

Index

ACBC, 39, 40 Adam and Eve, 87, 111 administrators, relationships with missionaries, 17-18 agama, 7, 210 n2 age in demonic possession, 109-13 Ambakandawila: atomistic nature of life, 167; attitude towards shrines, 157; Catholic behaviour, 161; compartmentalisation of religion and rest of life, 175; demonic possession cases, 157; demons' importance, 157-9; fishing, 166-7; guardian of village, 159; Hindu/Buddhist festival attendance, 28; idolatory, 160; moral code, 161; personal conduct, 161; possession incidence, 168; religiosity, 157, 166-70; religious practice, 156-61; saints' significance, 159-61, 169; scepticism about Kudagama, 157; scepticism about shrines, 5; separation of religious life from mundane, 169, 170; sorcery relevance, 158; worship of saints, 159-60 Anglican schools, 18 annavis, 13, 15, 16, 80; use of books of protection, 141 anti-clericalism, 51, 149 Apostolic Vicar, 15 araksha pot, 141; for exorcisms, 141-2 Archangel Michael, 87, 88 architecture of churches, 22 as vaha, 165 asceticism, 139-41; amongst Buddhists, 150; of holy men, 139, 144; temporary, of pilgrims, 140

astrology, 181 attendance at church, 56 authority, 9; delegated, 172; delegation in Buddhism, 85; in exorcism, 198; in moral and ethical conduct, 10; of MPs, 174; parental, 108; political, of Catholic Church, 9; power of gods, 30; of priest in colonial period, 33-4 avesa, 100 ayurvedic medicine, 181 Balasuriya, Tissa, 48 Bandaranaike S. W. R. D., Prime Minister, 37; election victory, 40 Basil (Pallansena inhabitant), 187–9, 214 n10; visits to Dalupota shrine, behaviour: abnormal, 104-5, 108; of demons, 107 Benedict XV, Pope, 35 Bernard, Father, 23, 27 Betrayal of Buddhism, The, 39 bhakti religiosity, 151, 156, 173 bhikkhu, 29, 54, 92; at Kudagama, 213 nl; as sorcerers, 210-11 nl1 Bible, translation, 45, 208 n8 bishops, 207 n36; reactions to Kudagama, 75 Blue Army, 74 Bolawatte, 14-15 Bonjean, Father, 18 books of protection, 141 brass bands, 54

Association of the Faith of the Fathers,

asirvadaya, 34



222 Index

British: and Catholic toleration, 15; neutrality in religious matters, 199; political system, 170-1; religious toleration, 7 Bruno (Pallansena inhabitant), 179 Buddha: and Christ, 194; proliferation of statues, 209 n23; temples, 30; visits to Sri Lanka, 29 Buddhism: ascetic tradition, 140; distinction from Spirit Cults, 30; power conceptions, 9; resurgence, 9, 12, 22-3, 185; status after Vatican II, 43; Theravada, 7; see also Sinhala **Buddhists** Buddhist gods and demons, 85, 90, 150-1 Buddhist revival, 204 n14 Buddhist rituals, 16 Buddhist shrines, 150 Buddhist state, 204 n4 Buddhist temples, 208 n18 Buddhists: acceptance of karma, 183; attacks on Catholic community post-Independence, 39; authority delegation, 85; Catholic relations with, 54; conflicts with Catholics, 19-20; at Kudagama, 153; militancy of, 19; new forms of religious expression, 156; relationship with missionaries, 19; resentment of Catholic job success, 19; similarities of religious practice with Catholics, 29 Burghers, 6

cancer, recovery from, 2 candle lighting, 30 Casperz, Paul, 42, 48 caste, 16, 205 n10; in conversion to Christianity, 60; at Kudagama, 66-7; of priests, 207 n38 Catholic Action, 206 n23 Catholic Church: confidence of, 21: control over members, 16; criticism of modern, 178-9; cultural heritage, 46; disengagement from politics, 45; hierarchical character, 43; hierarchy, 15-17; in the 1960s, 44-6; indigenisation, 45-6; involvement in electoral process, 23; monarchical government, 43; opinion of superiority, 20-1; political eclipse, 177; political influence, 40

business aspects of Church, 53

Catholic community, 14-15; before Independence, 14; martyr ideology, 45; material success, 34; post-Independence attacks on, 39-40; prosperity, 34; response to Independence, 37; self-enclosed units, 14 Catholic Messenger, The, 17, 20, 21; ethnicity and religious identity, 21; role of priests, 39 Catholic Union, 23 Catholicism: arrival in Sri Lanka, 9: discontinuities, 10; duality of, 104; ethical correctness of, 23; power conceptions, 9; return to traditional, 4; Sinhala, development of, 6, superiority of, 183, 184 Catholics: arrogance of, 20; conflicts with Buddhists, 19-20; confrontational language, 20; criticisms of Protestants in early nineteenth century, 27; decline in numbers, 194; discrimination against, 41; distribution of, in Sri Lanka, 6; identity, 21; job prospects, 19; resentment of success by Buddhists, 19; revolt against Dutch, 14; see also Sinhala Catholics Celebration of Demons, 109-10 celibacy, 52 chapels for saints, 56 charisma, 135, 136; holy men, 173-4; MPs, 174 charity: importance of work to Catholics, 47; money from parishioners, 53 charms as evidence of scorcery, 114 childbirth, 110 Christ: appearance to Lalith Aponsu, 132-3; and Buddha, 194; crucified, 118; at Dalupota shrine, 192; as model for holy men, 138-9; model of, 136-9; myths surrounding, 87-8; suffering as sacrifice, 118 Christian Democrat Party, 27, 38 Christian fundamentalism, 177 Christocentric religiosity, 24; cults, 25 Church mediation between man and God, 135 'circuits of mutual influence', 196, 197, civil service, removal of Catholic staff, 41 clergy, indigenous, 35

cockerel priests, 52



Index 223

Colombo diocese, 15 colonialism: Catholic view of, 17; nineteenth century, 8 communism, 27, 38; association of left-wing priests with, 54; and social responsibility, 51; Virgin Mary as champion of religion against, 73, 74; voting against, 40 communitas, 66 community projects, importance to Catholics, 47 Companion to the Buddhist Commission Report, 40 Conci, 189-93; rituals at shrine, 192; saints and gods, relationship, 194; varam of Kataragama, 193 confession, 178 Constantine, Emperor, 9 control: absence of, in middle-aged women, 117-18; in demonic possession, 107–8 cosmic symbols in exorcism, 95 coup plot (1962), 41 cult: of saints, 30-1; of suruvamas, 56; of Virgin Mary, 26, 38 cultural forms, 201-2 cultural fragmentation, 201 cultural heritage, 46 culture, 200-1; creation of, 111, 112; and religion, 7, 8, 180-2; Sinhala, 7 cures, miraculous, 27 customs, 160; indigenous in liturgy, 44 cycles of devotion, 213

Dalupota, Conci's shrine, 189-93 dayaka mandalaya, 63, 133 death, 110 the demonic at Kudagama, 87-91 demonic pantheon, 89 demonic possession, 2, 4, 78-9; and age categories, 109-13, and authority, 107-8; and awareness of victim, 100; and behaviour modification, 102-3, 105; in Buddhism, 103; cases at Ambakandawila, 157; cases at Kudagama, 80-5, 100-2, 104, 106; development pattern, 104-5; faking of, 106; and gender categories, 109-13; incidence near shrines, 86-7; internal psychic conflicts, 112; learning behaviour of, 102-6; power and authority problems, 98; power of other

people, 104; power over others, 112; regularising of, 102-4; result of human action, 93; and Sinhala Buddhists, 151-2; and subordination, 115-16; as suffering, 120; and volition, 107-8; of women, 211 n1 demonology, Kudagama, 89-91 demons, 210; behaviour of, 102, 107; causing illness, 59; control by Satan, 89; control by superior beings, 86; dressing up as at Easter, 26; and fishing, 158; foretelling future, 112; and gods, 85; hierarchy of, 89-91; knowledge of new, 112; as manifestation of human frailty, 94; questioning of, 114-15; relevance in Pallansena, 164-6; relevance to life in Ambakandawila, 157-9; signs of, 90; and sorcerers, 91-3 denationalisation of Catholics, 21, 22 destiny, dependence on power of others, 170 devales, 30 development projects: lay opposition, 53; political involvement, 48; set up by priests, 47 devotion: private, 56; to gods, 188 devotional activity, encouragement by missionaries, 25 devotional forms of religiosity, 152 devotionalism, extreme, 151 devotionalist movements, international, 74 diocese, 15; missionary bishops, 35-6 distiya, 100 divine power, at Kudagama, 63 divine, special relationship with, 135 domination: legitimate, 10; tradition in, Donoughmore constitution, 206 n19 dualist thought, 93, 94 dues: clashes over, 51; payment of, 16 dukkha, 121, 139 Dutch rule: lay exorcists during, 79-80; persecution of Catholics, 6-7, 14

Easter: dressing up as demons, 26; Passion Plays, 25–6, 206 n28 education, 18–19; primary, 206 electoral system, 23, 200 Elizabeth (case of suffering), 116–18, 119 English, access to, 18



224 Index

Eastate Tamils, 186, 187 ethnic identity, 177, 187 ethnicity and religious identity, 21 European missionaries, 12; separateness of Catholic community, 14 evangelism, 23 Eve, 87, 88, 111 evil: and the demonic, 85-7; entering world through Eve, 111; fight against, 88; and links with suffering, 87; relationship with good, 86, 88 exorcism, 3, 4, 59; assertion of privileged access to power of divine, 98; authority in, 198; by Father Jayamanne, 62; by laity, 80; by Oratorian missionaries, 97; demons remaining in locality, 209 n7; drama of, 93-7; in Hindu India, 211 n3; incidence of, 79, 80; success of shrines, 198-9; tying to cross, 128; use of cosmic symbols, 95

family: in learning to be possessed, 105; as metaphor for divine order, 24 family book, 16 family life and sanctity, 34 family relations, 24, 206 n25 Family Rosary Campaign (1955), 38, 74 fasting, 212; and Father Jayamanne, 118 Fatima shrine (Portugal), 8, 27, 74, 198, feasts: expenditure, 53; of patron saints, 45 - 6fireworks, 157-8 First Fridays, 209 n6 fishing: antagonism towards Church of communities, 55; demons and, 158; disputes about, 205 n9, 207 n37; incensing of nets, 159, 160; as livelihood, 166-7; sorcery in, 158 food, charmed, 92 fortune telling, 189, 190 Francina (demonic possession case), 106 Free Trade Zone, 162, 168

factionalisation of Church, 47

Gabriel (Pallansena inhabitant), 164-5, 178, 182-4, 213 ch 9 n3 galavima, 30 Galle, Bishop of, 75-6; recognition of shrine of Our Lady of Lourdes (Kudagama), 76

fundamentalism, 177

Galle diocese, 59, 210
Gallicanism, 24
Garabandal shrine (Spain), 8, 27, 198
gender in demonic possession, 109–13
Gerard, Brother, 72
Goa, 1, 5, 14
Goan schism, 196, 205 n5, 207 n35
gods: identification with saints, 192;
Sinhala Catholic view of, 188, 189;
spatial location of Buddhist, 29

see also Buddhist gods and demons
golayo, sources of advice and
information, 106
Goncalvez, Father Jacob, 26, 212; and
exorcism, 79; and prayer books, 80

Government Agent (GA), 17

grace, 34

grottos, 27

Haktiya, 50, 73 headman and muppu, 17 healing, 59; by Father Jayamanne, 62; by Norbert, 145 heaven, 179 Hebblethwaite, Peter, 44 hell, 179 heretics, 135-6 hevisi bands, 54, 208 n9 Hinduism, status after Vatican II, 43 Hindus: acceptance of karma, 83; at Kudagama, 153 holy men: asceticism of, 144; and charisma, 173-4; construction of, 136-9; identification with Christ, 138-9; own salvation, 140-5; and

141, 143, 144; and priests, 134-6; suffering as source of power, 139; and touch, 143-4 hook-hanging, 188, 214 hospitals, removal of Catholic staff, 41 household, disruption by women, 110 huniyam, 92 Huniyam, 85, 190; autonomy of, 173; god

possession, 144; and power, 122-3,

Huniyam, 85, 190; autonomy of, 173; god and demon, 210 n1; importance of, in urban areas, 151; and St Sebastian, 214 n12; shrine, 192

Iberian imperial expansion, 8 iconography, 214 idolatry, 160



Index 225

Immaculate Conception, 26, 88, 211 n9 immigrants: from South India, 213–14 n9; to west coast of Sri Lanka, 206
Independence: attacks on Catholic community after, 39–40; Catholic community's response, 37; intensification of missionary religiosity, 38 indigenisation, 45–6
Insurgency (1971), 48, 209
Iswara, 90

Jacintha (demonic possession case),

Jayamanne, Father Camillus, 1, 2, 58, 59-60, 209 n1, 210 n12; administration of shrine, 76; arrival at Kudagama, 61-4; asceticism of, 139; blessings, 70-1; curing of demonically possessed, 78; devotion to Virgin Mary, 63; disciples of, 66, 67; and exorcism, 59-60, 62; fasting, 118; healing, 59-60, 62; Holy Hour, 70; holy water ritual, 71-2; legitimacy, 136; mythic construction, 137-8; piousness of, 62-3; and power to say who is possessed, 105; quarrel with Father Paolicci, 73; Saturday mass, 71; suffering, 118-19, 139; tensions with Brother Lambert, 129; Thorn blessing, 72; upbringing of, 136-7; use of Thorn relic, 62; Virgin Mary's appearance, 137; Way of the Cross ritual, 68-70

Kali, 188; importance of, in urban areas, 151; rooms at Dalupota shrine, 192; shrine, 191
Kalu Kumara, 90, 101, 107; possession by at Ambakandawila, 157
Kandy diocese, 15
Kandyan dancers, 54
Kanni Mariyange Hetti, 40, 97
kapumahattayas, 29–30
kapuralas, 29–30
karma, 182, 183, 213 n4; escape from, 183, 184; Gabriel's acceptance of, 193
kata vaha, 65
Kataragama, 82–4, 90; patronage and, 173; possession of Conci, 190;

possession of Mary, 95, 96-7; public

humiliation, 97; rooms at Dalupota

shrine, 192; and St Anthony, 214 n12; shrine, 187-8, 191; social structure of pilgrims, 156; status, 85 kattadiyas, 91 Katunayake, 122, 130-4 killa, 110, 211 n9 kingship, 9 Kondadeniya Hamuduruvo, 93 Kudagama, 60-77, 95-6; accusation of sorcery in demonic possession, 93; activities at shrine, 11; and Buddhist gods as demons, 90; Buddhists attending, 150; the demonic at, 87-91; demonic pantheon, 116; demonic possession cases, 80-5, 100-2, 104, 106; demonology, 89-91; dualistic structure of cosmos, 96, 97; emotional intensity at, 4; evidence of sorcery, 114; frequency of visits to, 153, 154; images of crucified Christ, 118; interest in by people of Pallansena, 164; Lambert's visits to, 124, 125-6, 128-30; non-Catholics at, 153; occupations of pilgrims to, 154-5; origin of pilgrims to, 154-5; power and authority problems in demonic possession, 99; reasons for visits to, 4, 154; religion of pilgrims at, 153; religiosity, 3; shrine of Our Lady of Lourdes, 1-5; social composition of pilgrims to, 152-6; sorcery, 92; suffering at, 118-20; tensions with Suvagama, 129; and trade, 153; visit of bhikkhu, 213 n1 kukulu swami, 52

laity: antagonism towards Church, 54-5; criticism of priesthood post-Vatican II, 51, 52; criticisms of Church, 52-3; criticisms of radical movement, 54; cynicism over teachings of Church, 51-2; development projects, 47; exorcism, 80; gender division, 118; internalisation of rituals and teaching, 178; priesthood and politics, 53-4; reaction to changes in priesthood, 51; relationship with priests, 50-4; religion and culture, 181-2; resistance to change, 55; respect for priesthood, 52 lakunu, 90, 160, 179, 213 ch 8 n5 Lalith Aponsu, 122, 130-4; asceticism of, 139; holy man status, 136; mythic construction, 137-8; stigmata, 133, 139



226 Index

Lambert, Brother, 122, 123-30;

asceticism of, 139; holy man status, 136; mythic construction, 137-8 land purchasing and ownership, 41 language, 204 n2; adoption of local by priests, 54; importance in national identity, 186; indigenous in liturgy, 44, 45; and mass, 142; official, 37-8; of pilgrimages, 32; translation of texts into indigenous, 141 laukika, 30, 64, 181 lay readers, 15 Leo, Bishop see Nanayakkara, Leo (Bishop of Badulla) light reading, 189, 190, 214 n11 litany, readers, 141 liturgy: changes with Vatican II, 44; local customs in, 54 Iokottara, 30, 181 Loretto shrine, 26 Lourdes shrine, 26, 198 loyalty, in patronage, 172, 173 Madhu: criticisms of, 64; pilgrimages to, 13; shrine of Our Lady, 3, 32 Maha Sohona, 90, 107 mala peretayo, 89-90 Malalasekera G. P., 21 Mallini (demonic possession case). 104 manivo, 192 Maria (demonic possession case), 100-1 Marian revival, 26, 27 Mariocentric cults, 56 Mariocentric religiosity, 24 Mariolatry, 26 marriage, 16, 24, 206 n25 n26 Martin, Father (priest at Pallansena), 53, 54, 162 martyrdom, 99; acceptance of, 119 Marxism, radical priests association with, Mary (demonic possession case), 80-5, 95, 96-7 mass, 178-9; attendance at, 56; culmination of Way of the Cross, 70 mayam, 100 medallions, 159, 163; power of, 143 Medjugorje (Yugoslavia), 8 Medusa's Hair, 111, 190 menstruation, 91, 110, 211 n9

Messenger, The, see The Catholic Messenger Michael Fighting, 73 Miraculous Face of Jesus picture, 71 Mirisgama, 144; shrine, 146, 147, 148 misema sevaka, 46 mission: special, 25; system, 16 missionaries, 14; conversion by, 205 n13; difficulties after Independence, 41; exorcism, 79, 80; power in Catholic teachings, 197; prejudice against local clergy, 35; relationship with state, 199; relationships with administrators, 17; relationships with Buddhists, 19; and relics, 209 n4; religion and culture divisions, 180-1; religiosity of, 23-7; in the sixteenth century, 24; and suffering, 119; views of colonialism, 17 modern society, changes in, 151-2 modernisation, effects on religion, 174 modernists, 48-9 modernity, 10 Mohini, 107 monks, Buddhist, 29 monstrance, 70, 71 Moors, 213 moral gradation, 85, 86 mourning colour, 45 MPs: authority and power, 174; patronage, 171-2 muppus, 15, 16, 80; and headman, 17; use of books of protection, 141 music: return to indigenous, 54 music bands, see hevisi bands Muslims, 210 n8, 213 n7; at Kudagama,

names: adoption of local by priests, 54; local, 45
Nanayakkara, Leo (Bishop of Badulla), 48, 208
nationalism, 177; rise of Sinhala, 9
nationalist identity, 185
Negombo, 14
Neil (demonic possession case), 102, 211 n2
Nelun (demonic possession case), 109
Nestorian Christians, 204
nirvana, 30
Norbert, 122, 144–8; fasting, 212 n16; helpers of, 212 n15
novena, 16, 205 n8; for Mary, 27

merit, 30

mental illness, 103



Index 227

Oberammergau, 26 Oblates, 205 n6; of Mary Immaculate (OMI), 15, 27; missionaries, 98 Oratorian missionaries (Goan), 14, 15, 97, 196; European missionary criticism oriental mentality, 31 orthodoxy, 28 Our Lady: dedications, 206-7 n29; of Fatima, 38; of Lanka, 37; of Lourdes shrine (Kudagama), 1-5, 58 see also Kudagama; of Sorrows, 14 Our Lady's shrine (Madhu), 32 pada namaskaraya, 68 Pallansena, 1, 2, 13; access to divine power, 169; antagonism towards Church, 55; atomistic nature of life, 167; attitude to holy men, 164; Catholic church dedication, 14; Catholic practice, 162-3; church at, 16; church attendance, 162; cult of saints, 163-4; demons importance of, 164-6; devotional activity, encouragement by missionaries, 25; employment, 167-8; indigenisation, 46; interest in Kudagama, 164; parish priest, 162; Passion Play, 213 ch 8 n6; personal relations in success and failure, 168; possession incidence, 168; religiosity, 166, 167-70; religious practice in, 161-6; saints' importance, 169; sit-in at school, 42; social structure, 161-2; sorcery in, 165-6; supernatural involvement with mundane, 169, 170; use of shrines, 5 Palmyrah curtain, 186 Paolicci, Father Pio, 50, 208 n16; quarrel with Father Jayamanne, 73; visits to Kudagama, 72-3 Papal Infallibility, 26 Papal Seminary (Kandy), 35, 59 pariah, 208 parish system, 15, 16 pasan pot, 212 n11 Passion Plays, 25-6, 213 ch 8 n6 paternalism, 18 patronage, 53-4, 150-2, 208 n10; by MPs, 171; development in Sinhala

nuns, criticism of by conservative priests,

Catholicism, 173; loyalty in, 172, 173; rise of Kataragama and, 173 Pattini, 90 pavula pota, 16 penance, 16, 99, 117, 118 peretayo, 82, 89-91, 96, 210 pigs, 209 n24 Pilgrim Virgin, 38 pilgrimages, 13, 31-3, 68 pilgrims: commercial trade and, 65-6; loyalty to shrines, 129-30; social class of, at shrines, 155; social composition of, 152-6, 209 n5; social contexts, 170; temporary ascetisicism, 140; visiting at home, 5; visits to Kudagama, 63 pilli, 158 pin, 30 pins, insertion into image of victim, 92-3 pirisa, 171 Pius IX, Pope, 26 political dependency, 18 politics: changes after 1956, 208 n3; disengagement of Church in 1960s, 45; involvement of priests in, 53-4; left-wing, 54; in priesthood post-Vatican II, 47-8; radical priests in, 49; and religion, 172-3, 174, 199-201; separation of functions in system, 170-1 Pope: autonomy of, 24; loyalty to, 26 Portuguese, arrival of Catholicism in Sri Lanka, 9, 196 Portuguese colonialists, 14 Portuguese language, 204 ch 2 n2 possessed: behaviour during Way of the Cross, 69-70; blessings by Father Jayamanne, 70-1: as model for learners, 105-6; tying to cross, 128; as victim, 113-16; see also demonic possession possession by saint, 144 power: accretion in objects through prayer, 143; of Catholicism, 23; and circuits of mutual influence, 197; conceptions of in Buddhism and Catholicism, 9; destiny dependence on, 170; of the divine, 169; and European missionaries, 197; in exorcism, 198; of gods, 30, 193; and holy men, 122-3, 143, 144; Lambert's, 129; of MPs, 171, 174; over others in demonic possession, 1; personal, 141-4; of prayer men, 142;



228 Index

power: (cont.) of priests, 33-4, 142; and relationship between religion and politics, 199; in religious phenomena, 197; in religious thought and behaviour, 8; of saints, 31; spiritual, 199; transformations, 170-4; of Virgin Mary, 88; of words, 141-4 poya days, 41, 208 n5 prayer, 143 prayer men, 142, 212 n12 priesthood: conservative response to Vatican II, 49-50; criticism by laity post-Vatican II, 51; divisions within, 47-50; indigenisation, 35-6; nature according to Vatican II, 44; political alignment of, 48; radical movement, priests: abuse of funds, 52-3; adoption of local names, 54; as arbitrator of possession, 106; Buddhist, 29-30; and caste, 207 n38; contacts with women, 52; criticism after schools nationalisation, 42; criticism of modernists, 49-50; decline of authority, 177; European values, 22; and holy men, 134-6; ideal of perfect, 138; involvement in politics, 47–8, 53; judgement of success, 47; kinship demands, 36; missionary, 36; number of, 204 ch. 2 n4; and patronage, 53-4; powers of, 135; radical, 48, 54; relationship to laity, 50-4; religious, 208-9 n20; renunciation of world, 34; respect for, 17, 56; role after Vatican II, 46-7; role in colonial period, 33-4; secular, 208-9 n20; secular politics, 200; sexual activity, 52; small-scale development projects, 47; and suffering, 119; toleration of superstition, 31; traditionalist, 57 Protestant Buddhism, 150-1, 181 Protestants: criticisms of Catholic pilgrimages, 33; criticisms of Catholics in early nineteenth century, 27; missionaries, 19 psychic tensions, 152 psychological disturbance, 103 puja, 117; at Dalupota shrine, 192 puppets, 25, 26, 206 purgatory, 52, 179, 213 ch 9 n3; on earth, 119 Puttalam, 123

racial superiority, 17 radical movement, 208 n15; amongst priesthood, 48-9; association with Marxism, 73; lay criticisms, 54 Ranjan (demonic possession case), 108 rationality, 174 reactionary regimes, 27 reality and symbols, 113 rebellion, rituals of, 109 reincarnation, 182, 183 relics, 76; 210 n14; brought by missionaries, 209 n4; see also Thorn religion: and culture, 7, 8, 180-2; division from politics, 9; ethicalisation of, 24-5; in fishing families, 3; and politics, 172-3, 174, 199-201; popular Sinhala, 195; and scepticism, 178-80; as separate domain, 9; state 37-8 religiosity: Ambakandawila, 157; of devotees at shrines, 198; devotional forms, 152; generation of new forms, 156; indigenous forms, 31; missionary, 23-7; in power relations, 197; as practice, 166-70; of shrines, 8; and social location, 156 religious conflict, 19-21 religious expression: and lived experience, 170; release of psychic tensions, 152 religious phenomena in national terms, 195 religious practice, 11; introduction by European missionaries, 12 religious privatisation, 56 renda, clashes over, 51 responsibility: of individual for actions, 107; shift through demons, 115 riots, 19-20, 205 n16 Riri Yakka, 90 Rita: Kudagama shrine, 1-3; upbringing rituals: attendance at, 16; attendance at Buddhist, 16; cycle at Kudagama, 61, 63, 68-72; indigenisation, 54; life cycle, 24; of rebellion, 109; St Sebastian's shrine, 145; Suvagama, 128 Rock, The, 50, 73 Rome, allegiance to, 22 rosary, 27; of brother Lambert, 125-6; cults, 56; power of, 143

sacred: movement towards, 67; and profane distinctions, 64



> 229 Index

sacrifice, 99; opportunities for, 120; for at Buddhist, 151; criticisms, 176; sins, 117; suffering as, 116-21 St Anne: pilgrimage, 33; shrine (Talawila), 32 St Anthony, 159, 165, 169, 173; and Kataragama. 214 n12; statue, 209 n24 St Benedict, 159; medallions, 163 St Francis Xavier, 183, 213 St Rogus, 159, 169 St Sebastian, 122, 145-7; and Huniyam, 214 n12; relationship to Buddhist and Hindu gods, 184; relevance at Ambakandawila, 159 saintly possession, 144-8 saints: at Dalupota shrine, 192; chapels for, 56; cult at Pallansena, 163-4; cult of, 30-1, 140; devotees, 163-4; feasts, 45-6; identification with gods, 192; Kudagama importance of, 29; localised, 31; siddhastanaya, 63 personalised grace, 135-6; public signs, 160, 179 statues, 55-6; relationship to Buddhist and Hindu gods, 184; significance at Ambakandawila, 159-61; Sinhala Catholic view, 188, 189 salvation, 25, 30; gods' position, 31; saints' position, 31 Saman, 90 sand pit, 128, 212 n2 Saraswathi, 213 Satan, 39; control of demons, 89; fall of, 87; threat to true religion, 95 scepticism: differences between men and women, 180; and religion, 178-80; to teachings of Catholic Church, 179 schools, 18-19, 22; government aid, 18; grant-in-aid, 18; number of Catholic-run, 205 n12; promulgation of cults, 25; resistance to take-over, 41-2; take-over by state, 41, 200, 208 n7 seminaries, 35 Senanayake D. S., Prime Minister, 37 superiority, 13 sermons, promulgation of cults, 25 sexual frustration, 109 sexual knowledge, 87 SLFP see Sri Lanka Freedom Party Sharmani (demonic possession case), 101 47 shrine, 207; association with Catholic Church, 8; at Dalupota, 189-93; at Katunayake, 122, 130-4; at Mirisgama, 146, 147, 148; Catholic, 28-9; Catholics

failure of Church to control members, 149; holiness of, 130; of Kali, 191; legitimisation, 136; local influences, 8; non-Catholic, 177; pilgrims' loyalty, 129-30; recovering past privileged position of Catholics, 185; relevance in Catholic Church changes, 176-7; relevance to people of Ambakandawila, 169; religiosity of devotees, 198; religiosity in power relations, 197; removal of ambiguities from everday life, 93-4; rise of in Sri Lanka, 4; social class of pilgrims at, 155; Suvagama, 127; tapping spiritual power, 199; Teewatte, 37; traditionalist, 194; unorthodox, 122 shrine of Our Lady of Lourdes see Sinhala: language, 186; nationalism, 185-6; polarisation with Tamils, 185-6 Sinhala Buddhists, 7; changes in religious practice, 150; cultural distinctions, 181; dominance, 187, 197; hegemony, 185, 194; influence of tradition on Catholics, 150; pantheon of gods, 151; possession amongst, 151-2; religion and politics, 172, 174; society, 202 Sinhala Catholics: attendance at non-Catholic shrines, 177; Buddhist influence, 177; ethnic identity, 187; identity consciousness, 13; integration into Sinhala nation, 185-6; investigation of gods of Buddhists, 187; involvement in Sri Lankan polity, 8; location, 6; minority status, 7, 177; patronage development, 173; reference to outside world, 196, 197; relationships with Tamils, 206 n22; split with Tamil Catholics, 46; Sinhala-Tamil violence, 41 sins, sacrifice for, 117 Sixty-one Group, 208 n13 Skanda, 151; see also Kataragama social activism, importance to Catholics, Social and Economic Development Centre (SEDEC), 46-7 social identity, 21



230 Index

social order, women as threat, 110 social responsibility, 51 social work: criticism by conservative priests, 50; priests' contacts with women, 52; virtues of, 51 socialism, 27, 37-8; introduction by SLFP, 171; priests' involvement, 209 n21 societas, 66 sorcerers, 2, 210-11 n11; and demons, 91-3; evidence of activity, 114 sorcery, 92, 213 ch 8 n3; against households, 92; importance at Ambakandawila, 158; importance in demonic possession, 114; and love, 107, 109; in Oratorian exorcisms, 97; relevance in Pallansena, 165-6; suspicion with abnormal behaviour, 108 South India: immigration from 213-14 n9; religion, 195-6 Spirit Cults, 30 spiritual dependency, 18 Sri Lanka Freedom Party (SLFP), 37, 74, 171 Sri Rahula, 183, 213 statue: Brother Lambert's, 126-8; Buddha, 209 n23; moving eyes of, 212 n5; of saint, 55-6 stigmata, 133, 139 subordination and demonic possession, 115-16 success, 165 suddha, 64 suffering, 25, 99; and asceticism, 139; in Catholicism, 117; in Christian tradition, 121; demonic possession as, 120; evil links with, 87; Gabriel's concept, 182; and life, 121; missionaries, 119; model, 119; nature of, 121; as road to power, 123; as road to salvation, 120; as sacrifice, 116-21; as source of power, 139; surrogate, 119 suffrage, universal, 21 Sunday, replacement of holiday, 41, 208 n5 superstition, toleration by priests, 31 surrogate sufferers, 119 suruvamas, 14, 55-6 Suvagama: miracles, 133; order of services, 129; possessed, 128; rituals, 128; sand pit, 128; shrine, 127; tensions with Kudagama, 129

symbols, 160, 179 symbols in demonic possession, 113; public and private, 111; and reality, Talawila: criticisms of, 64; pilgrimages, 13; shrine of St Anne, 3, 32 Tamil: Church, 186-7; language, 186, 205 n7; polarisation with Sinhala, 185-6 Tamil Catholics, 204 Introduction n1; relationships with Sinhala, 206 n22; split with Sinhala Catholics, 46 Tamil-Portuguese creole, 205 Tamil-Sinhala violence, 41 tanikama, 91 tapasa, 17, 139, 214 Teewatte, 207 n1; shrine, 37 temples of Buddha, 30 territory, 20 text translation, 141 Theravada Buddhism, 7 Thorn, 61; blessing, 68, 72, 81; kissing, 210 n12; sacredness, 67; status, 75-6 time, ritual meaning, 68 touch, 143-4 trade: around shrines, 209; at Kudagama, 153; sale of fishing catch, 167 tradition, 10, 160 trances, 70 transcultural processes, 201

swaminvahanse, 46

Sylvestrine Benedictines, 27

United National Party (UNP), 37

Vahacotte: feast of St Anthony, 45-6; use of shrines, 5–6 varam, 30, 31, 85-6, 172 Vatican II, 3, 8, 43-4; changes with end of colonialism, 197; religion before, 38; role of priest, 46-7 vicariates, 15 victim, possessed as, 113-16 viharas, 30 Viksopa Maniyo, 14 village, cultural image, 202 violence, 205-6 n17; in exorcism, 198 Virgin Mary, 211 n9; advocations, 27; at Dalupota shrine, 192, 193; as champion of religion against communism, 73, 74; cult of, 26, 38;



Index 231

directions to holy men, 137-8; Father Jayamanne's devotion to, 63; First Fridays in cult, 209 n6; immaculate conception of, 88; intervention, 2; power of, 88; priests devotion to, 59; protector of Church, 27 Virgin Mary's appearance: to Father Jayamanne, 137; to Lalith Aponsu, 132, 133; to Lambert, 126; to women, 212 n9 viswasa, 213 Voice of Our Lady of Katunayake, 130, 132 volition, 107-8 votive offerings, 30 Way of the Cross, 68, 118–19, 209 n10; at Kudugama shrine, 68-70

weddings, firecrackers at, 157–8 woman, role of first, 87 women, 110; absence of control in middle-aged, 117–18; appearance of Virgin Mary to, 212 n9; demonic possession, 109, 211 n8; penance for male relations, 118; religiosity, 211 n8; representation in Catholic tradition, 211 n8; risk of demonic possession, 91; scepticism, 180; subordination, 115–16; unmarried, 111 words, power of, 141–4 yaka, 89 Yakonis, Father, 61 yaksha dosaya, 100