient, Medieval and Modern - by Sanmugam Arumugam

This 240 page paperback is a new merged reprint of two books by the same author "Ancient Hindu Temples of Sri Lanka" (1982) and "More Hindu Temples of Sri Lanka" (1990). It includes about 100 illustrations and describes most of the well known Hindu Temples in Sri Lanka and is published by Ohm Books, UK. It is available through Amazon.com or Fishpond.com.au. Also available from Thiru Arumugam at AS20 plus AS5 post and packing within Australia. Contact thiru.aru@gmail.com or phone 02 8850 4798



OUR LIBRARY

The CSA library has about 20 books along with numerous other newsletters and pamphlets relating to Ceylon/Sri Lanka. We will publish a full list from time to time, only new additions, if any, will be listed each issue. Please contact the editor for a full list of books.



Sydney

31 May 2015

The Second General Meeting of the Ceylon Society of Australia for 2015 will take place on Sunday, 31st May 2015 commencing at 6.30 pm at the Pennant Hills Community Centre, Ramsay Road, Pennant Hills, NSW 2120. Please note the venue. Ramsay Road is off Yarrara Road and the Community Centre is opposite the Pennant Hills Railway Station. The entrance to the building is from the car park at the back of the building. Members and their Guests are welcome.

The guest speaker of the evening is
Dr. Palitha Ganewatta and he will
speak on

**“Sir John D’Oyly - An Englishman with
Sinhalese heart”.**

Dr. Palitha Ganewatta received his early education at Richmond College, Galle, and obtained a Master’s degree and PhD from Moscow Friendship University. He worked in the horticultural sector in Sri Lanka until his migration to Australia in 1992. Palitha has been working as Broadcaster/Journalist at SBS Radio (Special Broadcasting Service of Australia) since 1992 and was the Executive Producer of their Sinhalese program until 2013.

He has published 10 books, among them are two translations of short stories of Anton Chekov, the Great Russian writer.

He is deeply involved in Sri Lankan community activities in Sydney and was appointed a JP for NSW in 1999. He is a full time employee of the Federal Department of Agriculture.

Dr. Palitha will talk to you about John D’Oyly, the first European to be appointed to rule the Kandyan provinces of Ceylon. D’Oyly, drafted the Kandyan Convention, which put an end to 2357 years of Sinhalese Independence on 2 March 1815. When D’Oyly began studying Sinhala and it took him just a few years to acquire such a mastery over the language that he was appointed as Chief Official Translator to Government in 1805. In his capacity as Chief Translator, he was entrusted with all the negotiations with the Court and the Chiefs of Kandy. It is considered by historians that D’Oyly’s spy network facilitated the Englishmen’s capture of the Kandyan kingdom.

He became friendly with famous Sinhalese Folk Poet Gajamam Nona during his tenure as Government Agent and Fiscal Collector in the Matara and Hambantota districts.

Social: After a brief discussion period, the usual Social will be the next item on the Agenda. Those who are able to are please requested to bring a plate of non-sweet savoury finger-food. Please avoid cakes with icing as the general preference is for plain cakes, sandwiches and savoury pastries. To avoid duplication of items, please contact our Social Convener, Chandra Senaratne on (02) 9872 6826. A donation to CSA to help defray meeting costs, which could be made at the meeting, is an alternative.

A REMINDER AND A REQUEST

The CSA relies on its income from Member Subscriptions to fund the Meeting costs, printing of The Ceylankan, its mailing and administration expenses. Although costs have increased, we have kept the annual subscriptions at \$30.

The subscriptions for 2015 are now due. In addition, if you have unwittingly fallen behind on your subscriptions for the past year/s, we would appreciate very much if you could contact our Treasurer in this regard.

We have continued to mail The Ceylankan to all Members regardless of their subscription status, however this will become difficult if our funding is affected by arrears of subscriptions. Thanks for your co-operation.

OUR NEXT MEETINGS

- Sunday, 30 August, 2015
- Saturday, 28 November, 2015
– AGM & Dinner

Colombo Chapter

19 June 2015

The next meeting of the Colombo Chapter will take place on 19 June 2015 commencing
5.30pm – 7.00pm

Mr. Srilal Perera

Basnayake Nilame of the
Kadadora Pattini Devale,
Ruwanwella

& Author of the forthcoming book “Legends
of the Ancient Perehara of Sri Lanka”.
will speak on

**“The Vedi Perehara of the
Aadi-vaasin of
Mahiyangana ”.**

Admission is free. All members & their guests are welcome to attend.

Questions and discussions will follow

Venue: Organisation of Professional Associations (OPA) 275/75, Prof. Stanley Wijesundera Mawatha, off Bauddhaloka Mawatha, Colombo 7.

For further details contact: Tissa Devendra on 011 250 1489 email: tisdev@sltnet.lk. Tony Saldin on + 94 777 363366 / 2931315 (Res.) 2936402 (O) email: saldin-clan@sltnet.lk. Asoka de Silva on 011 2822933 / +94 775 097517 email: matdes@sltnet.lk.

Do you know champion athlete GH Karunatileke? – Another & final appeal



Pictured above are two images of a Gold Medal awarded to Champion Athlete GH Karunatileke at the Ceylon Amateur Athletic Association Meeting held in August 1922.

Karunatileke won the 100 yards and the 200 yard sprint events and was awarded the medal as the Champion Athlete of the year. It is 94 years since the medal (measuring 2 cm in diameter) was awarded and it has been in the possession of a CSA member for more than 20 years. He would like to contact Karunatileke's family – either a family member or someone who knew the athlete, as it would then add a human element to the story of the medal which now is just an inanimate object!

So if any of our readers who have any recollections of this champion athlete's family, or his relatives or any other connections, we would be delighted to hear from you. Please contact the editor if you can in any way shed some light on this story.

Baaad man!

Husband: I found Aladdin's lamp today.

Wife: Wow, what did you ask for darling?

Husband: I asked him to increase your brain power ten times.

Wife: Oh! John..luv you sooo much. Did he do that?

Husband: He laughed and said multiplication doesn't apply on zero.

WE NEED SPEAKERS

The CSA welcomes interested persons (both members and non-members) to speak at our meetings in Sydney, Melbourne and Colombo.

Our meetings are held quarterly in February, May, August and November of each year. Dates can be arranged to suit the availability of speakers. Overhead projection and PA facilities are also available.

You may know of potential candidates for speakers from among your family members, among friends or relatives who live in or visit Australia or Sri Lanka.

If you would like to share your knowledge and expertise among a group of like-minded people, please contact our President Thiru Arumugam on (02) 8850 4798 or Hemal Gurusinghe (Mob) 0427 725 740 (Melbourne) or M.D. (Tony) Saldin 22936402 (Colombo) and they will be delighted to forward you with details about forthcoming meetings and any other information you may require.

JOURNAL REPRINTS

Wish to bring your collection of THE CEYLANKAN up-to-date? Yes you can! Reprints and some back issues of the Journal are available in limited quantities. The cost to members is \$7.50 per copy. Non-members pay \$10.00 per issue. This does not include postage and handling. P&H within Australia is \$5.00; Asia/Pacific \$10.00; rest of the world \$15.00 per package of up to 5 issues. Contact Hugh Karunanayake Int. + 61 2 9402 63424 or hkaru@internode.net.au

The National Bird of Sri Lanka



Source: exploresrilanka.lk

Sri Lankan Junglefowl

The Sri Lankan Junglefowl (*Gallus lafayetii*) known in early colonial days as the Ceylon junglefowl, is endemic in Sri Lanka and called the *Weli Kukula* in Sinhala. Closely related to the Red junglefowl (*G. gallus*) it is this wild junglefowl that became domesticated as chicken. The male looks like the Red junglefowl while the female is the grey of the species. It is Sri Lanka's National Bird.

19th Century Verandah Ceiling Painting, Dalada Maligawa, Kandy



This illustration is from Ananda Coomaraswamy's book, **Medieval Sinhalese Art**, 1908 first edition **Plate XVI** showing the 19th century Verandah Ceiling Painting from the Dalada Maligawa, Kandy (see page 15 for full story). While this picture has a touch of sepia tint giving it an antique feel, the original painting on the Maligawa ceiling was in shades of brown and green, representing a forest scene with parrots, hares, squirrels and hunters. The ceiling painting no longer existed when Coomaraswamy wrote his book in the early 1900s and the illustration in the book was copied by his wife Ethel Mary Coomaraswamy from a previous black and white photograph. The original in the ceiling of the Dalada Maligawa no longer exists; its whereabouts is not known.