

THE CEYLANKAN

Journal of the Ceylon Society Of Australia Journal Number 14(Vol. IV No.2) April 2001



Editor : David Goodrich

CONTENTS

EDITORIAL	P1
PRESIDENT'S REPORT	P1
SYDNEY MEETING	P2
MELBOURNE MEETING	P2
TOURING SRI LANKA	P 4
MELBOURNE MARCH MTG	P6
PURANA VILLAGE	P7
BLOOD AND GUTS	P8
LETTERS	P10
A MINOR ROLE	P13
EARLY CHRISTIANITY	P 14
EUROPEAN SETTLERS	P16
NATIONAL FLAG	P17
BILL GATES RULES	P18
BHARATHA COMMUNITY	P18
ELEPHANTS	P20
KINROSS JUBILEE	P20
S.O.S. SIGIRYA	P21
HOTELS	P21
PAYNTER HOMES	P23
KING OF KANDY	P24
INDEX	P26
LIST OF MEMBERS	P28

EDITORIAL

The last three months have seen a large increase in *letters to the editor*. This is really encouraging as the CEYLANKAN is your journal and it is your contributions which serve to embellish these pages. Please keep "all them letters comin' in!". The common comment from these letters is: "I read it from cover to cover because there is so much of interest, not just one theme". And that is precisely what we are aiming for – variety, articles not too long but with the human touch. All I can say as editor is thank you for making my job easier (NB I used the comparative tense!).

PRESIDENT'S REPORT

The Ceylon Society of Australia was formed at an informal dinner meeting held in a residence in Wahroonga in November 1997. It was there that the idea of setting up a forum that would cater for people interested in the heritage of Sri Lanka, was first mooted. Three other meetings followed in the ensuing months leading up to the first public meeting held in February 1998.

We are now into our fifth year of existence, and it is with some satisfaction that I look back at our development. As members are aware, the establishment of the Society, at the initial stages at least, was somewhat tentative, in that it was not possible to gauge the level of interest in the community, for the kind of activities we planned. Fortunately however, members who joined us both at the foundation stage and thereafter, showed a wonderful sense of commitment towards promoting the goals and ideals of the Society. It is with much pleasure therefore that I note the growing interest in our Society both in Australia, as well as in countries overseas.

19th Century Images



Tamil, girl plucking tea

Our membership now stands at 202, drawn mainly from New South Wales and Victoria, but showing rapidly growing numbers from Sri Lanka, U.S.A., and Canada. We registered our first membership from Italy two months ago. A full list of members is published elsewhere in this journal, and if members require contact details of fellow members, they should get in touch with our Secretary, Michael Sourjah.

A significant development in the last year, was the formation of the Melbourne Chapter. With a large number of enrolled members, it was not only desirable, but essential that members in Melbourne have the opportunity of getting together on a regular basis as done by the parent body in Sydney. The Melbourne Chapter has had several meetings now, and is well established, thanks to the initiative of Dr Srilal Fernando, Mrs Shelagh Goonewardene, and an enthusiastic Committee.

With the foundation phase virtually complete, the Society is in stride now for further expansion and development. What has been achieved by the Society, is largely due to the energetic Committee whose 'behind the scene' efforts may not always be obvious to our members. We are fortunate that each and every member of our Committee contributes significantly to the planning, development, and organisation of the Society's work. With our present level of membership, and the interest shown in our work, we can soon expect to move into a phase which could deliver greater variety and content to our activities, within the stated objectives of our Society.

I cannot over emphasise the critical role played by the Society's journal THE CEYLANKAN, and its role in attracting worldwide interest in our work. The hard work of our Editor, David Goodrich requires special mention, as it is his effort that helps us to produce a quality journal. Mention must also be made of the tireless work of our Treasurer Vama Vamadevan in keeping our finances under strict control, Michael Sourjah who attends to all of our corporate business including maintaining contact with relevant institutions abroad, Brian Parker whose persistence and ways with people have brought us many members, Mike Udabage who has helped us with external assistance in the production of our journal and whose counsel at Committee meetings is greatly valued, Sumane Iyer the custodian of the Society's growing library and e-mail network, and Chandi Senaratne our Social Convenor, who has been active in his efforts to add quality to the social aspects of the Society's work.

To the Society's ladies, I make a salutation in appreciation of the delicious suppers and the conviviality that always follow our meetings. A special word of thanks to the many distinguished speakers who made presentations at our meetings, and thus stimulating our interests even further. Finally, a big thank you to all our members for the tremendous cooperation and support extended, which I am confident will extend into the future.

Hugh Karunanayake

SYDNEY MEETING Feb 2001

THE SYDNEY MEETING on February 24th was almost standing room only. Douglas Ranmuthugala presented an entertaining and interesting 'Story of Sigiriya'. He spoke about the history, development and subsequent outcome of the 'Lion Mountain', and probably caused some members of the audience to review what they knew already about the monument. Certainly there are many facets of the area that are not known entirely, and perhaps in time more will be determined. Douglas provided an excellent 7 page review, complete with some pictures, for members of the audience.

The movie about Sigiriya, presented by Harold Gunatilleke, enhanced the first speaker's talk. The film was well-made, with obvious care in the choice of narrator, to enable a world audience to appreciate this wonderful "Lions Throat". It is hoped shortly that the whole complex at Sigiriya will be designated the 8th Wonder of the Ancient World.

Our 3rd speaker RK de Silva spoke about the de Meuron Regiment and some of the historical facts about its involvement with the fall of Colombo to the British in 1795. How the Regiment changed sides from the Dutch to the British, and the intrigues behind the scenes. More on this fascinating history in a future edition.

Noel Crusz was on hand busily signing copies of his excellent book, "The Cocos Island Mutiny". Hopefully the 30 years of research has been worth the effort. From a reader's aspect, it is a most interesting "read", and an important contribution to the Indian Ocean sector of the history of World War II.

MELBOURNE MEETING Feb 2001

This was a much anticipated meeting and attracted an audience of 77 members and guests, proving once again that the story of Sigiriya and the parricide King Kassapa who built this magnificent rock fortress in the 5th century AD is one of the most fascinating, exciting and thought-provoking chapters of ancient Ceylon history. Tilak Wijewardene, a civil engineer by profession who has participated in archaeological digs in Sri Lanka and other countries, felt the attraction of Sigiriya at an early age when after his first visit there as a schoolboy he was called upon to speak about it to his class and experienced acute embarrassment at knowing so little about the subject.

From that time onwards he has taken every opportunity to increase his knowledge on Sigiriya and has visited

it many times, despite the years he has spent abroad. His presentation dealt with aspects of history, culture, architecture and civil engineering and he illustrated some of his comments with colourful slides. Some of these which showed the plan of the whole site, centred around the rock, with its symmetrical and organic layouts encompassing the variety of gardens, water courses and moats, were particularly striking, and underlined the extensive knowledge and ingenious methods of the ancient Sinhalese civil and hydraulic engineers, architects and landscape designers.

Among other things, Tilak drew attention to the intricate system of hydraulics built to convey water to various areas, ranging from a sluice gate invented some two and a half thousand years ago to fountains which operated on a gravity system utilising water pressure from below. All the detailed information he gave supported his contention that Sigiriya displays one of the best examples of water management that can be found in any ancient civilization in the world. The different types of gardens on the site he said, were designed as a total experience of the enjoyment of nature.

Some of the facilities that Kassapa enjoyed, thanks to his clever engineers who supplied him with a shower, toilet with waste pipes and an airconditioned cave, made one realize that these are not exclusively modern inventions. Equally, the fact that Kassapa instituted duty free ports and issued coinage to raise money to build Sigiriya demonstrate an almost modern mind-set.

As to the ladies pictured in the famous fresco paintings, we were given the different theories formulated by H.C.P Bell, Ananda Coomaraswamy and Senerat Paranavitana. Similarly, the different schools of opinion as to who the painters might have been. One authority, Benjamin Rowland, was convinced that this was the earliest example of Sinhalese classical art where the painters were undoubtedly Sinhalese and not Indian painters of the Ajanta school which was Bell's preferred theory. An intriguing piece of information that one does not often come across in accounts of Sigiriya, is that the iron spiral staircase, which one climbs to view the frescoes, was purchased by the Sri Lankan government in 1920 from Britain, and came originally from the London Underground!

Tilak started his interesting talk with a poem from the "mirror wall" and concluded it with another, having given us a wealth of detail to reflect on about this enigmatic "fortress in the sky" which not only bequeathes a major legacy to world art, but is in its every aspect a permanent testament to human achievement and a wonder of the whole ancient world.

After a short break, Dr Harold Gunatilleke's excellent video "The Enigma of the Lion Rock - Sigiriya" was shown. Its informative narrative, spoken very effectively by Arun Dias Bandaranaike, one of Sri Lanka's leading TV presenters, complemented Tilak's presentation and together with wonderful images and vistas made palpable by the camera, set the seal on a very satisfying program.

Among other notices, Dr Srilal Fernando drew the attention of the meeting to a long message received recently from Somasiri Devendra in Sri Lanka. This is detailed at length elsewhere in this journal.

There were many items of interest: newspaper clippings and books on Sigiriya which were on display. The meetings are also becoming a venue for the sale of Ceylon books and other collectibles. Victor Melder donated two books which were the prizes offered at a raffle. Mrs Decima Perera was invited to draw the winning tickets which were held by Rodney St John and Dr Sarath Gunatunga.

Dr Fernando announced that the next meeting will be held at the same venue on 13th May when Kyle Joustra will speak on "Genealogy and how to prepare your family tree."

Shelagh Goonewardene

OFFICE BEARERS C.S.A

President: Hugh Karunanayake
61-2-9980 2494

Email: <karu@idx.com.au>

Secretary: Michael Sourjah
61-2-9831 0089

Email: <Michael_Soujah@rta.nsw.gov.au>

Treasurer: Vama Vamadevan
3 Collie Court,
Wattle Grove, NSW 2173
61-2-9825 1542

E-mail<vamadevan@aol.com>

Public Relations Brian Parker
61-2-9873 1077

Editor: David Goodrich
61-2-4567 1205
PO Box 3020
Bilpin, 2758

E-mail<goodrich@hawknet.com.au>

Librarian: Sumane Iyer
61-2-9456 4737

Publications: Mike Udabage
61-2-9879 7728

Genealogy: Kyle Joustra
Email<kj.genealogy@bigpond.com>

Social Convenor : Chandra Senaratne
61-2- 9872 6826

NEXT MEETING!

13 May 2001 (Sunday)

Commencing 6.30pm

Willow Park Hall

25 Edgeworth David Avenue
Hornsby

Peter Davis and Teresa Cannon

will speak on
'The Elephants of Sri Lanka'

Followed by a video presentation by
Dr Harold Gunatilleke
on
'Elephants of Sri Lanka'

RSVP to Hugh, Michael or Vama on numbers listed on previous page.

CONTINUING THE TRAVELS OF JOE SIMPSON IN 1973

Joe Simpson was a teacher at Richmond College, Galle in 1973-4. This article is the second part of a diary he wrote about that trip with his friend Dai Churcher, on a 90cc Honda.



Joe Simpson

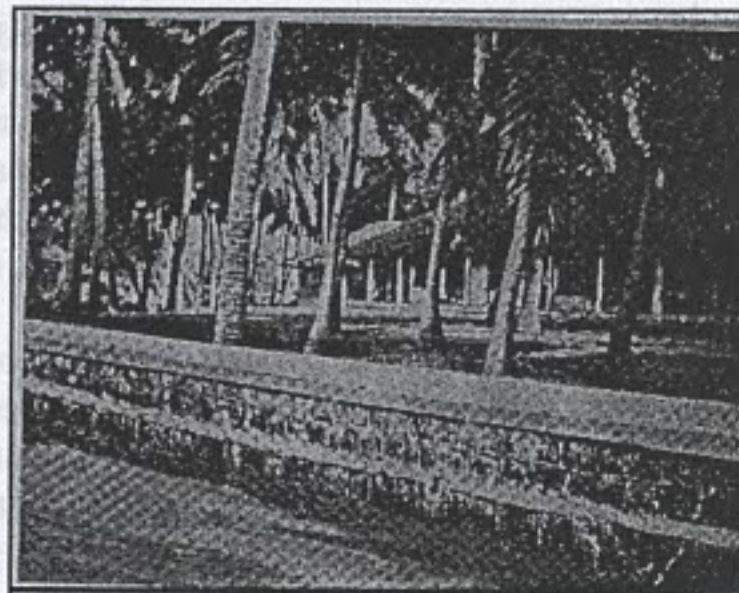
The road from Vavuniya to the Jaffna Isthmus is rather dull, since it is dead straight for some 30 miles, until you come to Elephant Pass. It then runs through scrubland where only an occasional monkey or mongoose, scrambling across the tarmac, provides distraction for the weary traveller, precariously perched on the pillion, burning in the midday sun and aching from the weight of the pack on his shoulders. At Vavuniya a boutique owner tried to charge us 25 cents for a plantain, and so with a protesting cry of "*Horakkan kanannawa*" - "You are robbing us!" - we roared off on the bike, to a boutique further down the road

Page 4

where they asked only 8 cents!

Elephant Pass is quite beautiful, in stark contrast to the approach road. It must be many moons since elephants came this far north, as there is now no jungle at all up here, just wide stretches of water, fields and scrubland — desolate-looking compared with the rest of the country. Last weekend the tail end of the Bay of Bengal cyclone brought flooding and blew down trees in this area, but when we passed through last Sunday, the way was clear again, although flood water lapped the sides of the road all the way across the narrow Jaffna Isthmus. This isthmus is some 20 miles in length, with a lagoon on the right hand side, going north. On the other side, the Palk Straits run northward towards India and eastward towards the Bay of Bengal. Ultimately the western reaches of the Strait run into the Arabian Sea. This is extremely flat country, and, being around the Equatorial line, it has the most peculiarly coloured sunsets. Paul Lister (V S O. Jaffna) tells me that one evening up here he watched five distinct fingers of pink light rising from the eastern horizon, almost but not quite joining up with the "true" sunset in the west. At Elephant Pass there is a rice-cum-cholera barrier, which we whizzed through on the bike when it was raised to let a bus through — the police manning the barrier simply waved at us. On Sunday evening, before we ate at the K.K.S. rest house, I fell into conversation with a Tamil history and economics graduate employed at the Jaffna *Kachcheri*. He whispered to me that anyone wishing to transport a truckload of rice through the Pass had only to pay a Rs. 2,000 "gratuity" (bribe) to the policemen on duty. Small wonder that rice today costs Rs7.50 in Jaffna District!

We had a fine evening at the K.K.S. rest house on Sunday, December 16th, the dining room lit only by candlelight due to a power cut. We all warmed ourselves with arrack and ate copious amounts of rice and curry while outside the ocean surf beat a rhythm against the remains of the old Dutch sea wall. V.S.O.



Kankesanturai Rest House

types present were Chris Owen (Batticaloa), Dai Churcher (Amparai), Francis Bill (Kandy), Mike Bateson (Jaffna). Paul Lister (Jaffna), Sue Pocock (Kandy) and myself (Galle). Peter Moehle had returned from Trincomalee to Kurunegala, and we had met Martin on the Vavuniya - Puttur road earlier in the day, heading off on his motorbike to a wild boar "shoot" in Vavuniya. The day after our feast at the

NEXT MEETING!

(MELBOURNE CHAPTER)

13 May 2001 (Sunday)

Commencing 5.30pm

Holy Redeemer Church Hall
Cnr York Street & Mont Albert Rd
Surrey Hills VIC 3127
(Melway Ref: 46H10)

Kyle Joustra

will speak on

'Genealogy - the making of History'
(With special reference to Ceylon)

rest house, Sue, Mike and Francis left by air for Trichipala in South India, much to Chris's disgust with Francis who was leaving him (poor fellow!) all alone over Christmas!

Other adventures in Jaffna have included a visit to Palaly Airport by Dai and me on Monday to meet with the Controller of that empty and tumbleweed-infested place, a friend of Dai's colleague in Amparai, Sundrum. While there, we watched a Sri Lankan Air Force Avro land from Colombo. The rest of Monday we spent ferreting around in the back streets of Jaffna town seeking out various people connected in one way or another with Amparai, and having a delicious meal of lobster curry at the home of a Hardy lecturer introduced to me only as "Para". Some hours later I became violently ill, however no direct connection has been established between the two events, other than the merely chronological...sequential rather than consequential! Jaffna town is a sprawling, empty-seeming sort of place, with myriads of dusty little side lanes, Hindu temples, a colonial-era Esplanade, the usual multitude of 'boutiques' (small shops), assortments of battered vehicles and occasional lumbering, lop-sided bullock-carts.

I hear about something called *Tesawalamai*: apparently this is an ancient Dravidian Code applying to Jaffna Tamils, consisting of an eclectic mixture of Hindu, Moslem, Roman-Dutch, and British influences.

We are now ensconced in Paul's bungalow, lo-

cated in the village of Kurumbasiddy Junction, which consists of a maze of dusty lanes running between homes ranging in quality from comfortable "middle class", to the poorer sort of dwellings made from cadjan leaf. Kurumbasiddy is some 10 miles to the North East of Jaffna, on the way to Kankesanthurai ("K K S")

Reportedly bandits robbed the northbound train last month at Maha Oya. They held the passengers at gun-point, then took their rice but left them their money. A fine illustration of how priorities have shifted in the present-day state of the country.

8.30p.m. - The owner of Paul's bungalow just came to visit with his pretty, small-built wife, a sad faced girl of about 20 who is now making string hoppers by the light of a kerosene lamp, as the power has been cut off once again. She speaks no English. -

Mirigama~ 8:00p.m. Thursday. December 20th.

We have just arrived here, some 30 miles north of Colombo, after a marathon 250 mile bike ride from Jaffna through monsoon drizzle enlivened by occasional downpours. Most of the way, we felt cold. The road, which runs through Kurunegala, is unremarkable in the extreme, although there is a very modern rest house incongruously situated in a tiny hamlet called Madawachchiya. By comparison, the one at Vavuniya looked too sordid for words! Most of the way we rode through scrubland, small paddy fields, and coconut groves. The only remarkable sight we came across was that of a train or convoy of ox-carts bearing huge piles of cadjan leaves topped with yellow hay, and protruding some six feet or more beyond either side of each *karata*. When the rain came, each driver simply stopped his *karata* and lay down on a bundle of hay under the shelter of the cadjan "roof".

Kurunegala bullock *karata*

Once again, we had a narrow escape involving a bridge. This time it was a small one with a treacherously-deep rut running down the middle! Eventually we reached Viv and Helen's beautiful apartment in Mirigama, and in doing so arrived back in "civilization" (in terms of population density) with our adventures of the past fortnight completed and something like 1,000 miles covered on back of the little 90 cc. Honda, as indeed my tender rear end is reminding me at this very moment.

One aspect of the often-relaxed Sinhalese approach to life was displayed to us today in a quintessential moment that Dai and I now refer to as "The Oil-Change Incident At Gampaha Garage". We stopped to change the motorcycle oil at a small roadside garage in a village named Gampaha, and spent some 10 minutes attempting, with much pointing and sign language, to explain to the two fellows in charge of the petrol pump that we needed an empty tin or box into which to drain the used engine oil. Eventually they appeared to grasp the meaning of "tin" and "box", but continued to squat beside the

Honda: evidently action was not going to follow comprehension in any logical sequence! Despairing of further exhortation and explanation, we began to drain off the oil hoping that the resulting black puddle spreading across the tarmac would somehow galvanize our companions into action. Instead, this merely served to provoke delighted grins and much side-to-side nodding of heads, as our sarong-clad new friends remained squatting on their haunches in the middle of the road, doubtless ruminating on the strange ways of the European *suda*.

....Joe writes extremely well and I have suggested he put his reminiscences of Sri Lanka into a book. These diary entries are only part of his accumulated writings....Ed.

MELBOURNE MEETING OF MARCH 2001

This meeting was arranged at short notice to take advantage of a brief visit to Melbourne of Dr Rajpal de Silva, the eminent author of "Early Prints of Ceylon", "illustrations of Dutch Ceylon 1602 - 1796", and "19th Century Newspaper Engravings of Ceylon". In introducing Dr de Silva, Dr Srilal Fernando referred, among other things, to his mother the well known artist Maisie de Silva whose influence has perhaps been crucial in making Rajpal an equally well known art historian and connoisseur of art.

Dr de Silva addressed the meeting on "The de Meuron Regiment" a corps of mercenaries which was raised originally in Neuchatel in Switzerland, to assist in the defence of the Dutch East India Company's possessions in Asia, in the eighteenth century. Dr de Silva referred to the many significant events that resulted from the De Meuron intervention. He made it an interesting presentation which encouraged the listener to read and explore further. He also referred to Vama Vamadevan's article in the November 1999 issue of THE CEYLANKAN, copies of which were made available to those present.

The talk was supplemented by a slide display which depicted portraits of the de Meurons in their uniforms.

At question time following the presentation, Dr Fernando gave out the names which Kyle Joustra had submitted of Burgher families whose ancestors were soldiers in the De Meuron regiment.

Forty eight people were present at the meeting, and had the benefit of a book display provided by Victor Melder together with photographs and relevant newspaper cuttings. A convivial tea concluded the meeting. The book prize offered at the raffle was won by Mrs Thilanie Karunanayake on the winning number drawn by Dr Clifford Misso.

(Summarised from a report on the meeting submitted by Mrs Shelagh Goonewardene)

MEET OUR SOCIAL CONVENOR

CHANDRA SENARATNE



With the appointment of Chandra Senaratne as the Society's Social Convenor, we can look forward to some interesting activities to supplement the tantalising intellectual fare offered at our meetings.

Chandra was educated at Royal College, Colombo and at the Cambridge University where he obtained a Masters Degree in Economics and Law. He worked in Senior Management in Cold Stores and Ceylon Tobacco Co before transferring to New Zealand Tobacco Co where he worked for several years before settling down in Sydney.

Chandra is deeply interested in parapsychology, psychic phenomena, and UFO activity, and is currently working on a book on this subject which he is planning to release soon. He is also very much into planning social activities, having been Director of Public Relations of the Lions in Colombo, and now the Secretary of the North Rocks Bowling Club. He and wife Marlene have been resident in North Rocks, Sydney, for several years.

THINGS TO CONSIDER ..

- 1....Never raise your hands to your kids. It leaves your groin unprotected.
- 2....I'm not into working out. My philosophy is no pain, no pain.
- 3....I'm in shape. Round is a shape.
- 4....I'm desperately trying to figure out why Kamikaze pilots wore helmets.
- 5....Do illiterate people get the full effect of alphabet soup?
- 6....I've always wanted to be somebody, but I should have been more specific.
- 7....Ever notice when you blow in a dog's face he gets mad at you, but when you take him in a car he sticks his head out the window?
- 8....Ever notice that anyone going slower than you is an idiot, but anyone going faster is a maniac?
- 9....You have to stay in shape. My mother started walking five miles a day when she was 60. She's 97 now and we have no idea where she is.
- 10...I have six locks on my door, all in a row. When I go out, I lock every other one. I figure no matter how long somebody stands there picking the locks, they are always locking three of them
- 11...One out of every three Australians is suffering from some form of mental illness. Think of two of your

best friends. If they are OK, then it must be you.

12...They show you how detergents take out bloodstains. I think if you've got a T-shirt with bloodstains all over it, maybe your laundry isn't your biggest problem.

13...Ask people why they have deer heads on their walls and they tell you it's because they're such beautiful animals. I think my wife is beautiful, but only I have photographs of her on the wall.

14...A lady came up to me on the street, pointed at my suede jacket and said, "Don't you know a cow was murdered for that jacket?" I said, "I didn't know there were any witnesses. Now I'll have to kill you too".

SIGIRI

In the velvet sensuous darkness
Of earth I lie, and feel
The rise and fall of my destiny –
This mountain-wall Sigiri,
Where a god-king,
Another Ozymandias, transferred
His thunderous mighty thoughts
Into this sculptured poem of stone.

In this velvet sensuous darkness,
I lie on stone and feel his might
Inspiring, pressing, engulfing me in this
His Fortress-in-the-sky.
...Eileen de Silva, Lane Cove, NSW

BROWNE OFF

At the Edinburgh military tattoo, the Sri Lankan police reserve band had been giving a display of traditional drum and dance routines. They had been supplemented by men of the Royal Highland Fusiliers made up with cocoa-coloured greasepaint that almost covered their tattoos. They had served as torch bearers, spear carriers and attendant supernumeraries.

The story goes that one friendly Edinburgh lady took pity on a dusky, half-naked mahout, wearing turban and beads and leading an elephant. Speaking slowly, so as he would understand, she said: "You must find this Edinburgh weather very cold." He replied in rich Glaswegian, "No half as cauld as Glesga, hen."

THANK YOU

The Ceylon Society of Australia acknowledges with grateful thanks the assistance provided by Universal Magazines Pty Ltd in the production of this journal.

THE END OF A PURANA VILLAGE

BY RODNEY ST JOHN

In 1984, a decision was taken by the Department of Wild Life Conservation to declare the Wasgomuwa Strict National Reserve, a National Park. I was at this time working with the Mahaweli Environment Project, which was a World Wild Life (WWF) funded project involving the establishment of four National Parks, viz Maduru Oya, Wasgomuwa, Flood Plains and Somawathie. These Parks were deemed essential in view of the accelerated Mahaweli development and anticipated displacement of wildlife.

Although existing villages and associated cultivation is permitted within an SNR, they are not allowed in a National Park. Therefore, once the perimeter survey of the proposed boundaries of the Wasgomuwa N.P. was complete, any existing villages within it would have to be given alternative homes.

That's when I came to learn about Kotawella, the Purana village. This means it was a village that existed during the time of the Sinhala kings. A glance at the Polonnaruwa Topographical map (1 inch : 1 mile) which covers the northernmost part of the Wasgomuwa N.P., will show

Kotawella lying just by the southern banks of the Ambon Ganga, about 12 miles before it joins the Mahaweli Ganga.

Arachchi, alias E.M.Kiribanda, was the undisputed leader of the village, which, at that time, consisted of a cluster of seven families. He brooked no interference. Not only was he the most senior, but he and his brother-in-law had persistently refused to move. The entire village therefore accepted his stance in most matters. Arachchi admitted to me that he was involved in illicit gemming, and was also a part-time chena cultivator, both activities not permitted within the SNR. At the same time he made it clear that prior to 1978, he was a cultivator opposed to illicit gemming. I was curious to find out why.

According to information brought down from generation to generation, some of the early occupants of villages in this area were Moors. Even today Moors are to be found along the Mahaweli further downstream. In earlier times they were to be found along the Amban Ganga as well. For instance, Ataragollewa, which is located to the south where the Kalu Ganga (a tributary) meets the Amban Ganga, was also a Moor village. Descendants of this village had originally settled in



Kiri Banda and Wife

Kotawella during the time of the Sinhala kings. In the course of time however, due to pressures and disputes with the Sinhalese, the Moors had gradually moved away further downstream and the villages were taken over. A small anicut diverted water from the Amban Ganga, thereby permitting the cultivation of paddy and other crops. The extent of cultivation when the village was thriving amounted to sixty-five amunas. Considering that approximately six



One of the seven families that held out but were finally moved out

bushels covered an amuna, and two bushels were required to sow an acre, it works out that early 190 acres were under cultivation. The fields

stretched in a curve around the village and into the distance. At that time, 144 families lived and cultivated in Kotawella.

During Mr C.P. de Silva's tenure as Minister of Agriculture, the villagers were offered land on a family basis near the Parakrama Samudra. This proved attractive and there was a move "en masse" leaving just a nucleus of seven families. The year 1978 proved disastrous for Kotawella when a cyclone damaged and blocked the ancient anicut which until then had delivered life giving waters. All appeals to authorities proved useless. That is when the change occurred and the villagers resorted to gemming. This illicit activity, promoted by the rich Mudalalies, was already rife along the Amban Ganga. Now, with the co-operation of the villagers, and their knowledge of the land, gemming began infiltrating deeper and deeper into the Reserve. On an inspection tour of the north and west of the reserve, I was simply amazed at the number of pits that had been dug. In some were the skeletons of unfortunate animals that had met their nemesis. The land gave the impression that giant moles had been at work. Open pits in a national Park would be absurd, and stagnant water would be a health hazard for the staff. Provision had to be made in the budget to fill these. The villages had to go, and so immense pressure was brought to bear on Arachchi and his band. Finally they succumbed and left for their new homes in Giranduru Kotte, which was in System C. That was the end of an old village and visitors to the Wasgomuwa N.P. will perhaps see traces of the anicut that fostered a village by the name of Kotawella, and perhaps other vestiges of village life.

Reference to R.L. Brohier's "Ancient Irrigation Works of Ceylon" will confirm that the land east of the Sudukande range, and now within the Park, was indeed under cultivation during the time of the Sinhala kings. Villages such as Himbilyakada, Talakolawela, and Kathurupitiya,

to name a few, existed and prospered here. It was made possible by the Minipe Yoda Ela after restoration, terminates at the southern entrance to the Park, and can be seen when the Park is approached from the Mahiyangana. What amount of archaeology and history is there to unfold in this National Park?

BLOOD AND GUTS IN COLOUR BY NOEL CRUSZ

In a 17 year teaching stint in a Sydney High School, and now in a Public School, I was often pestered by students for "Blood and Guts". This was a request to screen some surgical films which I had made in the late fifties in the General Hospitals in Colombo and Ragama. It was more than a challenge for Australian youth who often bragged that they can stand blood on the screen and the 'footy field', and blood on the cine screen was peanuts.

I deliberately chose a hot day to set up my 16mm projectors and load my cans of 16mm films. It was Dr P.R. Anthonis who first wanted me to film a *goitre* operation, which he was to perform. The lack of iodine often expedited goitre in Ceylon, and Dr Anthonis in his travels around the country would stop his car and speak to those whom he saw with large goitres. He made all arrangements to operate on them at the general Hospital.



Noel Crusz

At that time I had written an article for an American Film magazine on "How to film surgical operations on a shoe string". My camera was a Bolex 16mm reflex. With advice from expert film men like George Wickremasinghe and KB Arulalandam of Photo-Cinex, I decided to invade the operating theatre. Armed with ten rolls of 100 foot daylight Kodachrome film, which was fresh on the market at that time, I took my equipment into the operating theatre and set up the blue lights - after donning gloves and a green gown. The air conditioned theatre had hazards for the 2000 watt lights, and it was necessary to safeguard the patients and the open wounds. The theatre nurses and Dr Anthonis' surgical dressers were very helpful.

After the surgeon and team had scrubbed and donned their green gowns I started filming. Dr Anthonis would alert me in time for getting important stages of the operation on film.

Kodachrome reversal daylight film had excellent colour rendition. There wasn't a problem of seeing blood in the theatre. I wrote about the operating theatre experience for the British *Amateur Cine World*, where Alan Gill worked. Surgical filming was the new craze

and before the arrival of the video camera, was the ready tool to capture the 'romance' of surgery.

Dr P.R. Anthonis, that *surgeon of all surgeons*, was perhaps the first surgeon in Ceylon to have procedures filmed for his lectures and demonstrations. He would help me in my editing the films and he often gave commentary to match the visuals.

For the goitre operation, I even had a follow up filming session, where the patient, after the removal of a large goitre that had impeded his breathing, returned in coat and



Dr P.R. Anthonis

tie to be filmed. I captured on camera: removal of kidneys, removal of stones in the ureter, and other operations of general surgery.

Once when I was on holiday in Nuwara Eliya, I received a telegram from Dr Francis Silva, asking me to come to Colombo to film an orthopedic operation. Dr Silva, a Peterite like Dr Anthonis, was to become a pioneer and expert in

his field in Ceylon, Malaysia and England, and obtained his experience from British surgeons at the Naval Hospitals in World War II.

I found it un-nerving when the surgeon used a mallet on exposed bone, as happens in hip replacements. These operations were new in medical practice and Dr Silva had seen all types of the latest procedures. This genial surgeon took everything in his stride. Later he recounted the story of one of his equally famous pupils, Dr Hudson de Silva.

He asked his pupil during the initial lecture, "From where do you come?"

Hudson replied, "From Moratuwa, Sir."

Dr Silva inquired, "Where is that?"

The pupil answered, "It is the place from where good carpenters come, Sir!"

The lecture theatre burst into ripples of laughter and applause as Dr Francis Silva, who also came from Moratuwa, took it in equally good stride.

Fr DJ Nicholas Perera, the first rector of St Peter's College, often spoke of his equally famous surgeon pupils such as Drs Anthonis, Francis Silva, Darrel Weinman and Tony Don Michael, all FRCS surgeons.

It was a difficult operation that I photographed for Dr Noel Bartholomeusz, also eminent and a legend in his field. Dr Bartholomeusz was removing the left mandible from a handsome young 21-year old man whose jaw was attacked by cancer. It was one of the most blood curdling operations I have witnessed. The surgeon was a master of the scalpel, and a genial surgeon, who himself had a chronic kidney problem. This required dialysis before coming to the hospital to operate. One always remembered

the fresh orchid in his white jacket.

Dr Bartholomeusz spent almost 4 hours on the operation that morning. It was an experience watching him wending his way with the scalpel on the face of the young man. Later, he re-modelled the face with further surgery.

The most difficult operation I was asked to film was by Dr HD Gunatilleke. He was living next to my home in Mount Lavinia in 1973, and wanted a 16mm colour documentary on a patient with throat cancer.

I used 20 hundred-foot rolls of 16mm daylight Kodachrome film with blue photofloods for all the surgical operations I filmed. The fluorescent theatre lights, and the circular operating light had to be balanced as they had a way of distorting the image with an unusual yellow or green. We were able to correct this by the use of plastic filters. The only danger of blue photofloods was the possibility of the bulbs bursting when the air conditioned theatre made them sizzle.

Dr Gunatilleke was a master of cancer surgery. The man with cancer of the throat was seriously ill and his life expectancy was slim. Dr Gunatilleke had already performed 26 throat operations (*Pharyngo-esophago-laryngotomy*). It was touching to see the patient recite the 'Hail Mary' before he was given the anaesthetic, as it was the last time he would use his natural voice. The eventual result was pleasing. This film was to be screened at the SC Paul Memorial lecture to an audience of internationally famous surgeons.

Dr Gunatilleke told his audience at the lecture: "*The plight of people suffering from malignant disease of the throat is indeed a miserable one. The surgical management of these unfortunate individuals, particularly in Ceylon, may not unjustly be termed the 'Cinderella' of surgery*". The surgeon had his critics who asked him whether it was worthwhile to spend four hours on throat operations, on those whose life expectancy was relatively short.

The surgeon replied that what really struck him was the courage and fortitude of these patients, and their eventual conquest of gloom and despondency.

In Ceylon I screened the surgical films to various select specialist audiences: the nurses in the General hospital, the Nuns, Franciscan Missionaries of Mary) who worked in the hospital, and to medical students. Even the army camp at Panagoda had a screening. Not a few in the audiences fainted at seeing blood and guts on the screen. JO Ebert sponsored a screening for the Photographic Society, and a Dr Anthonis film on goitre was screened at the Tokyo International Film Day.

I also screened these surgical films at high schools in Australia, as it was a way of showing what surgery can do. These often included the initial stages of an operation starting with a lumbar puncture or spinal anaesthetic.

On one occasion, at a high school, a young year 7 student fainted as the goitre film was being screened. The rest of the class jeered him as he was carried out. After he had recovered and his companions had left, he came to

me and said, "Sir, I am going to become a surgeon one day!"

Many years later at a school reunion dinner for the class of 1975, a brilliant surgeon of Sydney University stood up and made a speech. He said, "I am glad to see in this audience, one of my former teachers, Mr Crusz, who besides puppetry gave us "blood and guts" on very hot afternoons. He would perhaps remember the young boy who fainted in the auditorium where he was screening films on operations. I am that boy who fainted. Not a few of my companions became surgeons after seeing what can be done in the operating theatre".

Today the video camera is an essential aid to surgical filming. The equipment is sophisticated and expensive. The films we made 50 years ago were made on shoe-string budgets, but they served their purpose, and have lasted all these years, without any deterioration in the dyes, and with brilliant colour rendition.

This was the glorious asset of Kodachrome, and it was the genial Rodrigo of Millers Ltd in Colombo, who gave us the assurance of longevity, perhaps more for the film than for the cameraman! Video recordings begin to fade after ten years, and some almost disappear.

The memories of Ceylon surgeons, many of whom have passed on, and others still living and practicing are a tremendous asset for the advancement of the profession, and that I had a small part in surgery's progress has been immensely fulfilling.

LETTERS

RE The Hill School at Nuwara Eliya (CEYLANKAN 13)

Dear David, I read Windsor Morris' letter to you with great interest because I believe I can clear up a small part of his query regarding the Hill School in Nuwara Eliya. The Hill School was primarily set up as a junior school for the children of expatriate Europeans, mainly planters, who had children too young to be sent off on their own to the U.K. and yet who were of primary school-going age.

Planting mothers usually taught their kindergarten age children at home, and some even had qualified governesses, but due to the variety of needs in a child's life, like sport, and interplay with other children, a proper school atmosphere was necessary. Eventually, these children would be sent off to the UK, and to long periods of time living either in Boarding Schools or with semi adoptive relatives or guardians. Apart from the wrench from their parents, this was a very expensive exercise for their mothers and fathers, and therefore it was postponed as much as possible.

This is where the Hill School stepped into the picture and provided a kindergarten and junior school which worked on the British School System and Curriculum, filling the gap for the ex-patriates until

their children were of high school age.

There were plenty of good local colleges in Kandy and Colombo, mostly set up and headed by British Clergy and Irish Nuns, but the British attitude of not mixing with the local population set these schools out of bounds for any Europeans, with the result there were very few foreigners in these local colleges.

Windsor Morris has also been wrongly informed about Hill School being an Orphanage, and that many of the children were sent to Australia. There was (and is) another school in Nuwara Eliya called the Paynter school, which was an orphanage of sorts. This school was founded by Rev Arthur Paynter to look after Eurasian children who had been forsaken/handed over by their European fathers. This work was continued by various members of his family right up to the time when the British left Ceylon, and various Sri Lankan Governments of different political parties presided. In the process of change that followed it was taken over like all the smaller parochial schools. Still called the Paynter School, it is now just a junior public non-denominational school. The children educated and looked after by the Paynter family graduated to farms in Trincomalee and North India, where the India Christian Mission had land.

I have two very good books written by Eva Darling, nee Paynter, (covering the life of her gifted artist brother, David) which gives the history of the Paynter School, and if I may, I will write you an article on this subject in the near future.

As for these children being sent to Australia; some adult ex-students may have come over as migrants on their own merit, but no children were ever shipped out. Best Regards, Beryl T. Mitchell.

Dear Editor, Having been lent a copy of the "Ceylankan" by my friend Rodney de Saram, I was especially interested to read Windsor Morris's letter enquiring about the origins of the Hill School, Nuwara Eliya, on which I can offer enlightenment.

The Hill School was in fact begat from the remains of Haddon Hill School which was closed in 1939 when the partnership which owned it dissolved. Haddon Hill was situated high up on Singletree Hill, which many of your members will know, overlooks the old Nuwara Eliya racecourse grandstand, and was founded for the purpose of providing English style Prep School boarding education for the children of expatriate residents in Ceylon aged 8/13, after which they were expected to go on to Public Schools in England (or elsewhere, depending on parental origins).

Its successor, the Hill School, started in February 1940 by Mr H.B. Browne (the remaining partner) was set up in the old Mary Hill Hotel, in Upper Lake Road, where it remained in operation until the late 60's. H.B. Browne retired in 1947, and the management of the school came



under the control of the of the Board of the Hill School Company Limited.. However, as a result of the steady decline in enrolments throughout the sixties the Board decided to close the school in 1968. The remaining 30 odd pupils of that time were transferred to the International School in Colombo, itself the successor to the Naval School, a relic of the British forces' wartime residence, but renamed and reformed specifically to cater to the growing Diplomatic and non-British expatriate community.

I was 10 years old and one of 100 or so, boys and girls, who came under the authority of old "Bruno" and "Ma Bruno", his French wife, in Feb 1940. But instead of being shipped "home" in 1943, which at that time would have involved dodging U Boats, the Japs, and facing rationing in England, I was sent to LMRMS, Lovedale, in South India. At that time, others, if they had connections in Australia would have been dispatched here on reaching the age of 13. However, I know of at least one of my classmates who ended up being torpedoed by the Japanese whilst en route to Perth, happily surviving, but spending the next two years in a prison camp in Japan. Others, were shipped off to South Africa, but wholesale movements of the over 13s over to England (or Australia) only resumed at the end of the war.

The school was never an "orphanage". Far from it, for it provided our doting parents with a convenient and near to home alternative to sending us to the UK (or Australia) for our early education, and one which would prepare us for acceptance into the English Public (Private) schools to which all our parents aspired, whether or not that meant eventually, and reluctantly, sending us to far off places!

Incidentally, the old school buildings are now used as the barracks for the Sri Lankan Army garrison in Nuwara Eliya.

Ralph Banks

Dear Editor, I was interested in the request from Percy Ratnather about information on EV Lucas. The EV Lucas Prize for 'Open Essay', presented by JP de Fonseka, was won by my brother Hilary Crusz at St Peters, about 1938. JP de Fonseka, who was a familiar visitor to St Peters, had persuaded EV Lucas to sign the book prize. EV Lucas wrote: "Not that we want young men to write, but since they will write anyway, let us encourage them". The prize book with Lucas' script is preserved at the TULANA RESEARCH CENTRE, Gonawala, Sri Lanka.

Scholars from all over the world come to Tulana. My wife and I spent a week with the eminent Asian Theologian Aloy Pieris, SJ. The centre has some very rare books and first editions. I am donating all my manuscripts etc, and articles of many years from 1938 onwards, to Tulana.

On my last trip to Sri Lanka in 1994, I obtained photostats of the early articles that were published by the local press. Somehow one always likes to preserve the printed page.

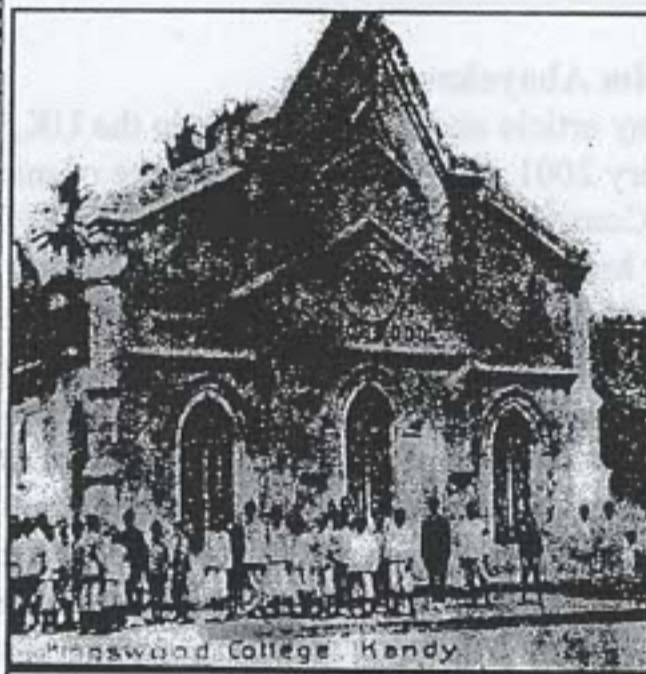
...Noel Crusz.

Dear Editor, re Louis Edward Blaze

Jack van Sanden and I have much in common. We are both octogenarians, went to the same school, were both school Captains, and we admired our founder, who was truly one of the "great men" of the country. So we better get his name right! He was never 'Edward'; he was always known as Louis Blaze. One of my memorable days was spent with him and his daughter, Ray, who was his great joy and supporter.

Louis Blaze was the founder of Kingswood College, Kandy. In May 1891 he started the Boys High School at 11 Pavilion St, Kandy, with 11 pupils, of whom my great-grand uncle JH Siebel was one. In 1898 the school had grown and moved to Brownrigg St (the present Methodist Church). About 1910, Solomons Gardens, the present site of Kingswood on the Peradeniya Road, was purchased by the Wesleyan Mission, and Sir John Randles, MP, gifted 10,000 pounds to build the school. Solomons Gardens then became Randles Hill. Blaze retired in 1923.

Kingswood was unique in many ways. Its motto was '*Fide et Virtute*', translated as 'loyalty and manliness' in the school song. The first lady teacher to be appointed to any school in Ceylon, in 1902, was Miss Annie Bartholomeusz. It was also the first school to have a



Kingswood College

Cadet Battalion (allied to the Ceylon Light Infantry), and to have sent soldiers to the Boer War, in South Africa, the 1914-18 and 1939-45 world wars. It had Scout and Rover Groups. It was a school with traditions, one of which was at each morning's

assembly, the pupils were addressed as 'Gentlemen of Kingswood', and the pupils paid the same respect to the staff.

Another was the Annual Kingswood Week which included the Prize Giving; the Old Boys meeting; a Sports meet; and Kingswood Sunday at Brownrigg Street. In 1914, of the 149 old boys who attended, 86 were non-Christians. The Old Boys Union of boys and teachers, formed in 1903, is still a uniting force, and is carried on by a faithful few of the old school – which was sadly swallowed up by the "swabasha" era, leaving two generations who cannot speak English. Much of its pupils' history, its plaques of school Captains and achievements like the distinguished Dornhorst English Prize (after Frederick Dornhorst, KC), and other coveted trophies,



Louis Blaze

have disappeared. The library and science block stood empty when I visited a few years ago. Another tradition was that the school captain was required to reside in the boarding school. I had to do so even though I lived only half a kilometre from the school.

The Annual Prize Day was distinguished by a Prologue whose verse recalled school events, matters pertaining to the school and to the world.

The honour of speaking the Prologue went to the boy who won the oratory prize. For many years it was written by Blaze and later by Earle Schokman, a former teacher. They are recorded in book form from 1895-1990, but it went on till at least 1994.

KFE was not Kingswood For Ever, but meant love for the brotherhood. History will not repeat itself here.

...Kingsley Siebel

...I visited Kingswood College when in Sri Lanka last year and was impressed with the student body as students but noted that the facilities there were sadly lacking; library, classroom facilities etc, were run down. Large Old Boy contributions would help tremendously. The staff were very helpful to me...Ed.

and from Malcolm Abayekoon

"Since I wrote my article about curry eating in the UK, Ceylankan, January 2001, there has been a change of mind by the European Commission regarding the suitability of Bombay duck for human consumption. I can now report that the desiccated fish will soon be on sale again thanks to the four-year crusade by a businessman named David Delaney, who fought Brussels bureaucracy. Before the ban 13 tonnes of the fish was eaten in Britain each year. EU commissioners had banned the fish due, we are now told, not to any known health risk from Bombay Duck, but due to dried squid and shrimp imported from India having been infected with salmonella in 1996. Mr Delaney had the matter raised in the House of Commons, launched a web site and corresponded with EU officials, but he got nowhere until the Indian High Commission in London intervened.

The fish that will be allowed in will continue to be sundried by peasants in Northwest India. But unlike in the past, it will now have to be processed in factories under the supervision of hygiene inspectors who I expect will themselves be supervised by Brussels. Mr Delaney and millions of others including myself will once again be able to enjoy what those against bumallo call smelly firewood!

And another, adding to the clocktower/lighthouse request,

..."The clock itself, although commissioned in 1872, was stored for many years in a warehouse for reasons of economy and was finally installed in 1914, at a much

inflated cost. The four dials are built to a standard British design which can be seen in many parts of the Island, including the Port Authority Building in the Fort, and in numerous other Town Halls and Railway stations throughout the world from Melbourne to Pimlico.

The lighthouse, standing 132 feet (not 130) above sea level, had a white revolving double light, said to be one of the finest in the world. Every thirty seconds it would show a triple flash, each flash lasting a second in duration with an eighteen second wait at the end before the next cycle started. Lit by pure kerosene oil, its light

could be seen at a distance of seventeen miles in clear weather.

In 1954, when a few tall buildings appeared and the view became obscured, the Galle Buck Lighthouse, complete with guarding lions, was built and used instead, leaving the Clock Tower to be a timepiece only – but an original and distinctive one

Braebourne Edema



The Lighthouse



Clocktower at Chatham Street

Dear Editor: Allow me to congratulate you for your newsworthy journal. As an old timer from the old country and new subscriber, I have really enjoyed the contents of the last three issues and pass them on to my children, (none of whom were born in Ceylon). They also enjoy the good articles.

I left the fair isle in January 1946 as soon as I was released from the Ceylon Engineers, (I was a Lieut., and placed on the Officer reserve,) but have taken sentimental trips a few times, most recently in 1996. I would like to send you an article about Ceylon during WW2, you will be hearing from me again shortly.

Keep up the good work.

Justin Driberg

and from Decima Perera, a long interesting letter which is presented here in part:

"...we had to sometimes travel on the areas mentioned by Joe Simpson with my husband's work as Senior House Surgeon, Anuradhapura, took him (and sometimes the family, of 5 children) on that circuit, in our

Ford Consul car. ...we did not see green-billed Coucal or Ceylon Warbler, but did see Spur fowl. We took a gun to add variety to the menu...On one night shooting trip, when I was pregnant with my 5th child, we had driven about 30 miles on the Lunugala-Batticaloa road without seeing any animals. Suddenly, we thought we heard a rustle in the jungle and surmised it might be a wild boar, if not an elephant! So we stopped for the men to explore with their guns. I decided to get out and stretch my cramping legs. I opened the door and nearly trod on a huge python crawling under the car. The men came back just then, with nothing, and one very young English "creeper", shot the poor harmless python without a second thought, coiled it up and put it in the boot of the car. He wanted the skin! Perhaps boredom and loneliness was one of the reasons for many planters and their employees indulging in this activity.

The Lawyer, the late Mervyn Casie Chetty, was our close friend and family lawyer. He was dubbed the "Bard of Hultsdorf" for his proclivity in writing a poem on any subject at the drop of a hat. His verses have been published as "Rhyme and Reason".

Hello Everyone, From: "BartonGrange"

<BartonGrange@btinternet.com> re: Octavian KREEFT
I am new to the list and wondered if anyone would be able to help me? I have discovered that a GGG-Uncle of mine was drowned in Sri Lanka. A kind person on another list has sent me a photograph of his gravestone which is situated on the left side wall of the Dutch Reformed Church in Colombo. It says that he was drowned in the Mutwal River on September 17th 1856 and that the stone was erected by his brother and sister, Charles and Ellen Kreeft. Is there anywhere that I could write to in Sri Lanka to find out more about the drowning, or has anyone heard of this name before as being connected with Sri Lanka? I would be grateful for any suggestions or ideas.

Wendy Wells, North Lincolnshire, England

DID YOU KNOW ? A "MINOR" ROLE By SARA BRELL

For many years Ceylon/Sri Lanka was at the forefront of literacy in British Empire and Commonwealth countries. The reason for this was in the schooling provided by the colonizing countries, principally the Dutch and then the British. Today Sri Lankan talent academically is recognised throughout the world, and in every discipline imaginable from medicine to law, film making to art, languages to engineering Sri Lankans are leaving their mark, gaining respect and honours in their many fields of endeavor.

Recently I came across a most interesting story the concerning a man who was born in Ceylon in 1834, of American Missionary parents, and who contributed so

much to the millions of people who consult dictionaries. And perhaps readers of the CEYLANKAN will find this of interest.

Eastman and Lucy Minor were Congregationalist missionaries who had arrived in Ceylon in March 1834. They settled first near Trincomalee, and in June their son William Chester was born. A daughter was born to them in 1836. Lucy died in 1837 – she was buried in Jaffna - and Eastman married again some two years later.

Young William had the advantages of an excellent schooling at the Mission school. His father's involvement in printing, previously in the US and now in Ceylon, enabled the boy to have access to literature and newspapers, and the constant travelling of the Minors enabled him to learn many of the local languages. By the time William was twelve he apparently spoke Sinhalese and had a good knowledge of Burmese, some Hindi and Tamil, and a rough working knowledge of various Chinese dialects.

The life in Ceylon was fairly free and easy and the lad's association with the local girls at a young age, apparently influenced forever his life. At fourteen his parents, sensing William's attraction to the opposite sex, indeed his preoccupation with it, decided to send him back to the US for further education, and to perhaps, change his thinking patterns.

His studies were long and eventually he graduated from Yale Medical School in 1863, with a degree, specializing in comparative anatomy. Just in time to join the Union Army as a surgeon. Already there was a slight quirky side to his character, and the Civil War, and the activities he was forced to perform, did nothing to improve the situation. Indeed his later strange conduct was probably accelerated by the influences of the war, though he always emphasized it was his early Ceylon experience with the young nubile Sinhalese girls that started him on his later odyssey in sexual deviations.

By 1868, by now acting assistant surgeon Minor was showing the signs of mental disease that was to continue until his death. He had become delusional, was institutionalized for some time and then retired from the Army as Brevet Captain William C Minor, 'incapacitated by causes arising in the line of duty'. Interestingly, because of this ruling, he would retain his pay and pension for the rest of his life.

In 1872, after wandering around Europe on his 'parole' from the US asylum, Minor shot dead a man in London. He was convicted, and because of his obvious mental state, was committed to the Broadmoor Asylum, where



William Minor

he was to remain until 1910.

So why is this seemingly obscure 'lunatic' – as he was designated – so important? In the early 1880s a copy of a 4 page appeal for contributors to the new English dictionary was found by Minor in his comfortable book-lined rooms at the asylum. He had been an inmate for eight years and suddenly the opportunity to be involved in such a gigantic enterprise became the main obsession in his life. He was well read, had the time, and he most certainly was intelligent, sensitive and curious. And here was the chance to have something useful to do that could continue for weeks, months and years.

He wrote to Dr James Murray in Middlesex, the man chosen as editor for the dictionary, offering his services, not revealing who he was or where he was living. At the time he was 38 years old. Murray's reply outlined the list of rules for the dictionary, and Minor, after nearly a decade of isolation, felt the presence of a future with scholarship. He knew the work had to be done properly and the contribution to the English speaking world would be immense. The task was unbelievably huge with the necessity of gathering hundreds of thousands of quotations.

Minor knew well he was incarcerated, and the reason for his incarceration, and in all probability he would never be released. On top of that, he believed Murray had formulated the best procedures for accomplishing success in the project. And so the die was cast for this 'lunatic' to become one of the great contributors to the greatest dictionary to that time. His hundreds of books in his library, and his work on the words contained in them were to occupy the next twenty years.

His first word list was completed in late 1883, perhaps two years after Minor first found out about the request for volunteers. He worked methodically in a different manner to other readers, and this soon established him as singularly valuable in the making of the Dictionary. He became a great asset to the compiling staff under Murray as editor.

As work was progressing slowly but successfully over the years, the powers-that-be acknowledged this, and a Great Dictionary Dinner was planned for the Jubilee Year of Queen Victoria, 12 October 1897. Of course our hero was invited but did not attend, much to the surprise of the editor and other notables at the event. It was popularly believed that Murray and Minor did not meet until after the Dinner. In actual fact they had met some six years earlier and in all probability met dozens of times over the next many years.

There were various attempts to have William Chester Minor released back to his homeland, but the later superintendent at Broadmoor, who was an obstructionist, negated all efforts. In 1910, Winston Churchill, signed a Conditional Discharge on the condition that he return to the USA. This he did after an absence of thirty-eight years. He was ensconced in the Government Hospital for the Insane in Washington DC, and it was here William was declared to be suffering from dementia praecox, of the paranoid form, by his psychiatrist in 1918.

In 1919 his nephew, Edward Minor successfully

applied to the army for his uncle's release and transference to a hospital for the elderly insane in Hartford, Connecticut. The change was good for him but his health was failing. In the last few months he was going blind and on 26th March 1920, William Chester Minor, one of the major contributors to the Oxford dictionary, died peacefully in his sleep. He was nearly eighty-six years old.

And so passed away a man whose early childhood education in Ceylon undoubtedly contributed to his later erudition. If he had not committed the crime he was incarcerated for, then probably he would never have become involved in one of the great literary masterpieces of the 19th century. The New English Dictionary was finally completed on New Years Eve 1920.

AND NOW THE STRANGE ONES!!

Do infants enjoy infancy as much as adults enjoy adultery?

Why do overlook and oversee mean opposite things?

Do Roman paramedics refer to IV's as "4's"?

Do Lipton Tea employees take coffee breaks?

If lawyers are disbarred and clergymen defrocked, doesn't it follow that electricians can be delighted, musicians denoted, cowboys deranged, models deposed, tree surgeons debarked and dry cleaners depressed? Of course it follows that lambs get detailed, writers get described and in elections, people get devoted!!

How about some more contributions to this bit of nonsense!! Ed.

EARLY CHRISTIANITY IN CEYLON

By JACK VAN SANDEN

The earliest forms of religion in Ceylon, as in every other land, appear to have consisted of animistic beliefs and the worship of local gods and demons. Doubtless, as time went on, the peoples of this Island were also influenced by the Hinduistic beliefs of the neighbouring continent. During the reign of Devanampiya Tissa (B.C. 247-207) at Anuradhapura, however, there came to Ceylon a band of missionaries led by Mahinda proclaiming the religion of the Buddha. Buddhism spread in various parts of the Island and in about two centuries influenced many aspects of life, for it was a religion loftier than any inhabitants had known before. It was about eight centuries after Mahinda's visit that Christianity appears to have been introduced to Ceylon. And Christianity, like Buddhism, came from a foreign land.

The earliest record of Christianity in Ceylon appears in *The Christian Topography* of Cosmas Indicopleustes

(The Indian Navigator). Cosmas was most probably a native of Alexandria of Greek parentage. He was educated to be a merchant and his mercantile activities took him to the East. After his travels, on his return to Alexandria, he took to the cloister and the composition of his book of travels. The Topography appears to have been published about AD 547 although the different books may have been compiled at varying dates. This work which is partly a defence of ancient Cosmography gives detailed descriptions of the countries which he visited.

The earliest relevant record in the third book of The Christian Topography reads: *"In Taprobane, an island in further India where the Indian sea is, there is a Church of Christians with clergy and the faithful, but I know not whether there are any Christians in the parts beyond it"*. In the next record in the eleventh book of the same work



The Persian Cross Discovered
In Anuradhapura

Cosmas elaborates on the above and says: *"The Island has also a church of Persian Christians who have settled there and a presbyter appointed from Persia and a deacon and a complete ecclesiastical ritual. The inhabitants and their kings are of a different religion."*

It is well known that the Persians had commercial intercourse with Ceylon during this period. These Persians would have formed the Christian community to which Cosmas referred.

Cosmas however does not tell us where the Christians lived. But it is probable

from other evidence that they were in Anuradhapura. As Fr. S.G. Perera points out in his paper on *"Early Christianity in Ceylon"*: *"...a priest with a deacon implies a number of worshippers; and Persian traders resident in Ceylon would in all probability live together in a centre of trade; and such Anuradhapura was at the time. It would therefore be most natural to find a foreign quarter in the town."*

Indeed the Mahavamsa records that even before this period there was such a quarter in Anuradhapura laid out by Pandukabhaya near the west gate of the city. The discovery of a Persian Cross in Anuradhapura during recent excavations also lends support to this conclusion that the Persian Christians might have been in this city. E.R. Ayrton commenting on the discovery, believes that the Cross is probably from a Church. HW Codrington agreeing with this view has drawn attention to the fact that this is a Persian Christian Cross and that it is almost identical with another Persian Christian cross found in Madras Presidency. No data seems to have been assigned to the Cross so far, but it does seem most probable that it is a relic of those ancient times when the Persian Christians had their church in

Ceylon.

This seems to be the only data on which we can rely for this early period. We do not know when these Christians first came into the Island. The travels of Cosmas seem to have taken place in the early part of the sixth century so that the Christians would have been in Ceylon at that time. Towards the fifth century the Christian Church in Persia became Nestorian through the influx of Nestorian leaders. If the Persian Christians came to Ceylon after this it is probable that they too were Nestorian. We do not know what became of the Church after the time of Cosmas and how long the Christian Community existed in the Island. The Persian trade with Ceylon appears to have ceased in the seventh century when Persia was captured by the Muslims. The Christian Community probable disappeared sometime about this period.

Between the sixth century A.D and the arrival of the Portuguese in the early part of the sixteenth century no mention is made in our annals of a Christian Community in Ceylon. Nor can any evidence on the subject be gathered from foreign sources. The two Muslim Travellers, Ibn Wahab and Abou Zeyd, who went through India and China and describe Ceylon in the ninth century, do not mention anything about the presence of Christians in the island although one of them states that, "there is a very great multitude of Jews as well as many other sects even Tanwis and Manichees, the king permitting the free exercise of every religion."

Four centuries afterwards, when Marco Polo visited Ceylon in the course of his Eastern travels, he wrote at length on the wealth of the island and the quality of its peoples but pointed out that the inhabitants "worship idols." Marco Polo has taken care to mention in his *Travels* several places where the Nestorian Missionaries had penetrated. His silence in this connection is therefore significant. Then again Friar Oderic and John de Marignolli who visited Ceylon in the fourteenth century, are also silent on this point. And finally Muhammad Ibn Abu Allah, commonly known as Iba Batuta, who visited Ceylon in the same century, also makes no mention about the presence of any Christians in the island, although he speaks of Buddhistic and Brahminical practices and describes the country at length. He says that neither the ruler of the country nor the people were believers. If there had been any Christian Community in these times it is very unlikely that these men would not have mentioned the fact in their writings.

Alphonse Mingana commenting on Cosmas' well-known passage on the Church in Ceylon says: "Ceylon had no native Christian Church in the beginning of the sixth century, and it is a century after this date that the Nestorian Missionaries succeeded in establishing an indigenous Christian Community in the island." James Cordiner in his *Description of Ceylon* says: "The Christian Religion was first planted in Ceylon by the Nestorian Missionaries from Persia. But of the Churches es-

established by them scarcely any vestiges remain, or if they do, they make a part of those buildings afterwards erected by the Portuguese." James Hough in his *History of Christianity in India*, thinks that the Persian Churches survived till the arrival of the Portuguese in 1505 and "no doubt the Nestorian Churches shared the fate of the temples of Buddhoo, which they (the Portuguese) pulled down and, with the materials erected Churches for their own religion in all parts of the coasts." None of these statements about the existence of an indigenous Christian Community and the survival of the Persian Church till Portuguese times appears to be based on sufficient evidence.

It is true that the Nestorian Church in the East was intensely missionary and it may be this general characteristic of the Nestorian Church that made Cordiner, Hough and Mingana to come to the conclusions they did. But though the contact of the Nestorian Missionaries with the Early Christians of Malabar in South Ceylon do not seem to have been very evangelistic, it is most likely that the Church was confined to the trading community of Persians in the island. Even if they did convert some of the inhabitants, their religion could not have been firmly rooted. These reasons account for the early disappearance of Ceylon's first known Christian community. When Lorenzo de Almeida landed in Ceylon in 1505 there were no Christians found in the island. Then a variety of animistic, Buddhist and Hinduistic beliefs prevailed. And the presence of the early Christian Church in Ceylon had by this time long been forgotten.

DID YOU KNOW ?

It is widely known that the Portuguese in their 'colonizing' of Ceylon took few if any of their own women to the Island. The voyages were simply too hazardous. The Portuguese followed a policy of assimilation, promoting marriages between themselves and the indigenous women. This served to consolidate their position while there. The descendents of the unions between Portuguese and Sinhalese or Tamils in the coastal areas were known as *Tupases* and *Mestizos*. *Tupases* were those who could claim a Portuguese ancestor, while the *Mestizos* were those directly born from a European father and a native mother. The descendents of the *Tupases* and *Mestizos* later were called Portuguese Burghers.

The attitude of the directors of the Dutch East & West Indies Companies vacillated between assimilation and apartheid in regard to emigration to the Island. Again the outward voyage, often nine months or more, was a deterrent for many women to travel. The Dutch Governor Jan Maatzuyker favoured mixed marriages between Dutchmen and Asian or Eurasian women, but his successor, Jacob van Kittensteyn (1650-53), strongly opposed miscegenation, unsuccessfully. The Dutch married Sinhalese and Tamil women, and also Indo-Portuguese women who

remained on the Island after the Portuguese were expelled.

For most of the 19th century, the definition of a Burgher proposed by Chief Justice Sir Richard Ottley (1830) was generally accepted by the community- (however clumsily it is written):

"The name Burgher belongs to the descendents of the Dutch and Portuguese and other Europeans born in Ceylon...if the male ancestor were Dutch, Portuguese, or other Europeans, whoever may have been the female parents, if the parents were married, the offspring would be Burghers".

The girls name Neliya is a diminutive of Nuwara Eliya.

The electric telegraph was introduced to Ceylon in 1858, the same year as penny postage was adopted there.

The word Kaymans, as in Kaymans Gate, means crocodiles. In the early days the gate was close to the lake which washed the edge of Main Street, where crocodiles prevailed.

Sir John Grinlinton, a Crimea veteran, was one of the early creators of the Grand Oriental Hotel..

EARLY EUROPEAN SETTLERS IN SRI LANKA

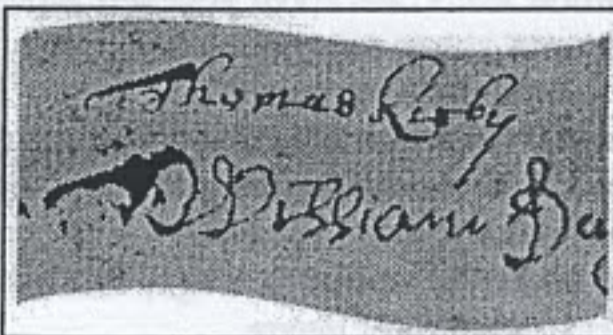
BY KINGSLEY SIEBEL

The most famous early settler was Robert Knox (Jnr), who together with his father, the Dutch Captain Robert Knox (Snr), and 16 men, were taken captive by Rajasingha II, King of Kandy, when their ship, the *Anne* ran ashore near Trincomalee early in 1661. Much of our information about early Ceylon comes from the writings of Robert Jnr, who was a prisoner for 20 years.

Rajasingha II was the only legitimate son of King Senarat and his Portuguese wife, Donna Catherina. He was the Prince, who with the assistance of the Dutch, put an end to Portuguese occupation by the defeat of General Constantine De Sa in 1630. Rajasingha is described as a moody and suspicious tyrant. One of his whims was the taking of European captives, of whom he had collected about 500 men scattered through the Kandyan kingdom. Some of them were shipwrecked, others who had come as ambassadors with their retinues were detained. Henry Draak the Dutch ambassador who was sent to negotiate the release of prisoners, was himself detained until he died. Another captive was the French ambassador Laisne de Lanerolle.

The Denham Census of 1911 mentions two court cases (of 1813 and 1889) in which it was held that the respec-

tive defendants Amerasinghe Mudelige, and Don Samuel Appuhamy, were descendents of de Lanerolle. SD Saparamadu, of the Civil Service, writes in the *Ceylon Historical Journal* of 1958 that the European captives were "quartered in vil-



Signature Of William Day

lages throughout the hill country...and the ma-

jority of them took Sinhalese wives or bedfellows." There are also the writings of James Ryan in 1918, which trace the family name of De-Appu in Pussellawa, to the English captive William Day.

Knox says of the Portuguese who were offered asylum in Kandy after 1656, "...those of the best quality, the King took into his service...the rest of them have allowances from the King and follow husbandry, trading, stilling arrack and keeping taverns." Knox names others in the King's service, Henry Man and William Vassal, who spoke to the King "in the Portuguese tongue"; the Frenchmen Du Plessy and Jean Bloom, were "clapt in chains." Another was John Baptista, together with "fifty or sixty others who were ambassadors, prisoners of war, runaways and malefactors who escaped from Dutch justice". Dutch occupation followed the Portuguese regime and from the former came the Burghers of Ceylon.

To the King's prisoners can also be traced the break up of an established Kandyan social convention and Buddhist teaching, the traditional sanctions against intoxicating liquor. The commercial distillation of arrack was begun by the European captives, who together with their superior social position...as privileged prisoners of the King, was a contributory factor in breaking down the sanctions against drink.

European influence spread as some of the Knox captives were sent to Wariyapola in the NW Province; others went to the Kegalle district. Knox Jnr - his father having died less than two years after his capture - built himself two houses in Udunuwara north of Kandy, and settled with the captives Roger Gold, Ralph Knight and Stephen Rutland. Gold and Knight later married Sinhalese women. Knox adopted Lucea, a 3-year old child of one of these mixed marriages. When Knox escaped captivity 4 years later, he left his estate to her in his will which was witnessed by an Adigar and duly put into effect.

...See also Kingsley's book: *300 Years of the Brohier Family*, which originated in France in 1645, and arrived in Ceylon in 1710

In CEYLANKAN 6, the question was asked about the history of the Sri Lankan flag. Answers were given in that edition and in CEYLANKAN 7. More information has come to hand that describes all the features in detail and should be the final analysis of the ensign.

MORE ABOUT THE NATIONAL FLAG

By BRAE EDEMA

The national flag (I prefer to call it the Lion flag) has been designed with great care and purpose. It not only represents the country and her heritage, but also is a rallying device that integrates the minority races with the majority race.

The present day flag is an improvisation of the civil standard of the last king of Sri Lanka, Sri Wickrama Rajasingha. The civil standard had a passant royal lion with a sword in its right forepaw at the center, and a bo-leaf on each of the four-corners on a plain border. The lion flag lost its significance after the British conquered the Island in 1815. The Union Jack was hoisted in its place.

When Sri Lanka gained her Independence from Great Britain on February 4th, 1948, it was the lion flag (the same as the standard of the last king of Sri Lanka) which was hoisted once again.

The first Prime Minister of independent Sri Lanka, DS Senanayake, appointed a committee to advise the government on the design of a new national flag. The design approved by this group in February 1950 retained the symbol of the lion with the sword and the bo-leaves and included two vertical stripes green and orange in colour. The significance of each symbol is as follows:

- ..The lion represents the Sinhala race.
- ..The sword represents the sovereignty of the country.
- ..The noble eight-fold path of Buddhism is signified by the lion's tail.
- ..Curly hair on the lion's head indicates religious observance, wisdom and meditation.
- ..The beard denotes purity of words.
- ..The handle of the sword highlights the elements of water, fire, air and earth.
- ..The nose indicates intelligence.
- ..The two front paws purport to purity in handling wealth.
- ..The orange vertical stripe represents the minority Tamil race.
- ..The green vertical stripe represents the minority Muslim race.
- ..The border around the flag, yellow in colour, represents other minority races.
- ..The bo-leaves at the four-corners of the flag represent Buddhism and its influence on the nation. They also stand for the four virtues - kindness, friendliness, happiness and equanimity.
- ..The maroon coloured portion of the flag manifests the other religions.
- ..The national flag was hoisted for the first time on March 3rd, 1950.

RESEARCH & DOCUMENTATION OF WOMEN'S ENGLISH WRITING IN SRI LANKA 1948 - 2000

From: Emeritus Professor Yasmine Gooneratne
English/Humanities, Macquarie University
North Ryde, NSW 2109, Australia
<yasmine@humanities.mq.edu.au>

Dear Fellow-Writer,

I am writing to you regarding a research project that I have undertaken at the invitation of the Women's Education and Research Centre, Sri Lanka, which involves collecting women's writings in the categories of Poems, Short Stories and Novels written/published in the Post-colonial period (i.e., between 1948 - 2000), making a selection of the best in terms of literary merit, and critically analysing them.

The project is sponsored by the De Zaire Foundation (Netherlands), and in its entirety will cover the pre-colonial, colonial and post-colonial periods of Sri Lanka's literary history and development. I hope you will be interested in participating actively in what promises to be a comprehensive study of a long-neglected area of Sri Lanka's cultural life. If you would like to have further details of the project and/or its sponsors, please contact the Co-ordinator Dr Selvy Thiruchandran at the Women's Education & Research Centre, 58 Dharmarama Road, Colombo 6, Sri Lanka (Tel: 595296, Fax: 596313, Email: wome-dre@sri.lanka.net)

I am working to a personal deadline of 30 September 2001, and would be most grateful, therefore, for your prompt assistance

(a) in letting me know if you would like a questionnaire sent you in which you could supply essential information either about yourself and your writing (if you are a female creative writer) or about ways in which you have interested yourself in Sri Lankan women's writing in English, and edited/translated/published/promoted/critically assessed it (if you are not), and

(b) in sending me names, addresses, and details of other writers whose work, in your opinion, merits inclusion in such a survey as this.

Yours sincerely,

Yasmine Gooneratne

BILL GATES' TEN RULES FOR LIFE

Bill Gate's advice to teens, and to anyone with kids of any age, that he recently dished out at a high school speech about 11 things they did not learn in school. He talks about how feel-good, politically correct teachings created a full generation of kids with no concept of reality and how this concept set them up for failure in the

real world.

RULE 1: Life is not fair - get used to it.

RULE 2: The world won't care about your self-esteem. The world will expect you to accomplish something BEFORE you feel good about yourself.

RULE 3: You will NOT make \$40,000.00 a year right out of high school. You won't be a vice president with a car phone, until you earn both.

RULE 4: If you think your teacher is tough, wait till you get a boss. He doesn't have tenure.

RULE 5: Flipping burgers is not beneath your dignity. Your grandparents had a different word for burger flipping - they called it opportunity.

RULE 6: If you mess up, it's not your parents' fault, so don't whine about your mistakes, learn from them.

RULE 7: Before you were born, your parents weren't as boring as they are now. They got that way from paying your bills, cleaning your clothes and listening to you talk about how cool you are. So before you save the rain forest from the parasites of your parents' generation, try delousing the closet in your own room.

RULE 8: Your school may have done away with winners and losers, but life has not. In some schools they have abolished failing grades and they'll give you as many times as you want to get the right answer. This doesn't bear the slightest resemblance to **ANYTHING** in real life.

RULE 9: Life is not divided into semesters. You don't get summers off and very few employers are interested in helping you find yourself. Do that on your own time.

RULE 10: Television is NOT real life. In real life people actually have to leave the coffee shop and go to jobs.

RULE 11: Be nice to nerds. Chances are you'll end up working for one.

SOME LESSER KNOWN COMMUNITIES OF SRI LANKA (2)

- THE BHARATHA COMMUNITY

By V. VAMADEVAN

The roots of the Bharatha Community in Sri Lanka are in the Tuticorin District of South India. They trace their origin as a closely-knit community to the year 1100AD, when the Pandiyan dynasty of Kings from Madura started to decline and thereafter became extinct. In the years that followed this decline, the Bharatha community set itself up on a Chieftainship basis known as *Jathithalaimai* (*Jathi*=community, *Thalaiamai*=chief-tainship). The name Bharatha corrupted into Parawas in colloquial terms, but the correct nomenclature to this enterprising group is the Bharatha community. Their proud descendents are the Victorias, Gomeses, Mothas, Rodrigos, Crooses, Pereiras, etc.

Their struggle for existence was confounded by other factors too. The Arab Moors started seizing the coastal belts, and challenged the Bharatha peoples' Pearl Fishery rights. The *coup d' grace* was dealt by the Moors in 1532 when they wrested these fishing rights from the community. The Bharatha Chieftain appealed to the Portuguese Captain at Cochin for help, and consequently, a Portuguese fleet arrived off the coast of Tuticorin, routed the Moor intruders and restored the Pearl Fisheries back to the Bharatha Community. In appreciation of this favour, the entire Community of some 20,000 in 30 villages embraced Roman Catholicism.

This explains how the Bharatha people, who carry the name of the great Indian epic *the Mahabaratha*, and were Hindus by origin, turned out to be the staunchest Catholics, and the pillars of the Holy See. They have been the biggest benefactors of the Catholic Church in Sri Lanka for generations. Among their ranks in the Island are many leading Catholic families. They have also been very generous in charitable donations for worthy causes. According to MD Raghavan, one time ethnologist of the National Museum in Colombo, the conversion of the Bharathars on the Tuticorin coast was a prelude to the conversion of the people of Mannar on the other side of the Palk Straits to Catholicism by the Portuguese.

There is, however, a more interesting origin given to this community by HW Thambiah in his book *The Laws and Customs of the Tamils of Ceylon (1954)*. He gives greater antiquity to the Barathars and speaks of the belief among them that before their arrival on the scene in Tuticorin they had their origins in Oude, Ayudhya. After their arrival in Tuticorin they assumed ascendancy over the other Tamil clans because of their superior knowledge of navigation. He says the Mahabaratha refers to the king of the Parawars as residing on the banks of the Jamuna river. This gives credence to their other nomenclature as the Bharatars. He also adds that when the Portuguese delivered them from Hinduism to Catholicism, they soon reverted to Hinduism. He says it was not until 1542 that Francis Xavier, the great Catholic Missionary and Saint, brought them back into the Catholic fold.

The early advent of the Bharatha community to Sri Lanka is inextricably woven with the Pearl Fisheries in the Gulf of Mannar. (Refer article on Pearls in CEYLANKAN 13) In the beginning when the Pearl Fisheries were seasonal they came only during such times as the fishery was gazetted. But soon many of them settled and made Sri Lanka their home. Like the Arabs, the Bharathars in India, dominated the Pearl fisheries in the Arabian and Indian pearl banks respectively. But the superior quality of the pearls from the paars in the Gulf of Mannar attracted both groups in large numbers and they vied for dominance in this trade. The Cheval, Periya, Moderagam, and Muthuvaratu paars, etc, off Puttalam, were the principal pearl oyster farms they frequented. A coveted by-product was the finding of the *Valampuri Chank*. This is the

chank with the spiral running in contra direction to the norm. Such chanks are worth many more times their weight in gold, and were prized possessions much sort after by Maharajahs and Hindu temples all over India.

When a Bharatha got one of these Valampuri chanks, he laughed all the way to the Chettiar's *Kittangi*.

CS Navaratnam in his book *Tamils and Ceylon (1958)* thinks in addition to the 'Pull' factor posed by the Pearl Fisheries, there was also a 'Push' factor from the Tuticorin end. The conversions of the Bharathars to Catholicism infuriated the Vaduga Nayakar Kings of Madura. They subjected the Bharathars to harassment which caused them to flee to the Portuguese possessions of Sri Lanka, especially the Mannar area, as refugees from persecution. The Portuguese found them most useful to gain control of the Pearl Fisheries and settled them in their possessions.

Even after the Dutch appropriated all rights to the Pearl Fisheries in the Gulf of Mannar, they had to depend on the Bharathars to work both the pearl and chank fisheries. They drew liberally on the Bharathars for their staff - Adappanars (Governors and Judges), Topases (Interpreters), Canacapulles (Accountants), etc. The Bharathars also maintained charts and diaries and records of Pearl Fishery operations invaluable to carry on these operations. These voluble documents were availed of by the Dutch and later the British to carry on the Pearl Fisheries. The British, who were prone to awarding honorific titles, positions, *sanads* and lavished certificates of honour on them for these services and in recognition of past privileges, all owed them some sort of Royalty.

After the pearl Fisheries ceased to operate, they took to other trades and excelled in them. They made forays into the retail trade, as restaurateurs, oilman trade, as arrack renters, wine and spirit merchants etc, and excelled in them. Consequently, they were the recipients of State and church decorations abundantly. The name of Sir Donatius Victoria will be familiar to many.

(The author is indebted to Mr John Motha, presently living in Sydney, for making available documents in his possession about the origins of the Barathars in Tuticorin)



The Late Sir Donatius Victoria, a leading member of the Bharatha Community.

QUESTIONS

One of our members is curious to know what happened to the Burghers who left Ceylon for Batavia et al, when the Brits took over. Who were the families that left? Was contact maintained with those remaining on the Island? Is there a history written about these people? Did any go back to Ceylon? Answers to these would be appreciated. *I know that one of my GGGgrandfather's sisters married an Abraham Frobus and they moved to Batavia at that time. Apparently they believed the British would not give them the life style they were accustomed to! Perhaps one of the reasons communications were somewhat nebulous between the two 'colonies' was simply the tyranny of distance. These were two warring countries at that time, whose relations were stretched for some years after the peace was made.....Ed.*

COURT-MARTIALLING AN ELEPHANT

It may not be known to many that, besides the court-martialling of soldiers, in the 'old days' the army also court-martialled certain animals should they commit certain offences.

The following actually happened. An elephant had been put under arrest charged with killing his keeper. In the inquiry, it was found that the native had offended the animal by stealing some of its food after it had been served out to

him. The elephant caught him in the act, and before he could get away, put his foot on him, then wound his trunk around the keeper's body, lifted him high in the air and dashed him to the ground killing him.

Of course the man was to blame for nothing enrages an elephant more

than stealing its food. The subsequent trial found him guilty, and of course the army must have its penalties.

All the elephants at the station were lined up on two sides. The 'prisoner' was marched up to the punishment area between them, around his neck a tremendous chain attached to collars of two other elephants on either side of him. His feet were placed in four holes and attached by chains. The brigade major then produced several sheets of foolscap, called the prisoner by name and bade him give



attention to what he read, which covered the charge then the evidence for and against him.

At the conclusion of this, the prisoner had been found guilty, and he was sentenced to receive forty eight lashes with a chain, and then for three months afterwards have a log chained to his leg. The corporal elephant had a large chain placed in his trunk and at a signal he commenced to flog the prisoner. Blow after blow was given, the major counting each one. Not a sound was uttered by the other elephants, but the groans of the prisoner, as the chain descended across his ribs, was indescribable.

THE KINROSS LIFE SAVING CLUB DIAMOND JUBILEE

This year marks the 60th anniversary of the birth of the KINROSS SWIMMING AND LIFE SAVING CLUB and incidentally of organised life saving in this country.

The club owes its beginning to a group of young men mostly teenagers who would on most weekends meet on the beach opposite Kinross Avenue in Bambalapitiya. Their common interest was swimming. Most of them had on occasion rescued bathers who had got into difficulties from a watery grave.

After some time they decided to band themselves into a formal group. Thus in 1941 the Kinross Life Saving Squad was formed under the leadership of the late M. G. (Mike) Sirimanne. Their Headquarters was a shack built by their own efforts on the beach. The members of the original squad were in addition to Mike: B.R. Percy Gunawardena, H. Pathiwala, P.G. Amarasekara, D. Misso, E.M. Spittel, H. Stewart, E. Wickramathilake, R. Kellar, Lynn Stork, A. Selvam and Eric Misso.

The squad sought and obtained affiliation to the Royal Life Saving Society of England as well as the Surf Life Saving Association of Australia. In course of time they ventured into competitive swimming and other aquatic sports and renamed themselves the Kinross Swimming and Life Saving Club which soon became a byword in the arrivals of swimming in this country. Thereafter the headquarters were moved to 10, Station Avenue, Wellawatte, where the clubhouse now stands. The club has decided to celebrate its Jubilee in a fitting manner. The celebration are due to commence on the week end prior to and end on the weekend after the 29th of September which being Mikes birthday has over the years been celebrated as founders day. On the cards are:

A festival of Life Saving with foreign as well as local participation.

Swimming competitions and other aquatic events.

A beach carnival.

The screening of Video of plays and ballets performed

by Chitrasena another senior member who incidentally celebrates his 80th birth anniversary this year and a grand dinner dance.

The club has decided to invite all members who now live abroad and their families to participate in the proceedings. With this in view it would be appreciated if any member wishing to participate would contact the Secretary at 10, Station Avenue, Wellawatte, or on 586461. (Sri Lanka of course)

S.O.S—S.O.S—S.O.S

An important issue has developed regarding Sigiriya that warrants urgent publicity and action. **There is a perceived threat to the UNESCO declared World Heritage Sites of Sigiriya.** The Sri Lankan Air Force is attempting to expand a small airstrip near the site and to have it "constructed according to international specifications". This means large enough to accommodate commercial aircraft like 747s and Airbuses.

Sigiriya is 1.5 km from the strip, and the problems that will ensue if built could be catastrophic. The frescoes would be threatened immediately from the vibrations triggered off by these large aircraft. The rock itself is composed of different layers: a capstone of hard rock supported



Sigiriya

by a column of softer rock where the fresco pockets are situated. The area is unstable, boulders

can fall and there is an effort at present to try and stabilize the rock with steel pins to protect the frescoes and the viewing public. And this is happening now **without** the anticipated increased vibrations from heavy aircraft!

On the rock are the famous "Water gardens" of Sigiriya and many man-made structures of antiquity. All these are now under threat with the Air Force's bloody mindedness. Even the businessmen, who envisage increased tourism with an improved airport, may be short-sighted in their thinking: (1) UNESCO may de-list Sigiriya, their milch-cow; (2) the Archaeological Department may be forced to close Sigiriya to visitors because of danger to life and limb, and (3) the area could be closed off for "defence reasons". Sigiriya could become the target of terrorist attacks because of the presence of Air Force ground attack

aircraft.

What can you do? FAX these people who are decision-makers and make your voice heard.

The President of Sri Lanka: 0094 1 333703

Minister of Agriculture and Lands: 0094 1 872004

Director General of Archaeology: 0094 1 296250

Secretary, Minister of Defence: 0094 1 541529

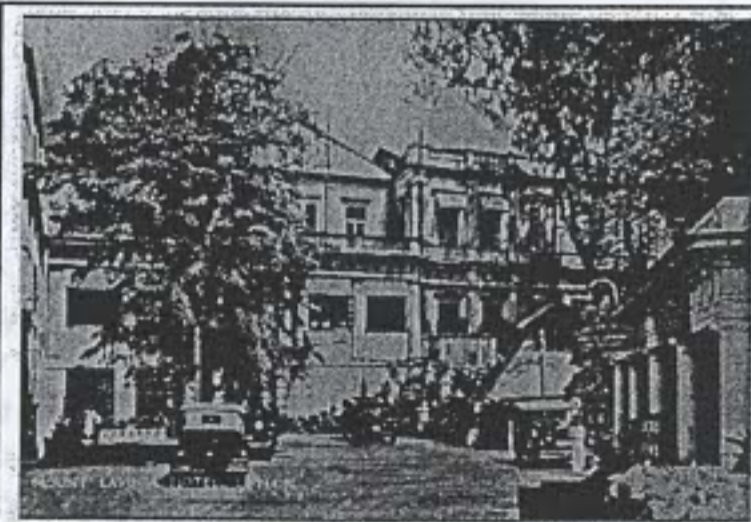
SRI LANKA'S BRITISH COLONIAL HOTELS

By B.H. SPENCER ROBERTS

On my recent visit to Sri Lanka, I had the opportunity to stay at most of the Island's British colonial hotels. The experience evoked feelings of nostalgia, for I knew these hotels when they were at their best. Sadly, some of them have now deteriorated, and look like shabby dowager duchesses who have seen better times; while other hotels struggle to keep up the appearances of an era now being fast forgotten. Yet, they continue to remain – thank goodness! – as historical monuments, woven in the fabric of Sri Lanka's rich past. Their histories are unique and beg to be told.

The famous Mount Lavinia Hotel, which stands on a breezy headland and commands an excellent view of the sea around Colombo, was originally a mansion built by

Governor Sir Thomas Maitland in 1806. It was described at the time as, "Handsomely built, laid out in mahogany and cala-



Grand Hotel Mt Lavinia (circa. 1925)

mander". The house remained a governor's holiday residence for twenty-four years. In 1820, Sir Edward Barnes spent thirty thousand pounds in improvements to the size and structure of the residence, however, the Governor was transferred before the alterations were completed. Soon after, Ceylon was hit by a financial crisis. The house was abandoned as a vice-regal residence and remained closed until 1841, when it was sold by auction. Ownership changed hands several times, and finally in 1896, it became a hotel.

Kandy has two British colonial hotels: the Queens Hotel and the Hotel Suisse.

The building housing the Queens, was built in 1841;

twenty-six years after Britain annexed the Kandyan Kingdom. Initially it was used as a lodging house for British army officers. As the European community of administrators and planters grew in number, the building evolved into a hotel and became the centre of activity for them in that far-flung outpost of the Empire. Many of the planters were dour Scots who had enormous capacities for whisky. They



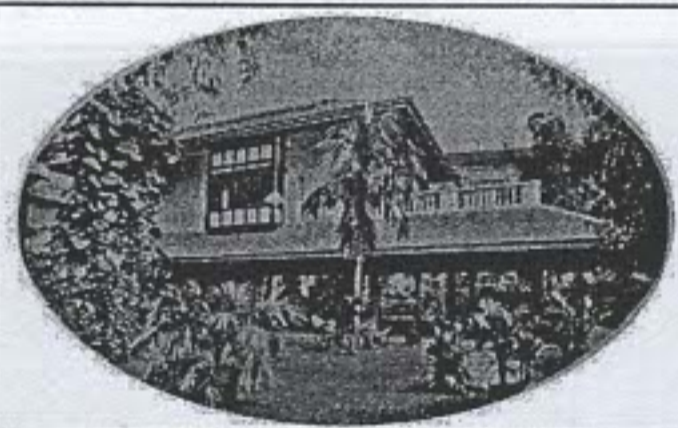
Queens Hotel, Kandy (circa.1910)

frequented the Queens Hotel and drank at the "Charles Bar", which still exists, but under a different name.

Strings of famous people have stayed at the Queens over the years, including Earl

Mountbatten, Douglas Fairbanks Snr, and Charlie Chaplin. In British times, the hotel verandah was the vantage-point from which the British viewed the famous Kandy Perahera: at that time (unlike now) a really resplendent pageant in July/August each year.

The Hotel Suisse is situated across the lake from the Queens. It is another edifice of British times. The stately building stands in a tranquil garden and frowns upon



The GOH, with its enclosed garden.

Kandy town with aristocratic hauteur. It was the most prestigious hotel in Kandy, where the REAL snobby *pukkha sahibs* went. However, its long run as a hotel

came to an end during World War II. It reopened in recent years and still remains a basically British colonial hotel.

Nuwara Eliya, the famous mountain resort town, is dominated by the Grand Hotel, a very British establishment in colonial times. The large Elizabethan-style structure was built by Sir Edward Barnes in 1826 as his mountain retreat. He had a taste for opulence, which is still evident in the high-ceilinged rooms adorned with wood paneling, ornate fireplaces and Victorian furniture. The Governor's Residence was called "Barnes Hall". Later it underwent a couple of changes in occupancy before becoming a hotel.

The New Oriental Hotel (NOH) stands in Galle Fort and dates back to 1745, when Ceylon was a Dutch colony. However, after the British captured the Fort from the Dutch in 1796, the hotel catered to a clientele of British administrators, merchants and sea-captains. In those

days, Galle was a more important seaport than it is today and attracted many British merchants to trade from there. Yet, even though the British replaced the Dutch at the New Oriental Hotel, the establishment is cocooned in a long-forgotten era: the period of the Dutch East India Company. British influences did not affect the Dutchness of the place much, and the hotel still has a Dutch colonial character, so many years later.

Back in Colombo, there is the Grand Oriental Hotel (GOH), an imposing building in the Fort, that overlooks the harbour. It used to be a popular tourist hotel in the days when ships were the only means of international travel. The Grand Oriental Hotel was typically British colonial, and even today, it maintains a semblance of the British Raj era. Carl Muller in his book, "Colombo", has this to say about the GOH of past years: "The Grand Oriental Hotel.... claimed that its position and cuisine were unsurpassed in the Orient. Its large GOH sign and the arc of coloured jets around it blinked warmly upon the harbour. Its gay-striped window awnings spoke of a coziness and a warmer welcome. There was even a tropical garden within its precincts where one could relax, listen to the rustle of the Malayan bamboo, marvel at the riot of flowering acacia and the thick-leaved Malayan rubber. There were garden concerts on Wednesdays and Sundays, and these were much looked forward to."

Finally, Sri Lanka's internationally-renowned hotel: The Galle Face. It is a regal structure at the southern end of Galle Face Green, and it faces the Fort.

A tollhouse was demolished in the middle of the 19th century and the hotel built on the site in 1864. In its early years, the Galle Face Hotel was small, but it did not remain so for long. The opening of the Suez Canal in 1869 saw a marked increase in shipping and visitors to the island. The boost in passenger traffic created a greater demand for accommodation, therefore, extensions were made to the building in 1884 and again in 1910. By 1912 the hotel could accommodate five hundred guests, and it even had the first a la carte restaurant in the Orient. The imposing ballroom was opened in 1924.

Royalty, heads of state, statesmen, famous writers, actors, film stars and other personages have stayed at the Galle Face Hotel over the years and extolled its luxury and service. Probably the nicest compliment paid to the hotel was made by Reginald Farrer in his book, "In Old Ceylon", published in 1908. He wrote: "For resident and tourist alike, the Galle Face Hotel is the centre and hub of the Universe".

Staying at Sri Lanka's old British colonial hotels these days may not perhaps provide all the modern amenities afforded by the new five-star establishments, nevertheless, they will certainly give the visitor an unforgettable experience: entering the era of the British Raj.

THE PAYNTER HOMES

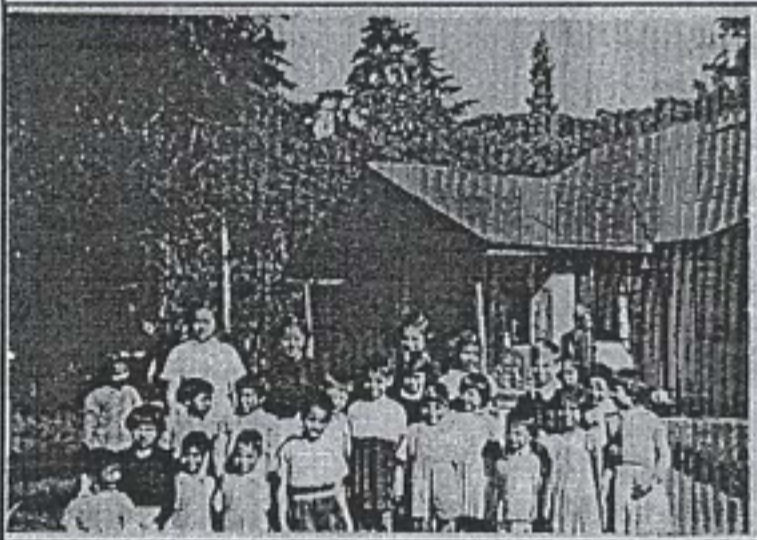
By BERYL MITCHELL

Tucked away in an acreage above a picturesque mountain stream which was turned into a trout hatchery, away from the Nuwara Eliya streets, was a small enclave of buildings known as the Paynter Home.

The main bungalow, named Bicester House, served as an office and home for Mrs Eva Darling, the mainstay of the organisation when I spent a short three month spell teaching there. There were other buildings utilised as dormitories for girls and boys, classrooms, and a large communal dining room, with kitchen attached behind.

It was 1955. My older sister Marianne was already a teacher there, and I had been enlisted to help with the junior classes while the regular teacher was on the sick list.

Walking up to the homes was an uphill task, a good half mile, past the police station, through the trout hatchery, and up further inclines before the grounds of the Paynter Home were reached. As we arrived, there were children from toddlers to teenagers streaming out of a building to the right, which housed the dining room and kitchen. I noticed



Children of The Paynter Home In 1964

beautiful sturdy boys and girls with rosy cheeks and a fresh confident attitude playfully pushing each other and making their way to other build-

ings for whatever was next on their programme. Some older girls carried little ones, and I thought they looked like a very content, and happy, though large family. There were about sixty children in the home at that time. The family atmosphere was preserved by the children calling all teachers 'Aunty' and 'Uncle', and the lady in charge of the dining room and kitchen, Mary 'Akka'.

The Paynter Home – of which Eva Darling, nee Paynter, was the honorary Superintendent- had been founded by Eva's parents in 1924 to fill a very special need that had shown itself in the first half of the 20th century, in Ceylon. Nestled here, in the very heart of tea planting country, the home catered primarily for the Eurasian children of British and other European fathers and Sinhalese or Tamil Mothers. Rev. Arthur Stephen Paynter, himself an Englishman, married a Sinhalese girl – Anaghi Weerasuriya from the south of Ceylon and took this cause as their life-work, providing a home for all the unwanted children in the above category, giving them education and a

future which they would otherwise never have had.

After their marriage in 1893 they spent some time evangelising around various parts of India before settling in Nuwara Eliya and founding the Paynter Home. All four of their children – Arnold, Ada, David and Eva were involved with the Church and the Childrens' Home. They were a gifted family, playing classical music, singing, and enjoying the joys of good reading. David was also famous as a gifted artist with such works as the huge murals in the Chapels of Trinity College, Kandy and St Thomas' College, Mount Lavinia to his credit.

When next in Sri Lanka, it is worth a special visit to these respective college chapels to view the size and magnificence of these brilliantly coloured and delicately executed murals.

Funds for running the home were collected by an agent or 'collector' from the Paynter school who went round the tea, rubber and coconut estates annually, distributing booklets on the previous year's finance and achievements, and requesting donations to help carry on their good work. They were widely supported by the planters, who were then represented on the Home's management committee.

Apart from displaying the financial aspect, this booklet called 'The Paynter Home Annual Report' showed many photographs of the children. They showed them at school, at play, working on the school vegetable and fruit farm, and taking part at their annual concerts where Mrs Eva Darling, Mrs Ada Greet, and her children Averil, Evangeline, and Chris had trained the children to sing and act with great confidence.

As time went on, the number of Eurasian children dwindled, and other needy children took their places. A few local children from the town of Nuwara Eliya also attended this very good English Christian School. As the teenaged boys completed their school curriculum they were sent to an agricultural farm near Trincomalee.

The Paynters also had some land they turned into a collective farm in the foothills of the Himalayas – the scene of some exciting 'tiger tales' and lots of hard yakka. This was Jim Corbett country; very beautiful, but also very dangerous, where they had to keep a constant lookout for marauding tigers. Some of the teenage boys and girls who were accommodated there in the nineteen fifties, have married, raised families and made farming their permanent occupation.

Marianne and I, our respective husbands and other sister June still keep in touch with some of them, and have visited in Banbassa.

Eva Darling retired to her own place, Hill Cottage in Mahagastota in 1983, and lived there until her death in 1993. The Paynter Home continues their very worthy work under the supervision of Suzette Bolten, herself an inmate in the 1950s. I have seen a copy of their most recent Annual Report and feel Suzette is the living embodiment of the success of this Home, giving needy children a home and a means of education they would otherwise never have received.

THE LAST KING OF KANDY AND HIS DESCENDANTS

BY HUGH KARUNANAYAKE



Sri Wickrama Rajasinghe

The monarchy of Sri Lanka ended with the deposition and exile by the British, of the last King of Kandy, Sri Wickrema Rajasinghe in 1815. Thus ended the longest known dynasty in the world, which, commencing with Vijaya, ruled through a lineage of 164 monarchs over a

period of 2357 years.

The King was captured with two of his queens at Galla-hawatte a village near Medamahanuwara on 18th February 1815. His mother and his two other queens had already been captured and in custody at Hanwella. The King and his entourage were brought under escort to Colombo where they were held in a building in Queen Street, Colombo, presently occupied by the Ceylon Insurance Co. He was later provided a spacious house, fitted handsomely. The picture shown here is of the king when held in custody by the British in Colombo. Arrangements were thereafter made to deport the king and his relatives in batches to India. The King, his family, and other members of the royal household who were deported, were estimated to be around 168 persons. All prisoners who were related to the King had to sign a declaration and parole before their deportation. The first three articles of the Kandyan Convention of March 1915 which were applicable to them, were read and explained to them. It included a clause which confirmed that the "former king, his family and relatives, whether in ascending, descending or collateral line by affinity or blood, were for ever excluded from the Kandyan throne; and all claim and title of the Malabar race to the dominion of the Kandyan provinces were abolished and extinguished."

Almost a year after their capture, on 24 January 1816, the king with his family were transported on board the H.M.S. Cornwallis for Madras, from Colombo. The Colombo harbour then had no breakwater, and the journey from shore to ship were at times of the year, quite hazardous:

"He was taken to the waterside in the governor's carriage, and his ladies were accommodated with palanquins. They were closely veiled as they went into the boat; and, during their embarkation, which took up some time, the king stood by and assisted by giving orders to his own people, with much composure and presence of mind. He was very handsomely dressed, and his large trousers drawn close upon his ankles, reminded the spectators of the figure of Rajah Singha, as given by Knox. The king embarked, with his wives and mother-in-law, in the captain's barge, and the attendants in another. The wind was high, and the boats encountered a good deal of sea in their passage to the ship. They were all taken onto the ship by means of an accommodation chair. Some of the ladies were greatly alarmed, while others suffered much from sea sickness. The king showed no indication of fear, and, considering that he was carried through a rough sea, which he had not been upon since his infancy, to an English man-of-war, which he had not seen before, it must be acknowledged that his whole deportment indicated considerable dignity and firmness of mind." (Henry Marshall- CEYLON - A General Description, London 1846.)

The Cornwallis reached North Beach in Southern India on February 22 1816. The Town Mayor, Captain Macdonald, and Mr Marriott were introduced to the king as the Governor's representatives assigned to receive him. The king was lodged in the palace at Vellore formerly occupied by Futeh Hyder the eldest son of Tippu Sytan. He was granted a pension of 500 Rix dollars per month for the term of his natural life. The king died at Vellore on the 30 January 1832 having been a state prisoner for seventeen years. He was known to be fond of alcohol, and from the commencement of the month in which he died, his health had rapidly deteriorated. An English Physician Dr Reid who attended on him, found him afflicted with dropsy. Although at first he agreed to abide by Dr Reid's prescriptions, he later turned to help from native doctors.

At the time of his death the king had one son born to him in exile, who died without issue in 1843. There



The Captive King In Colombo Prior To Deportation

were no direct descendants of the king therefore, although lineal descendants have made their appearances from time to time, during the past two centuries. There is no record to confirm which of his four wives bore him the son. The four queens were Vencata Rangajammal who died in 1868, Vencatajammal who died in 1852, Moodoo Kannama Devi who died in 1886, and Venkatajammal who died in 1861. The first two were sisters, as were the last two. On the death of the king, his monthly pension was continued to be paid to his wives. On the death of Moodoo Kannama Devi the last surviving queen, the other descendants continued to receive a pension which became fragmented into small amounts. On representations made by descendants of the exiles, the Government of Ceylon appointed a Select Committee in August 1894 to look into the adequacy of pensions paid, and other related matters. The Committee recommended that a minimum pension of Rs 20 per month be adopted, and that 'reasonable aid be granted to any pensioner, or son of a pensioner, who may hereafter qualify for any profession or for superior employment in Ceylon'.

Ponnambalam Arunachalam who was later a member of the Ceylon Legislative Council, was presented to Moodoo Kannama Devi when he visited Tanjore in the late 1880s. He observed that in spite of straightened means, she still maintained the traditions and ceremonial of a court. Speaking from behind a curtain, she was pleased to welcome him and express her appreciation of little services rendered to her family since their downfall. Arunachalam who later was to be the Registrar General, was said to have been instrumental in appointing a lineal descendant of the late king, as a clerk in the Department.

Not much was heard of the king's descendants until 1955 when the then Prime Minister, Sir John Kotelawala received representations from Sri Kandy Rajasinghe from Madras, who claimed to be the eldest surviving male descendant of the late king. He had graduated from a South Indian University, but was finding it difficult to get a suitable job, and sought Sir John's assistance in finding employment in Sri Lanka. Sir John was sympathetic to the young man's request, and invited him over, and he eventually found employment as a staff officer in the Central Bank. Sri Kandy Rajasinghe lived with his family at Manning Place, Wellawatte for many years. He sported a thick moustache, upturned at either end, middle parted his hair, and in appearance somewhat resembled the late king. He took to the social life in Colombo earnestly, and was a popular figure in the clubs around town. He was generally called "Raja" or "Kandy", and at times light heartedly referred to as "H.M." or "His Majesty". He drowned while bathing in the sea at Madras in the late nineteen seventies. He had a younger brother who also came over to Sri Lanka, and who had a brush with the law being charged with forging an export control permit. His name was Sri Wijaya Sri Sukku Sri Kithsiri Sri Rajasinghe. He died several years ago, and it is not known whether any lineal descendants of the last King of Kandy are alive today.

ADD YEARS TO LIFE AND LIFE TO YEARS

The first day of school our professor introduced himself and challenged us to get to know someone we didn't already know. I stood up to look around when a gentle hand touched my shoulder. I turned around to find a wrinkled, little old lady beaming up at me with a smile that lit up her entire being.

She said, "Hi handsome. My name is Rose. I'm eighty-seven years old. Can I give you a hug?" I laughed and enthusiastically responded, "Of course you may!" and she gave me a giant squeeze.

"Why are you in college at such a young, innocent age?" I asked.

She jokingly replied, "I'm here to meet a rich husband, get married, have a couple of children, and then retire and travel."

"No seriously," I asked. I was curious what may have motivated her to be taking on this challenge at her age. "I always dreamed of having a college education and now I'm getting one!" she told me.

After class we walked to the student union building and shared a chocolate milkshake. We became instant friends. Every day for the next three months we would leave class together and talk nonstop. I was always mesmerized listening to this "time machine" as she shared her wisdom and experience with me.

Over the course of the year, Rose became a campus icon and she easily made friends wherever she went. She loved to dress up and she reveled in the attention bestowed upon her from the other students. She was living it up.

At the end of the semester we invited Rose to speak at our football banquet. I'll never forget what she taught us. She was introduced and stepped up to the podium. As she began to deliver her prepared speech, she dropped her three by five cards on the floor. Frustrated and a little embarrassed she leaned into the microphone and simply said, "I'm sorry I'm so jittery. I gave up beer for Lent and this whiskey is killing me! I'll never get my speech back in order so let me just tell you what I know."

As we laughed she cleared her throat and began, "We do not stop playing because we are old; we grow old because we stop playing. There are only four secrets to staying young, being happy, and achieving success. You have to laugh and find humor every day. You've got to have a dream. When you lose your dreams, you die. We have so many

people walking around who are dead and don't even know it!

There is a huge difference between growing older and growing up. If you are nineteen years old and lie in bed for one full year and don't do one productive thing, you will turn twenty years old. If I am eighty-seven years old and stay in bed for a year and never do anything I will turn eighty-eight. Anybody can grow older. That

doesn't take any talent or ability. The idea is to grow up by always finding the opportunity in change.

Have no regrets. The elderly usually don't have regrets for what we did, but rather for things we did not do.

The only people who fear death are those with regrets." She concluded her speech by courageously singing "The Rose." She challenged each of us to study the lyrics and live them out in our daily lives.

At the year's end Rose finished the college degree she had begun all those years ago. One week after graduation Rose died peacefully in her sleep. Over two thousand college students attended her funeral in tribute to the wonderful woman who taught by example that it's never too late to be all you can possibly be.

When you finish reading this, please send this peaceful word of advice to your friends and family, they'll really enjoy it! These words have been passed along in loving memory of ROSE.

REMEMBER, GROWING OLDER IS MANDATORY, GROWING UP IS OPTIONAL!!!!!!!!!!!!!!

HOW TO BECOME A MEMBER OF THE CEYLON SOCIETY OF AUSTRALIA

Contact Vama Vamadevan

3 Collie Court,

Wattle Grove, NSW, 2173

Email vamadevan@aol.com

Full Membership: A\$25/year

Overseas Membership: A\$25/year

Pensioner/Student: \$15/year

CEYLANKAN INDEX

NUMBERS 1 - 13

The principle articles published in CEYLANKANS 1 to 13 from February 1998 to February 2001. There are many other short articles in the journals too numerous to list: Did you know?; Letters; Fun things, etc.

People

Julia Margaret Cameron...C1

Roloff Beny...C2

Samuel Baker...C3

WJ Jenkins...C3

The James Taylor Story...C4

Simon Sawyer's Memorandum 1826...C4

British Military Heroes in Ceylon...C5

Donald Friend in Sri Lanka...C5

Rev. A Fraser...C5

Alan Bayne...C6

Ceylon's 43 Group of Painters...C7

Frederick Dornhorst, KC...C7, C8, C9, C10

Gajaman Nona & John D'Oyly...C9

Wilhelm Geiger...C9

The Other North (Marianne)...C10

De la Harpe...C11, C12

Ananda Kularatne...C11

Ehelepola...C12

Major R Raven-Hart...C12

Edward Blaze...C13

Jack van Sanden...C13

Lester & Ivan Peries...C13

History

Chinese Connection (Did you Know)...C3, 4, 9

Early South Indian Contacts with Australia...C5

3 Historic Stones in Colombo Fort...C5

Sri Lankan Cemetery & Colonial memories...C5

Ceylon's 1854 Gold Rush...C7

Sri Lanka's Swiss Connection...C8

17th Century Colombo...C9

Jews in Medieval Ceylon...C10, C12

Kandyan Prisoners in Mauritius...C12

A Subaltern's Life (1820s)...C13

Colombo Chetties...C13

Geography

Ports in Ancient Sri Lanka...C6

Dutch Waterways in Sri Lanka...C6

Legendary Waterfalls...C7

Colombo Harbour (2 pts)...C10, C12

Colombo Place names...C13

Japan attacks

I Was There, F Prins...C5

The Day The Japs Bombed Colombo...C7

Letters...C10

Corollary to the Day...C11

Japanese Raid...C13

Genealogy

The Prins Dairies...C1

Prins History...C2

300 years of the Brohier Family...C5

What's in a Name...C5

Name Exchange...C6, C10

An Englishwoman's Diary...C7

The Trials & Success of Family Research...C8

The Armitage Presentation...C11

Is This Your Real Name?...C11

The Felsianes Link...C11

The de la Harpes...C12

Genealogy...C13

Book Reviews

Tea, Tytlers and Tribes, Beryl Mitchell...C2

This Inscrutable Englishman, B/Y Gooneratne...C2

Backward Glance, P. Samara-Wickrama...C3

Fundamentalism in Cricket, Michael Roberts...C3

Sinhala-Burgher, M. Abayekoon...C4

Sri Lanka Collective Identities Revisited,
M.Roberts...C3

Military History of Ceylon, A Muttukumaru...C4

Journal of a Family, Edith Fernando...C4

Tamil Tigress, D. Bartholomeusz...C4

War & Peace Post Colonial Ceylon, 1948-91...C4

History of Scientific Literature, A Senadhira...C5

Crosscurrents, Sri Lanka, Roberts & James...C5

The Story of the Sri Lankans, Dr O Mendis...C8

Sri Lanka Army...C9

The Rebel of Kandy...C10

The Story of the Sri Lanka Muslims...C11

The Cocos Island Mutiny, N Crusz...C12

Tales of the Blue Elephant...C12

The Willow Quartette...C13

The Chinese Camellia, B Parker...C13

General Interest

The Hope Diamond...C2

Ola Leaf Books...C4, C7

About Tea...C4

Tea Snippets...C4

Nat'l Geo. Mag. on Ceylon 1888-1988...C4

Radio Society of Sri Lanka History...C5

Musical Tearooms in Japan...C5

Stamp Acts in Ceylon & Sri Lanka...C5

Early Paper Money of Ceylon...C5

Books/Movies on Railways of Sri Lanka...C6

Sri Lankan artefacts in the Netherlands...C6

Sri Lankan Flag...C6, C7

Jaffna Burghers...C6

The Brownrigg Group...C7

The National Flower...C7

Homes on Havelock Road 50 years ago...C8

Rare Stamps...C8

Early Railways...C8

The Rise & Fall of Coffee...C9

Motoring in Sri Lanka...C9

The Bonaccord Tragedy...C9

Photography...C10

Royal-Thomian Cricket...C10

Tiger Tops...C10

Names of Tea Estates...C11

The Pemberley Study Centre...C11

Cricket...C11

Boer Prisoners in Ceylon...C11

Boer War Contingent...C12

Early Ceylon Medical Men...C12

Burghers in the Police Service...C12

Uduvil Girls College, Jaffna...C12

Pearls...C13

Archaeology

In Search of Arab Ships...C10

Marine Archaeology...C13

Wildlife

The Elephants of Ranrambe...C4

The Uplands Tortoise...C6, C8

The Ceylon Jackal...C11

Elephants in Warfare...C11

Rare Birds...C13

Buildings, etc

The Galle Face Guard House...C2, C6, C12

Old Lighthouse of Galle...C3

The Bristol Hotel...C4

St John's College, Jaffna...C5

Galle & its Fortifications...C6

The Dutch Church at Bentota...C6

The Shrine of St Anne at Talawila...C8

The Wellawatte Inscriptions...C9, C10

'Maarske'-the House that Leefe Built...C9

Writing

On Writing 2 books...C3

Brian Parker's Novel...C3

Obscure Works of first Printings...C3

Antiquarian Bookshops, Sydney...C3

Intro. to Sinhala Literature, U Wickrama...C4

19th C Kandy thru' the eyes of a Tea Planter...C4

The Futility of Ethnic Conflict in Sri Lanka...C4

Tour notes, Brindisi to Yokohama 1883-4...C6

Oh! For the Touch of a Vanished Hand...C7

The Investigator 1841-42...C7

The D'Oyly Presentation...C8

John Still's Spot-on Prediction...C12

Legends

Kataragama Legends...C3

Somawathie & the Harvest God...C4

The first Rulers of Lanka...C5

How Buddhism Came to Sri Lanka...C7

The Rock of God...C8

Collecting

Old Maps...C3

Collecting Ceylon Books...C5

Fountain Pens...C10

Collectors Postcards from Ceylon...C1, C7

Anecdotal Remembrances

Wesak Times ...F. Prins...C4

The Bambalawatte Boys...C4

Independence Day at Passara Gun Club...C5

A Trip to Sri Lanka...C10

Memories of Ratmalana Airport...C11

Serendipity in Jaffna...C12

Of Kahambiliya & Keppetitiya...C12

Curry in Britain...C13

Touring Sri Lanka...C13

Stories

Scenes from Old Ceylon...C4, C5, C6

A Modern Parable...C5
 Little Gerry Richards...C7
 We See Things As We Are...C8
 The Gift of Today...C9
 How God Created Australia...C9
 Birdsong & Frogs Croak...C10
 Nailholes...C10
 How to Give a Cat a Pill...C11
 Perspectives...C11

Verse

Lanka in Verse...C3,C4
 The Call of Lanka...C6
 The Market...C7
 Hail Lanka...C8
 Elephants of the Mahaweli...C9
 The Veddahs...C10
 Elegy to Sirimavo...C13

Obituary

FJM de Saram...C5
 Dr GRL vanden Driesen...C8
 Prof. Alfred Jeyaratnam Wilson...C11
 Noel de Silva...C12

Religion

The Baptism of the Ven Dharma Rama...C9
 Fr Joseph Vaz...C11
 Demonology...C12

Shipping

HMS Ceylon...C6
 The Emdeen, Capt von Muller...C8
 The Cruise of HMS Bacchante...C8
 The VOC Voyages...C9
 Nautical Snippets...C12

CEYLON SOCIETY OF AUSTRALIA LIST OF MEMBERS

Dr Christopher Puttock Honolulu Hawaii 97817-2704 U.S.A.
 Mr Hugh Karunanayake WESTLEIGH NSW 2120
 Mr Vama Vamadevan WATTLE GROVE NSW 2173
 Dr Medduma Kappagoda BUNDANOON NSW 2578
 Mr David Goodrich BILPIN NSW 2758
 Mr Mike Udabage HUNTERS HILL NSW 2110
 Mr Michael Sourjah DOONSIDE NSW 2767
 Mr Braybourne Edema HOMEBUSH NSW 2140
 Mrs Beryl Mitchell BURWOOD NSW 2134
 Dr Don Wijeratne KILLARNEY HEIGHTS NSW 2087
 Mr Brian Parker DUNDAS NSW 2117
 Mr Bertram Jenkins ARMIDALE NSW 2350
 Mr Edgar Temple ROSEVILLE NSW 2069
 Mr Nalin de Silva QUAKERS HILL NSW 2763
 Mr Colin Phegan WAHROONGA NSW 2076
 Dr Brendon Gooneratne CHELTENHAM NSW 2119
 Dr Srilal Fernando CAMBERWELL VIC 3124
 Mr Douglas Ranmuthugala DOWNER ACT 2602
 Mrs Shelagh Goonewardene BURWOOD VIC 3125

Mr Alistair Jackson-Smale ASHFIELD NSW 2131
 Ms Kathy Van Reyk LOGANLEA QLD 4131
 Mr Jack Van Sanden DONCASTER EAST VIC 3109
 Mr Darnley de Souza BOXHILL SOUTH VIC 3128
 Mr Percy Samarawickrama KAMBAH ACT 2902
 Dr Michael Roberts GLENALTA SA 5052
 Mr Michael Berman LINDFIELD WEST NSW 2070
 Mr Sumane Iyer BEROWRA NSW 2081
 Mr Allan Henricus EPPING NSW 2121
 Mr Godfrey Perera GLEN WAVERLEY VIC 3150
 Mrs G Hensman ADAMSTOWN HEIGHTS NSW 2289
 Mr Tony White CONCORD NSW 2137
 Dr Harold Gunatillake SUTHERLAND NSW 2232
 Mr Gerard Vamadevan ROCKDALE NSW 2216
 Mr Malcolm Abayekoon Wisbech CAMBS PE13 1LJ ENGLAND
 Mrs Indrani Doloswala WOLLONGONG NSW 2522
 Mr Sandy Cowie MOSMAN NSW 2088
 Dr Robert Sourjah DOONSIDE NSW 2767
 Dr Lakshman de Silva WAVERTON NSW 2060
 Mr Nimal Edirisinghe CARLTON NSW 2218
 Mr Alan Conderlag THE GAP QLD 4061
 Mr Kingsley Siebel HORNSBY NSW 2077
 Mr Michael Silva FIGTREE NSW 2525
 Mr Tissa Rajapathirana GARREN ACT 2605
 Mr Dinesh Thabrew Aloha Oregon 97007 U.S.A.
 Mr J.W.D. Perera Wellawatte Colombo 6 SRI LANKA
 Dr S. Frank BERWICK VIC 3806
 Mr James Morton CARLINGFORD NSW 2118
 Mr John Hunt STEYNING W. Sussex BN44 3FJ ENGLAND
 Ms Thelma Muller CONCORD WEST NSW 2138
 Mr Rienzie Fonseka EASTWOOD NSW 2122
 Mr Rama Sellamuttu TURRAMURRA NSW 2074
 Mr Christopher Fernando HILLSDALE NSW 2036
 Mr Charles Ameresekere Scarborough Ontario M1R 2B6 CANADA
 Dr Cedric Wickramasuriya ST IVES NSW 2075
 Mr Mukundadura Perera EPPING NSW 2121
 Mr Tiddy Wijeratne CARLINGFORD NSW 2118
 Ms Mohini Gunasekera LIVERPOOL BC 1871
 Mr Charles Senaratne NORTH ROCKS NSW 2151
 Mr Tilo Junge BAIRNSDALE VIC 3875
 Mr Srikantha Nadarajah THORNLEIGH NSW 2120
 Ms Lilamani Raffel CREMORNE NSW 2090
 Mrs Rosemary Massey NORMANHURST NSW 2076
 Mr Trevor Collette ENDEAVOUR HILLS VIC 3800
 Mrs Beryl Bromley Bridgnorth Shropshire WV16 3JG ENGLAND
 Mrs June Sissons Bournemouth Dorset BH11 8HU ENGLAND
 Mr Adrian Joseph FEDERAL NSW 2480
 Mr Douglas Mortier GREENACRE NSW 2190
 Mr Kyle. J. Joustra MIDDLE CAMBERWELL VIC 3124
 Mr Somasiri Devendra Dehiwela SRI LANKA
 Mr Duleep Danton STIRLING ACT 2611
 Mr Laki Gunawardhene CONCORD WEST NSW 2138
 Prof Lakshman Marasinghe Windsor Ontario NQE 3B9 CANADA
 Mr Rodney St John COOLAROO VIC 3048
 Mr Victor Melder BROADMEADOWS VIC 3047
 Mr Rohan Van Twest Guelph Ontario CANADA
 Mr Frederick Prins ST CLAIRE NSW 2759
 Mr Monty Ranawake HURSTVILLE NSW 2220

Mr Carlyle Bagot San Marcos CA 92069-3958 U.S.A.
 Mrs P Joseph SURREY HILLS VIC 3127
 Mr Lasath Wijesinghe MERRYLANDS NSW 2160
 Mr Sheran Rajakaruna HURLSTONE NSW 2193
 Mr Gerald de la Harpe FAWKNER VIC 3060
 Mr Lal Karunanayake ENDEAVOUR HILLS VIC 3802
 Mr Beverley Roberts MT. WAVERLY VIC 3149
 Mr Geoffrey Weinman ELIZABETH BAY NSW 2011
 Ms Robyn Clarke WAGGA WAGGA NSW 2650
 Ms Joyce MacRobbie HIGHTON (GEELONG) VIC 3216
 Mr Sunil de Silva PYMBLE NSW 2073
 Mr Inthiran Chelvathurai STRATHFIELD NSW 2135
 Dr R.K. de Silva Colombo 5 SRI LANKA
 Mr Bryan Dharmaratne BAULKHAM HILLS NSW 2153
 Dr Michael Powell SPRINGFIELD TAS 7261
 Mr Eardley Lieversz MT COLAH NSW 2079
 Mr Edmund Kerner BLACKBURN SOUTH VIC 3130
 Dr Sarath Gunatunga DEEPDENE VIC 3103
 Mr Allan Schumacher BEROWRA HEIGHTS NSW 2082
 Mr Ranjit Jayawardene NORTH DANDENONG VIC 3175
 Mrs B.R. Schokman BENTLEIGH VIC 3204
 Mr Edward Gray MT. WAVERLEY VIC 3149
 Mr Chris Lawton OAKLEIGH VIC 3166
 Mr Gamini Goonesena MAROUBRA NSW 2035
 Mr Ravi Karunanayake KINGS PARK NSW 2148
 Mr Windsor Morris Shirley CRO 7ET ENGLAND
 Mr Philip Muller STRATHFIELD NSW 2135
 Mr Allen Thuraiatnam GLEN WAVERLEY VIC 3150
 Mrs Ruth Pinto ENDEAVOUR HILLS VIC 3902
 Mr Sri Bawan ENDEAVOUR HILLS VIC 3902
 Mrs Minerva Jackson GLEN WAVERLEY VIC 3150
 Mr Nihal de Zoysa GLEN WAVERLEY VIC 3150
 Ms Ayoma Perera WHEELERS HILL VIC 3150
 Mr Bill Van Rye KEYSBOROUGH VIC 3173
 Ms Gaynor Marsh MT WAVERLEY VIC 3149
 Mr Nat Prins SPRINGVALE VIC 3171
 Mr Nihal Fonseka Lunawa Moratuwa SRI LANKA
 Ms Ehrlich Methsili New York NY 10016 U.S.A.
 Mr Binojan Visvalingam GLEN ALPINE NSW 2560
 Mr Harry de Sayrah THORNLEIGH NSW 2120
 Mr Ashley de Silva EAST ROSANNA VIC 3084
 Mr Charles de Saram PUNCHBOWL NSW 2196
 Mr Gordon Cooray MURRUMBEENA VIC 3163
 Mr Edward Tapping CHELTENHAM VIC 3192
 Mr Brian de Kretser ANULA NT 0812
 Mr Maithri Panagoda ST IVES NSW 2075
 Mr Maurice Foster DONCASTER EAST VIC 3109
 Mr Emmanuel Candappa CLARINDA VIC 3169
 Mr Vernon Abeysekera BURWOOD VIC 3125
 Mr Nihal Gunewardene NORTH DANDENONG VIC 3175
 Mr Nath Kannangara EAST LINDFIELD NSW 2070
 Mr Badrudeen Haneef NOBLE PARK VIC 3174
 Mr Camil Geris CHERRYBROOK NSW 2126
 Mr James Maxwell PYMBLE NSW 2073
 Mr Rodney de Saram BOKARINA QLD 4575
 Mrs Geraldine Jansz Oakville ONT L6J 5K8 CANADA
 Dr William de Saram BROOKLYN PARK SA 5032
 Mr Paul van Reyk PETERSHAM NSW 2049
 Mr Douglas Fernando EASTWOOD NSW 2122
 Ms Lorraine Francke QUACKER'S HILL NSW 2763
 Mr Mahinda de Alwis ENDEAVOUR HILL VIC 3802
 Mr Sherman van Gramberg BORONIA VIC 3155
 Mr Roger Thiedeman KEYSBOROUGH VIC 3173
 Ms Marcia Roberts OAKLEIGH VIC 3166

Mr Arthur Anderson BALWYN VIC 3103
 Mr Noel Crusz CONCORD NSW 2137
 Dr Victor Kanapathy CAMBERWELL VIC 3124
 Mr Kit Abeyewardene ENDEAVOUR HILLS VIC 3802
 Mr Upali Gunawardena ROWVILLE VIC 3178
 Mr Cedric Forster KEW VIC 3101
 Prof Jonathan Walters Washington DC 99362 U.S.A.
 Dr John Chapman STRATHFIELD NSW 2135
 Mr Upali Aranwela NORTH RYDE NSW 2113
 Mr Aloysius de Souza LINDEN PARK SA 5065
 Mr Jeffrey de Silva BLACKBURN SOUTH VIC 3130
 Mr Justin Driberg MORENO VALLEY CA 92551 U.S.A.
 Mr Stanley Sparks FOREST LAKE QLD 4078
 Mr Paul Samaratunge BRIGHTON VIC 3186
 Mr Tilak Wijewardene PARKDALE VIC 3194
 Dr Carlyle Perera DEEPDENE VIC 3103
 Mr Grant Edgcumbe MT WAVERLEY VIC 3149
 Mr Roger Raymond MC KINNON VIC 3204
 Mr Pat Williams RINGWOOD VIC 3134
 Mr Maurice Ferdinando RINGWOOD VIC 3134
 Mr Maurice Barsenbach CHADSTONE VIC 3148
 Mr Clair Herft MULGRAVE VIC 3170
 Mr Douglas Perera HORNSBY NSW 2077
 Mr Homer Titus TURRAMURRA NSW 2074
 Mr Thomas Simpson Duncan BC V9L 5W4 CANADA
 Mr David Kreltszheim BLACKBURN VIC 3130
 Mr Wesley Casinader HOMEBUSH NSW 2140
 Col. Derrick Nugawela Kandy SRI LANKA
 Dr Ravi Pereira Colombo 5 SRI LANKA
 Dr Graham Woods HURSTBRIDGE VIC 3099
 Ms Jennifer van der Gref Kfar Saba 44381 ISREAL
 Ms Janette Koelmeyer CAMPBELLTOWN NSW 2050
 Mr Asanga Weerakoon Austin TX 78739 USA
 Mr Clive Meares MOORABBIN VIC 3189
 Dr Channa Wijesinghe STRATHMORE VIC 3041
 Mr Mohan Rajasingham 22 Queens Road COLOMBO 3 SRI LANKA
 Mr Marco Ramerini Barberino Val D'Elsa (Firenze) ITALY
 Mr Wijeyendran Joseph CANTERBURY VIC 3126
 Mr Ken Harvie CARINDALE QLD 4152
 Ms Liane Anderson Twickenham TW2 6NH ENGLAND
 Mrs Decima Perera RINGWOOD EAST VIC 3135
 Mr Geoffrey Moreira LOWER PLENTY VIC 3093
 Mr Gordon Cramer MT. WAVERLEY VIC 3149
 Mr Mervyn de Sylva ABBOTSFORD NSW 2046
 Mr Stefan Joseph CAMPSIE NSW 2194
 Mr Laksman Liyanage Epsom Downs Surrey KT18 5SE ENGLAND
 Mr Ranjit Santiago Norwalk Connecticut 06851 U.S.A.
 Mr Daya Wickrematunga Akuregoda Battaramulla SRI LANKA
 Mr Willie Joshua RICHMOND NSW 2735
 Mr Chanaka Gunasekera WAHROONGA NSW 2076
 Mr Arthur Murray EDEN HILLS WA 6054
 Mr Bobby Caspersz LARA VIC 3212
 Mrs Dissanayake de Silva LANE COVE NSW 2066
 Ms Sandy Austin Titarangi Waitakere City NEW ZEALAND
 Mrs N Arnolda BOX HILL VIC 3128
 Dr (Ms) Lesley Arnolda BLACKBURN VIC 3130

NEW MEMBERS

We extend a warm welcome to the following new members who joined the Society in the last two months.
 Mr Mohan Rajasingham COLOMBO, SRI LANKA

Mr Marco Ramerini FIRENZE, ITALY
 Mr Wijeyendran Joseph, CANTERBURY VIC 3126
 Mr Ken Harvie CARINDALE, QLD, 4152
 Ms Liane Anderson, TWICKENHAM, ENGLAND
 Mrs Decima Perera, RINGWOOD EAST, Vic 3135
 Mr Godfrey Moreira, LOWER PLENTY Vi 3093
 Mr Gordon Cramer, MT WAVERLEY, VIC 3149
 Mr Mervyn de Sylva, ABBOTSFORD, NSW 2046
 Mr Stefan Joseph, CAMPSIE, NSW 2194
 Mr Lakshman Liyanage, SURREY, ENGLAND
 Mr Ranjit Santiago, CONNECTICUT, USA
 Mr Daya Wickrematunga, BATTARAMULLA, SRI LANKA
 Mr Willie Joshua, RICHMOND, NSW 2735
 Mr Chanaka Gunasekera, WAHROONGA, NSW 2076
 Mr Arthur Murray, EDEN HILLS, WA 6054
 Mr Bobby Caspersz, LARA VIC 3212
 Mrs Dissanayake de Silva, LANE COVE NSW 2066
 Ms Sandy Austin, WAITAKERE CITY, NEW ZEALAND
 Mrs N. Arnolda, BOX HILL, VIC 3128
 Dr(Mrs) Lesley Arnolda, BLACKBURN VIC 3130

NAVAL HISTORY ITEM

Dr Srilal Fernando writes: "I purchased a set of original documents (at substantial cost) at the antiquarian book auctions. They are signed by the Commissioners for the High Admiral of Great Britain and Ireland (Evan Nepean and 3 other Commissioners) and issued to the Vice Admiralty Court of Ceylon. A 3 page document authorising General reprisals against the Ships Goods and Subjects of the United Provinces (Dutch) dated 17. 8. 1801.

A document titled "Dutch Commission - Condemnation" setting out the reasons for this action. Dated 9. 10. 1795.

Document titled "Dutch - Instructions- Vice Admiralty Courts". Instructions to deal with all manner of prizes captures, seizures and reprisals of all ships and goods that are and shall be taken during the present hostilities. Dated 9. 10. 1795.

Standing list of Interrogatories to be administered on behalf of our Sovereign Lord George the Third ... to all Commanders Masters, Officers, Mariners, and other Persons found on board any Ships or Veffels which hath been or shall be seized etc.

ANY NAVAL HISTORY BUFFS who may have more information on this period of history, please contact me.

Dr Srilal Fernando

E-mail <sfernando@techno.net.au>

PAST ISSUES OF THE CEYLANKAN

A limited number of past issues of THE CEYLANKAN are available for sale. They are journals # 3, 4, 5, 6, 7, 9, and 13.

Price inclusive of postage costs are :

A\$ 5.00 per issue - within Australia

A\$ 6.00 per issue - overseas.

Please contact the Treasurer Mr Vama Vamadevan with a cheque drawn in favour of the Ceylon Society of Australia, and a covering note specifying the required issues. The Treasurer's mailing address is 3, Collie Court, Wattle Grove NSW 2173. E-mail <vamadevan@aol.com> Telephone/Fax (02) 9825 1542.

WANTED INFORMATION ON EARLY POSTAL HISTORY

Dr Srilal Fernando is collecting information for a data base on "early Postal History of Ceylon" and would like to hear from anyone who has interesting papers on the subject. This would include the Tappal system under the Dutch and the British, the Pre-stamp era, Victorian stamps, Postal Stationery, Postal history, the P. & O Liners, the packet mail service, Pigeon post, paquebot cancellations, judicial and revenue stamps, and the Boer War mail etc.

Please e-mail on <sfernando@techno.net.au> or write to;

Dr Srilal Fernando
 "Serendib"
 46 Bowen Street
 Camberwell
 Vic 3124
 Australia

Tel: 03 9809 1004

Fax: 039889 9227