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The Ceylon Society of Australia

Keeping Our Heritage Alive

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Contents

• Our Readers Write.....	4
• Cactus growers in the Teardrop Isle <i>The Rambler</i>	6
• The Fall of the Kandyan Kingdom <i>by Haris de Silva</i>	9
• A Personal View of George Keyt <i>by Shelagh Goonewardene</i>	14
• Sapling - Verse <i>by Shirley W. Somanader</i>	19
• Meals Ammi Made <i>by Joy Boy</i>	20
• The Dudley Senanayake I knew <i>by Neville Jayaweera</i>	22
• Melbourne Chapter Meeting.....	26
• Changes	27
• Marriages and Deaths in Ceylon 1823-24 compiled by <i>HK</i>	28
• Nature Notes <i>by Stefan D'Silva</i>	30
• Dinner time posers	31
• Bookshop & web resources.....	32
• Appreciations	33
- <i>Manthi Ranawake</i>	
• Notices	34

How to become a Member of the CSA

Who can become a member of the CSA? Any person with a common interest relating to the historical heritage of Ceylon/Sri Lanka and wishes to share that interest with like-minded people worldwide is welcome to seek membership. Please contact any of the following for further details:

In Sydney: Contact: Treasurer Upali Dharmakirti 3 Viola Avenue, Warriewood NSW 2102 Phone: 9986 0337

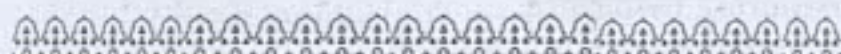
Email: upalid@optusnet.com.au

In Melbourne: Contact: Convenor Shelagh Goonewardene Phone: 9808 4962

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In Colombo: Until further notice members are requested to deposit subscription money/cheques at a HSBC ATM machine or transfer to the HSBC electronically. The information you require is for ATMs: Account Name: Ceylon Society of Australia CSA Account Number- 008-044109-001 - e Transfer above plus: HSBC Swift Code- HSBCLKLX
Annual subs: LKR3000.00

Annual subscription is A\$30
(Pensioners & Students in Australia A\$20).



From the Editor...

Nowadays technology and life are inseparable they say. Well, maybe. But what does an editor who solely depends on his computer do when the machine suddenly goes fickle on him? The frustration, to say the least, would send a sane man mental. Tried everything I know (which sadly, is miniscule) for days before calling in an expert. Within 20 minutes, would you believe, he had it up and running beautifully.

Once again we have had a generous response from our readers. Letters to the editor are the best indication that the journal is read avidly and with healthy critical interest. Some are motivated enough to spend time to share their thoughts and initiate discussion. It is hoped that the articles we publish will inspire many more to ponder the centuries-old heritage we have been bequeathed with and contribute the fruits of their researches to the Journal. We are always delighted to receive your literary contributions. Don't be disappointed if your

article does not get into print straightaway. After all, ours is a quarterly publication with limited space. But take heart, it may appear sooner than you think.

In this issue, also, The Rambler takes us on a thorny trek down memory lane as he recalls the days when cactus growing was popular in our resplendent isle. Shelagh Goonewardene (CSA's Melbourne Chapter Convenor) provides us with a personal view of the internationally famed Sri Lankan painter George Keyt. This was the topic of an illustrated talk she presented in Melbourne recently and we feel it will be of considerable interest to readers elsewhere. In a two-part article, Shelagh throws light on a colourful artist (no pun intended) and his life and times with many illustrations to enhance your understanding of the man and his work. For the inveterate history buffs, Haris de Silva tellingly narrates the tale of the intrigue and tragedy of the fall of the Kandyan Kingdom in 1815. Neville Jayaweera concludes his revealing two-part article on Sri Lanka's former Prime Minister Dudley Senanayake. While Shirley W. Somanader composed some verse for this issue, naturalist and photographer Stefan D'Silva is back with his Nature Notes on the Monkeys of Ceylon.

So tear out the envelope and read on!

About the Ceylon Society of Australia

The CSA is a non-profit organisation, incorporated in Australia. Its main objectives are to foster, promote and develop interest in the cultural heritage of Sri Lanka, especially the post-medieval period when this country was first exposed to, what we now call, globalisation. Apart from publishing the journal – **The Ceylankam** which has attracted much international appreciation – the Society holds meetings quarterly in Sydney, Melbourne and Colombo. Most importantly, it is non-political and non-partisan and studiously steers clear of political and similar controversial issues. CSA is not a formal, high profile Society but rather, a gathering of like-minded people, open to receiving and imparting new ideas, who greatly

enjoy a quarterly meeting in reasonably modest and intimate surroundings. While Sydney is home to the parent body and looks after the needs of the society in all of NSW and the ACT, the Melbourne Chapter covers members and others residing in and visitors to Victoria; the Colombo Chapter caters to CSA members in and passing through Sri Lanka, and the Sri Lankan public! Members of the public with an interest in the study of Sri Lankan history, culture and heritage – the young members of the public are especially welcome! – are invited to attend. Admission to these meetings is free, while donations to defray expenses are much appreciated,

Our Readers Write

Mike Udabage: a gracious gentleman

I was saddened when I heard from my brother Somasiri that Mike Udabage had passed away. It was unexpected news as I had not known of his illness and it seemed to me that the lights in a brightly lit room had suddenly dimmed.

Although I had known Mike only for a comparatively brief period, I feel that I have been enriched by that association. Having already heard and read about him, I was happy to meet him in person at the inaugural meeting of the Sri Lanka Chapter of the CAS. We bonded instantly and became friends.

He was effusive on being introduced to me and spoke enthusiastically about my writing, which, he told me, he admired greatly. In addition it turned out that he was a cousin of our old friends, the Udabage sisters, Nanda, Soma and Vimala. We had known one another in the mid-40s, perhaps even before Mike was born, at Sivali Vidyalaya in Ratnapura where my father D.T Devendra was then the Principal, becoming friends and later close neighbours at Tirivanaketiya. Having moved apart in recent years, Mike helpfully gave me news of them each time we met at the CAS lectures.

He was most concerned on hearing that I had not received a free contributor's copy of the last issue of "The Ceylankan" and took immediate steps to rectify the oversight. Thank you Mike for that thoughtful gesture which revealed to me another wonderful aspect of your character – your graciousness.

I knew of his illness only after his death but was relieved to hear that he had not suffered much. His absence at the last CAS lectures was noticeable for it was like some bright spark was missing from the proceedings. We missed his broad smile, his hearty laugh and natural PR skills... qualities that endured him to all.

Although he is no longer with us in person, his spirit will linger on... the photograph on the rear cover of "The Ceylankan" (February 2010 issue) a constant reminder to us of what an endearing person he was.

I have not had the good fortune of meeting his wife or children, yet I have no doubt that he would have been a wonderful husband and father to them. While offering them my condolences, I would also like them to know

that I am grateful for the pleasure of having known him.

Thank you Mike for leaving behind enduring memories.

RANSIRI MENIKE SILVA

On Dudley Senanayake

The November issue is once again a "cracker" and the discussion in "letters", a delight to read. Neville Jayaweera's article was most interesting and I thought I might express my own views on Dudley Senanayake who I encountered quite a bit in 1963-70.

My parents-in-law, R.M.(Reggie) and Rene Fernando were well acquainted with the UNP politicians of the early Independence era and entertained them often, not with a view to seeking favours, though Sir John Kotelawala did offer Reggie the Italian ambassadorship, which he had no hesitation in refusing!

Reggie died in 1958 but his widow remained friendly with Sir John and Dudley, the latter often dining at her house when there would be, at most, her son Tony and perhaps, my wife and myself as other guests.

Dudley liked these intimate gatherings though he was no great conversationalist or raconteur. He was, however, quite astonishingly greedy and consumed quantities of food which left me, also greedy, amazed. I think he preferred rice and curry but asked Rene for Western food at nights, to reduce his intake. He consumed dinner rolls like peanuts and on one occasion, ate all on offer prompting Rene to give him her's, and ours, before sending out a fast runner for bread.

Mr. Jayaweera, who was a Civil Servant at a time when its ranks were greatly admired, may be somewhat reserved in talking about Dudley's other appetites, which were notorious. He had three liaisons with married women that were common knowledge and one of them with the attractive wife of a diplomat, got so out of hand that UNP seniors, before the 1965 election,



• *Dudley with Rene Fernando (centre) and her son Harin.*

pressured that country's ambassador to transfer the man (and wife, of course) before the scandal became public.

I must incidentally query Mr. Jayaweera's view that Dudley became PM in "fortuitous circumstances" because that elevation followed the untimely death of his father and pressure from influential party faithful to put Dudley ahead of S.W.R.D. Bandaranaike, the legitimate successor. I know large numbers of well informed people who maintain, even now, that if S.W.R.D. was not overlooked, politics in Sri Lanka would have taken a more desirable course.

In my book (about my time at George Steuart & Co) I have mentioned how Ranjan Wijeratne, whom I first knew as a junior planter in 1953, set up a "ginger group" to advise Dudley in the 1965-70 period. That was, as I anticipated, a futile exercise in which I participated as Ranjan was aiming for high political office and may well have become PM had fate not intervened tragically. I met Dudley a few times then at his house, and admitting always that he saw us to oblige Ranjan who was in some way related, Dudley was very unresponsive. I have mentioned too, how when I did ask him to help me get foreign exchange to attend the very expensive Stanford Business School, my application was so long in the pipeline that I had to defer my participation for a year. I did not therefore find it surprising that the UNP lost the 1970 election because public opinion held that the Government had done nothing for five years.

TONY PERIES

Cycling to London

I would like to thank you for the wonderful articles in The Ceylankan. As a Sri Lankan, the anecdotes and the information in the magazine take me back to my early years growing up in Ceylon/Sri Lanka.

Recently, I was watching a TV programme about cycling around England, which reminded me of Arthur Alwis (he lived in Kandana) who cycled from Sri Lanka to England in the 1950s. From what I understand, he was greeted by the Mayor of London at the time of arrival. Is it possible to put a request for further information about him through The Ceylankan?

WINDSOR MORRIS

We have a lot of faith in our vast and knowledgeable readership worldwide Windsor, and we have

no doubt that someone may have an answer for you before long. – Ed.

Pleasant memories and other things

After several failed attempts to contact you on the phone, and later learning reasons for failure, I am resorting to the email (I am back in the swim again).

First I must tell you I really enjoyed the latest issue [J52] although it was somewhat depressing reading of the passing of three great past members.

The other features were quite substantial. I was particularly interested to read about a side of the lawyer Gould. I never knew he had a wicked side, or that he had been in the clink.

It also came as a revelation to me that Harry de Sayrah and Lalin Fernando were associated with the film *Little Bike Lost*, and that they actually produced it UNDER THE DIRECTION [emphasis by letter writer] of (Fr) Noel Crusz. I had the impression it was a solo effort by Noel as I recall it.

The picture on the back cover evoked many nostalgic memories. I have climbed that rock, and indeed visited the monk at that hermitage.

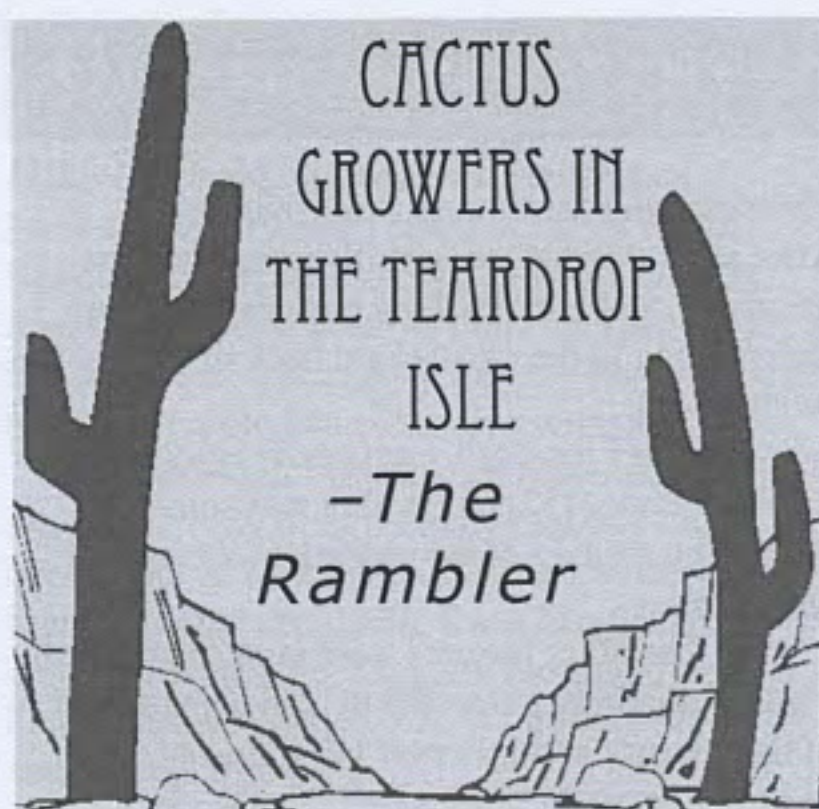
Kurunegala is a town where my mother was born and where I spent many a memorable holiday - replete with the most pleasant memories.
E.C.T.CANDAPPA

News from the Graveyards of Ceylon

I visited Holy Trinity Church Nuwara Eliya in early November and handed over a grant from BACSA to the vicar for repairs to five planter graves. The church and graveyard are well maintained and I attended church service on All Saint's day November 2. Afterwards I visited the reconstructed Old Graveyard which is on land belonging to the golf club. I had heard reports that the land was being used for redevelopment. I found the stones, seven out of the eight recorded, in a small garden enclosed by fencing and a gate. Unfortunately the eighth stone had been broken.

I also visited St Margaret's Forrest Creek at Kotagala. This church has now applied for a grant to construct a retaining wall for the British section from BACSA which I will submit in due course.

(Continued on Page 8)



IT WAS in the mid-1950s that I first discovered the enchantment of cacti and succulents. I cannot exactly recall the inspiration for my interest in this most unusual group within the plant kingdom, but I do remember seeing the Giant Saguaro (*Carnegie gigantea*) in the western movies that we used to see in Colombo in those days. A good number of those movies were filmed in the deserts of Arizona or California, with huge specimens of giant candelabra-like cacti, some reaching up to 30 meters in height in the background. Very impressive to a young mind not familiar with such awesome plant shapes and sizes. In Ceylon of the 1950s, there were a few species of cacti growing wild but quite healthily in the arid zone of the country, in places like Hambantota, Batticaloa and in Puttalam and Mannar where the columnar cacti were used as fence plants. There were also the *opuntias* – the flat round padded plants, some with sharp spines and one particular variety without spines. The diversity and their attractiveness was, however, rather limited. It is believed that there were no indigenous cacti in Ceylon and the few species that were there were introduced over the years, notably during the Portuguese and Dutch colonial times. An enterprising nurseryman Ian Oorloff, who ran a very successful nursery called “Trevine Gardens” in Layards Road, stepped into the scene in the early 1950s. Noting the quietly increasing interest in cacti he started importing fairly large stocks of seedling cacti from hothouses in Germany. Each year he would import his stock and a small advertisement would appear on page three of the *Ceylon Daily News* informing every

one of the new arrivals. The first few shipments did not move out as quickly as he expected but the word got around rapidly and all his imports in subsequent years were snapped up during the first few days after the advertisement appeared. Ian used to visit Britain and the continent each year during those days of steamship travel and his enterprise stimulated the interest in growing cacti as a hobby. Sadly he passed away, I think, sometime around 1958 during a visit to the UK – the victim of a medical misadventure as I recall – where something went wrong with the anaesthesia used by his dentist for a tooth extraction.

By 1954, there were a small band of cacti growers in Sri Lanka, resident not only in Colombo but also in places then called the “outstations” such as Hatton (the collection of Fred Labrooy who lived in Poolbank Bungalow, Kadugannawa (Lynn Dassenaiké’s collection) and even Godakawela where, arguably, the best collection of cacti in the country was located. That collection belonged to Sam Elapata who was better known as an expert on wild elephants and their habits among other things. During this time there was a small but growing group of enthusiasts in the Colombo area as well. Outstanding among them was Vicki Atukorale who lived down Peterson Lane, Wellawatte and was well known as a tropical fish breeder and wild life enthusiast and was a close friend of Sam Elapata. An eloquent eight-page tribute to the memory of that extraordinary naturalist was published in the June 2000 issue of the *Loris* (the Journal of the Wild Life and Nature Protection Society of Sri Lanka) nearly 30 years after his death. Most of the serious cacti fanciers in Colombo knew each other and there was some swapping, exchange of information and the introduction of new enthusiasts to the group. It all came to a peak with a small notice which appeared in the *Sunday Observer* of the time (the year was 1954) requesting persons wishing to form a society for cactus growers to meet at the YMCA in the Fort on a nominated day. The notice was inserted by Mansoor Ghouse who was then working as a sales executive at Cargills Ltd. He was later to become an expert in management education. There were about 20 people who met at the YMCA on the appointed date when there was unanimous agreement that a body by the name Ceylon Cactus and Succulent Society be formed. The founder-members were

deemed to be those who met at that first meeting and I, a student in my late teens, was easily the youngest founder-member. The other founder-members whose names I can recall were Lynn Dassenaik from Doolhena Estate (Kadugannawa) Vicky Atukorale, Irwin Dassenaik, Mansoor Ghouse, Damascene Perera. EDW(Archer) Jayewardene (father of CSA member Jayantha Jayawardene) Dr VC de Silva, Mervyn Ondaatje (the father of Michael Ondaatje, the Booker prize winner). The work of the Society must have

had some impact on Michael because he devoted almost a chapter to it in his prize-winning book *Running in the family*. I cannot remember the presence of Sam Elapata at the foundation meeting but he did subsequently invite members of the Society to view his cactus garden in Godakawela. Mansoor Ghouse, the Secretary/Treasurer, was at the time living in Nawala and I recall visiting his home to see what was then a possible nucleus of a collection of cacti that he was nurturing.

The Cactus Society went off to a flying start and a few visits were organised by the Society to view the cactus and succulent collection in the Botanical Gardens at Peradeniya which had a very good assortment of plants grown in a glasshouse. I did not go on any of those tours but when a few friends decided to visit Sam Elapata's collection I grasped at the opportunity. By that time, he had visited my parental home on a few occasions and was quite impressed with the conditions under which I grew my plants which were in a partially protected conservatory. Our visit to Alpitiya, Godakawela, where Sam resided, was quite an event for me. Sam Elapata lived in a sprawling ancient bungalow standing in the middle of a garden full of exotic plants. He was a keen orchid fancier and was very knowledgeable on elephants and their behaviour and was associated with the last elephant kraal held in Sri Lanka in Panamure in 1950. His cacti were growing in a large bed possibly ten metres in length and



• *The Rambler's cactus garden in Sydney.*

two metres wide. The bed was raised about a metre above ground level so that, when standing beside it, the plants could be seen closer to eye level. The four of us who went that day were simply spellbound at the impressive sight of the collection. Later that evening after dinner at the Walawwa, he displayed his remarkable collection of precious stones including a massive cat's eye the size of a pigeon's egg, while relating with relish the story behind each one of them. Quite enthralling indeed, as we listened to him relating those fascinating stories interspersed with puffs at his pipe. It was also there that I saw the lovely 300-year old blue and white VOC plate which may have been the spark that kindled my own subsequent interest in 18th Century porcelain. Interestingly enough, the same plate is now at the home of an assiduous antique collector in Colombo where I last saw it a few years ago. Sam Elapata passed away over 20 years ago but I often wonder what became of the unique Sam Elapata collection of cacti.

As for the Society, it lasted for about two or three years and then wound up possibly due to lack of interest and enthusiasm. The country was heading into foreign exchange problems, imports were banned, and the interest in imported plants dwindled rapidly. On my visits to Sri Lanka during the last three decades, I have not observed any resurgence of interest in this most fascinating group within the plant kingdom. On the contrary, in Australia there are several societies,

(Continued on Page 8)

Cactus growers... (from Page 7)

regular plant exhibitions and several quarterly publications devoted entirely to growing cacti and succulents. They organise visits to the deserts of Baja California, Arizona and Mexico for enthusiasts to view massive specimens growing in their natural habitat. The climate in Australia, especially in areas which do not experience harsh winters, is most conducive to growing cacti in outdoor locations. Consequently, one finds large specimens growing luxuriantly in almost similar conditions to those growing in their native habitat in the USA and Mexico. On the contrary, the seasonal monsoonal wet weather in Sri Lanka is very inimical to successful growth of cacti in the open where a sheltered but sunny position is essential. From all accounts, it appears that interest in growing cacti in Sri Lanka is well and truly dead and buried unless someone comes up with evidence to suggest, a la Mark Twain, that "rumours of its death have been greatly exaggerated"!



TODDY TAPPERS

Where there are coconut plantations be it down south of Colombo, mostly between Bentota and Galle or anywhere, you must notice the coconut fibre ropes of the toddy tappers connecting one coconut palm tree to another. The coconut tree provides timber, thatches for roofing, oil for cooking, jaggery as a sweetener, fibre for a myriad uses, food and drink. Toddy is a sweet drink that drips from the flowers of the coconut palm and the alcoholic beverage Arrack which is distilled toddy.

Toddy tappers, agile young and middle-aged men, wearing loin cloth and sharp Kris knife sheathed round the waist, climb more than 50 feet from the ground to the coir ropes that often connect more than 100 trees. The flower buds on the tree are in a hard protective sheath. Each day for a week, the tapper knocks on the sheath (or bud) with a bone. The tip of the sheath is sliced off and a small clay pot attached to the bud. The nectar dribbles out into the pot hanging from the sheath. On his daily rounds along the ropes, the pots are emptied by the tapper into a toddy gourd (above) which he also carries at his



Our Readers Write

(Continued from Page 6)

If any members know of any Tea Country graveyards or others they feel needs help please ask them to contact me at the address below.

My new book Graveyards in Ceylon South & West Vol V is now published at £10.50 plus post.

I was sorry to read of the death of Michael Udabage although I never met him I found him very helpful when I needed advise on one instance.

Eileen Hewson FRGS

Kabristan Archives

Old Irish and Indian Graveyards

19 Foxleigh Grove

Wem Shropshire UK SY4 5BS

Tel 00 44 1939 234061

Our latest publications are:

Graveyards in Ceylon South and West Vol V

Graveyards in Ceylon Kandy Region Vol IV

Old Irish Graveyards County Sligo Parts I-V.

EILEEN HEWSON

Note: Thank you Eileen for your offer of assistance to refurbish /repair tea country graveyards. If any of our readers have or know of such needs, please contact Dr Eileen – Ed.

Your views are valuable!

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

waist. The nectar ferments naturally, turning it into a sweet intoxicating drink.

The toddy is strained from the gourds to remove any insects and collected into casks which are then sent to collection points and headed for the distilleries.

THE PELICAN

Oh, a wonderful bird is the pelican!

His beak holds more than his belican.

He takes in his beak

Food enough for a week.

But I'll be darned if i know how the helican.

– Dixon L. Merritt, 1931

This is an account of the ambition, disunity, conspiracy and tragedy of 1815 that ended a monarchical system in Ceylon which had lasted 2000 years. Here HARIS DE SILVA narrates the story of...

...The Fall of the Kandyan Kingdom

THE MAN who hit the last nail on the coffin was Robert Brownrigg. He was then the British governor of Ceylon's maritime areas. However, it was not the British who made the coffin, it was the Dutch (1640-1796) who commenced making it in 1766; the British only completed it. The latter arrived in the maritime provinces in 1796 and took over the territory of the maritime areas then held by the Dutch - the VOC (Dutch East India Company).

Off and on the Dutch were at war with Kandy. Baron Van Eck made a successful campaign, but it was his successor Iman Willem Falck who entered into the treaty of 1766 with Kirthi Sri Rajasinha (1747-1782) by which they got the legal right to hold the entire coastline of the island. That was to be an event of grave consequences to Kandy: *Article 3 of the Treaty said "...Court cede over ...to the aforesaid Company the Sovereignty over all the sea coasts round all the Island, in so far the Company did not possess them before the present war, viz., on the west side from the Kayimal [Kammala] to the district of Jaffnapatam, and on the east side from where the District of Jaffnapatam ends as far as the river Valave ... to the breadth of one Sinhalese mile in land ..."*¹

Commenting on that treaty, Colvin R de Silva, in 1931, put it very effectively when he said: "The Treaty of 1766 made the Kingdom of Kandy an island within an island, a land-locked dominion without means of direct egress to the sea. Divorced from all progressive influences and deprived of all contact with the outer world, it tottered to its fall in 1815." This statement has not gone uncontested by later research but, by and large, the assertion seems to hold water.

It was, of course, not the only cause of the eventual fall of Kandy. The kings of Kandy had got into the habit of importing brides from Madura to be their queens. It is generally taken that those who came were from royal families or from the nobility allied to royalty. However, researcher Lorna Dewaraja, who did a doctoral

¹ Du Perron's Map of 1789, from *Dutch Ceylon* by R K de Silva; see Bibliography

thesis for the University of London on the Kandyan kingdom, basing her findings on a Tamil document, has stated that at least some of the brides who came were from ordinary families, and had no connection to the ruling Nayaks (or the Nayakars as they were also known) of Madura. That finding too has had its critics.

Be that as it may, the procession of brides, from whatever background, had arrived in Kandy from the time of Rajasinha II (1635-1697) and eventually, the Nayakars had formed into a power bloc in Kandy. Those marriage alliances had been formed not as a strategy for enhancing power, preserving power or to wade off threats



• The court of Sri Vickrama Rajasinghe.

from other powers, but on the notion that the royal line of descent should be 'pure'

The peculiar situation in Kandy was that the chief queens – *randoli* - from Sri Vira Parakrama Narendrasinha (1707-1739) onwards produced no male heirs to the throne. Either the queens were barren or the kings were incapable. But it is also seen that the kings had offspring from secondary wives – for instance Mampitiye Disava's grand daughter had six daughters and a son from Kirti Sri Rajasinha (1747-1782). So I suppose the blame would rest on the queens.

Now, not having an heir, led to the practice of a queen's brother(s) who had come

(Continued next page)

with the queen-to-be being nominated as the successor. Matrilineal descent had not been unknown in the Island too.

This brings me to a point what Lorna Dewaraja had said, based on the Tamil document, about the background of the 'queens'. As we know, when a bride is taken to the groom's house, all her relatives accompany her for festivities and goodwill. Thereafter they depart, leaving the bride with her husband. But that did not happen in Kandy. If the would be bride was of high standing, and from the nobility or connected to royalty, they would have certainly lived in very comfortable circumstances in their home country.

Now, as Dewaraja herself had asked, and my hunch too is, if they were from such aristocratic backgrounds, as generally believed to be, why did they not return to their home country after leaving the bride here, but instead decided to live in Kandy?

Practically, all of them had resided in Malabar Street. Nihal Karunaratne quoting Siebel² says some lived in *Palle Vahala*, where the present Museum is, and also as seen in a 1765 plan of the palace (Hague Archives). There is no evidence as to what the residences in Malabar Street would have looked like. Although the palace, including the temple, has been described by Davy, there is no account of the residences of the Malabar relatives of the king.

According to a plan of Kandy of 1815 as well as that of John Davy,³ Malabar Street is a straight road just a little less than half-a-mile long. Nihal Karunaratne records that it was called Kumaruppe Veediya and also Astavanka Veediya. The latter means a street with eight curves. Perhaps the Malabar Street originally wound its way through the residences in the square where the royal relatives lived. Heydt's (1736) plan of Kandy does not show Malabar Street.

Although Davy shows buildings down that road, whether they represent actual

² J B Siebel of Kandy

³ Davy's *Ceylon*



buildings as at 1815, or hypothetical indications, is a question, which, I believe, could never be resolved unless scientific archaeological explorations are conducted. However, Nihal Karunaratne says they lived in *Valauvas*, and says later the buildings down that road were taken by the Military officers. It is known that the Kandyan chiefs had their residences⁴ in Kandy, and once again Nihal Karunaratne lists them and has given their locations as well. In that situation it is reasonable to assume that the Malabar relatives of the kings too would have had comfortable living quarters.

Whatever that may be, the Malabar relatives of the kings were rich. And they had money to lend. They were close to the administration, which would have been profitable. Many adigars had been indebted to them. For instance, Molligoda Adigar is said to have owed them some 6,000 *pagodas*. Thus, as far as money is concerned, Malabar Street, may have been something like today's Sea Street in Colombo where there is a concentration of rich *nadars*.

It is that enclave which had influenced the decisions/actions of the kings. According to John D'Oyly, Sinhalese, and even Buddhist priests, were prohibited from entering Kumaruppe Veediya. It was the area of king-makers and strategy planners. Naturally, such restrictions, and power concentrations had irked the chiefs. So the court seems to have had pro-king and anti-king or pro-Malabar and anti-Malabar factions. It was one of the grounds on which Pilimatalauve *Maha Adikaram* wanted to get rid of his own protégé, and once again establish a Sinhala dynasty with him as the founder. The ball had started to roll.

Rajadhirajasingha had mysteriously died in 1798. Recording local gossip Dolapihilla says that Pilimatalauve, who had struck an alliance with a lady – a lady from Andra - living around Gannoruva, had got the king murdered by her son, a youth named Kannasamy, when the king visited his mother in the night. But the story as reported in the book looks very naïve and improbable. But that the king had unaccountably died is seen to be certain.

Tradition in Kandy, once again as Dolapihilla records, is that Pilimatalauve himself had fathered Kannasamy. Colvin R de Silva says that Pilimatalauve had told the British that

⁴ Known as *Valauvas*

Kannasamy was an illegitimate child. However, according to the information given by Brownrigg to the Governor of Fort St. George for purposes of finding suitable accommodation to house the ex-king, his father was *one* Vencata Perumal Naik. Brownrigg had further said that the latter was the son of Bedde Nayik, and he had married one of the five daughters of Moodoo Nayker, who was the uncle (father's brother) of Kirthi Sri Rajasinha and Rajadhi Rajasinha. Further Rajadhi Rajasinha's first wife was the daughter of Bedde Naik and the sister of Perumal Naik. He had also said they were of Visnoo caste, used the Telinga (Telugu) language, and came from the northern district of Coromandel. That genealogy brings out one fact, namely, Kannasamy was only remotely connected to the ruling family in Kandy.

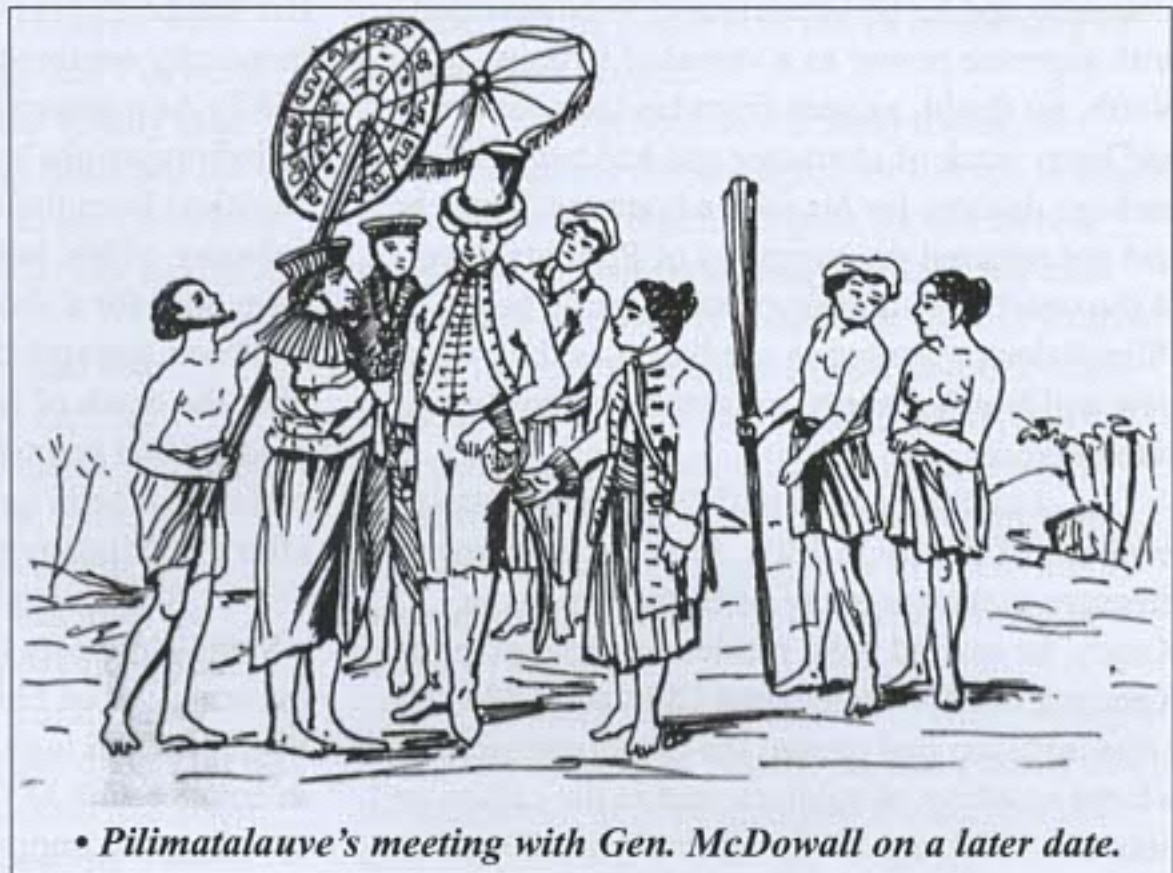
Incidentally, the signatories to the document - available at the Archives - which stipulated that the relatives of the king should never return to Ceylon are said to be in some script, perhaps related to Telugu or Telugu. Most of the Tamil scholars in Colombo, contacted by a friend of mine at the Official Languages Department, were unable to decipher them. Some had been of the view that the script may be *grantha*.

Brownrigg does not give the name of the mother of Sri Vikrama Rajasinha, although she too had been deported to Vellore Fort along with the king, his close relatives and his four queens. The mother had ultimately died in January 1831.

Whatever his descent may be, it is this Kannasamy that Pilimatalaue wanted to put on the throne as a puppet, until the time came for him to take the crown. Dolapihilla records that he had spoken on this subject with the chief priest of Malwatte Vihara, as early as 1798, and the priest had cautioned him.

Thus, when on the death of Rajadhirajasinha, the onus fell on him as the Chief Adigar to summon the relevant chiefs of the *rata-hata*⁵ to decide on a successor, he had his choice and put his plan into action. Muttusamy, a

brother of the queen of the late king, put forward by the Malabar faction, was brushed aside and Kannasamy, the youth of 18 years, said to be unlettered and apparently with no connection to the rulers, was put on the throne as Sri Vikrama Rajasinha.



• *Pilimatalaue's meeting with Gen. McDowall on a later date.*

Pilimatalaue Vijesundara Rajakaruna Seneviratna Abhayakoon Panditha Mudiyan had been appointed Udagampaha *Maha Adikaram* i.e. Second Adigar, by Rajadhirajasinha sometime in 1787 and as Pallegampaha *Maha Adikaram* or the First Adigar in 1790. It is said that his forebears had come from Madura, married into Kandyan nobility and had become naturalised as a Kandyan. They had long served the monarchs in high positions and were connected to most of the other noble families in Kandy.

He had known that it would not be easy for him to achieve his objective because the other chiefs in the court would not readily support him. Jealousy was the prime factor that stood against forming a common front. Thus with disunity and jealousy in the court, Pilimatalaue knew that external assistance would be necessary to realise his aims.

It is to this scenario that Fredrick North walked in. He came to the island as Governor of the British possessions in the island, two months after Rajadhirajasinha had died, and Sri Vikrama Rajasinha had become king. As per custom, North informed the king of his assuming the position of Governor of the Maritime Provinces.

His instructions from the Colonial Office had been to be in peace with Kandy and not to

⁵ Abhayawardana's publication, vide Bibliography

engage in expanding territory. But, let's see what happened.

In January 1799, Pilimatalauve had a meeting with North at Avissawella.⁶ And there he had hinted of his plan. At subsequent meetings he had with North and his officials the plan was explained: the king to be removed to Colombo and he (Pilimatalauve) to be invested with supreme power as a vassal of Britain. North, no doubt, as seen from his later actions, had been weak of character and had begun to harbour designs for his own advantage. Thus, he had not rejected the overtures of Pilimatalauve at the onset. The double crossing game began. Pilimatalauve wanted to use North as the cat's paw and North planned to reciprocate in the same manner.

Finally it ended with North's disastrous invasion of Kandy in 1803. Later, as a revengeful measure to the massacre of British troops in Kandy, he carried out a ruthless campaign in the Kandyan territories between 1804 and 1805. The 1803 invasion had caused the death/massacre of a large numbers of soldiers, and in the campaign between 1804 and 1805, hundreds of villages were pillaged and burnt and anyone seen therein done to death.

North, crest fallen and found fault with for his actions by the Colonial Office, returned home as a sick man in 1805. Pilimatalauve, after many more years of service, although suspected of treachery and conspiracy, was finally brought before the court for attempting to murder the king, was adjudged guilty, and beheaded along with his supporters in 1811. The 'puppet' had become a ferocious tiger.

The *Mahanayake's* warning had come to pass.

North was succeeded by Thomas Maitland in 1805. After his departure in 1811, due to illness, Quarter Master General Wilson acted for five months from July 1811 to March 1812, until Brownrigg arrived as the next governor. Maitland's period and the period of the *locum tenens* were uneventful. They only gathered information on Kandy through D'Oyly who had been appointed Chief Translator in 1805. D'Oyly had assembled an efficient network of spies and had collected every bit of information that would be useful for a future invasion/annexation of Kandy.

⁶ Illus. V, Pilimatalauve meeting General MacDowall, on a later date

It was during that period that Pilimatalauve was executed i.e. in 1811. After Pilimatalauve, Ehelepola was appointed *Maha Adikram*. Ehelepola Vijayasundera Vikramasinha Chandrashekara Seneviratne Amarakoon Vahala Pandita Mudiyanse Ralahamy is seen to have had a more impressive genealogy than Pilimatalauve. His forebears are said to have served the monarchy continuously from Rajasinha II (1635-1687). As a young man Ehelepola had been in Rajadhirajasinha's court and is said to have been banished from the court over some indiscreet behavior of his, but apparently, it seems to have been only for a short period of time. In 1808, he had been appointed *Udagampaha Adikaram* after the death of Migastenne who had been holding that position and eventually, as seen earlier had been appointed *Maha Adikaram* after Pilimatalauve.

If Pilimatalauve had sought to establish a Sinhala dynasty beginning with him, so was the ambition of Ehelepola. From the time he had begun to hold high office in Court, he had been in contact with D'Oyly. As said earlier, D'Oyly's spy ring was impressive and extensive. D'Oyly had been in correspondence with practically every influential Kandyan chief, and probably knew every shade of opinion in Kandy.

After his appointment as *Maha Adikaram* and Disava of Sabaragamuva, Ehelepola had been indulging himself in various playful activities and had also acted in arbitrary manner, as far as his duties and obligations were concerned. Such activities of Ehelepola had been conveyed and also complained of to the king. The king had also been aware of his contacts with D'Oyly and had been keeping a watchful eye on him. Thus, after several unpleasant occurrences when he was once again summoned before the king, instead of appearing in Kandy he had decided to raise a rebellion with those loyal to him in Sabaragamuva. By that time it had also become known that Molligoda, the Second Adigar was to be appointed *Maha Adikaram*.

The final episode had begun.

The king sent Molligoda to suppress the rebellion. Ehelepola did not receive the support he expected from D'Oyly. D'Oyly prevaricated. He did not have sufficient arms and ammunition; Molligoda easily suppressed the rebels, and took the key men as prisoners to Kandy: 47 of them were impaled, later 73 headmen of the seven Korales were executed, and still later 15

others. In the meantime Ehelepola had fled to the British territory; Molligoda was appointed Maha Adikaram; the family of Ehelepola and the near relatives were imprisoned. Pusvelle, Disava of Matale, and Pranatala Kuda Unnanse had been put to death. Suriyagoda Anunayake Thero of Malvatte Vihara had been put to death earlier. Finally Ehelepola's four children were decapitated, and his Kumarihamy and Puswelle Kumarihamy were drowned in the Kandy lake. It is said that the whole of Kandy mourned on the cruel punishment meted out to the Ehelepola family, and that not a fire was lit in any hearth for two days.

In the meantime the king had also alienated the common people by various restrictive orders, such as all residents who were not born in *rata paha* – Hewaheta, Dumbara, Uva, Kotmale and Walapane – to return to their respective villages. There was to be no communication between those provinces and others such as Tun Korale, Hat Korale and Sabaragamuwa. In the court, he had distanced the native chiefs and the Malabar faction had risen further in power. The king had become a hated man because of his cruelties and administrative decisions quite contrary to tradition.

Brownrigg knew the time was right to annex Kandy. He followed the advice given by Ehelepola and planned the march. Like in the earlier episode, here too, Ehelepola and Brownrigg had different aims. While Ehelepola wanted to see the back of his adversary and become the supreme authority in Kandy, Brownrigg wanted to just subjugate the kingdom. The six battalions which converged on Kandy in February 1815, were harassed on their way only by land-leeches. The king fled to the interior, and Brownrigg occupied the vacant Palace.

The Convention which declared the Kandyan country annexed to the British Empire was read on March 2, and fair copies made of it were signed by the Governor and the Chiefs between the 10th and the 18th of that month.⁷

Incidentally, the currently circulating tradition that, on the day of the proclamation of the Convention on March 2, 1815, Ven. Variyapola Sumangala Thero brought the Union Jack down and in its place hoisted the Lion flag, saying that the British flag could not be hoisted before the signing of the Convention is

a modern fabrication. Ananda Pilimatalauva,⁸ has traced the fabrication to one L M Premaratne, who had mentioned it in a booklet *Sinha Kodiya* published by him in 1939. As Pilimatalauva says, the fabrication has done great harm and disservice to a heroic priest who almost paid the supreme sacrifice for his conduct in the cause of freedom of this country, in the 1818 uprising of the Kandyan people.

Coming back to the main theme, as usual, the chiefs did not agree, or did not intimate to the Governor that Ehelepola should have a pre-eminent position among them. In any case Brownrigg had clearly stated that their objective was to liberate the people from a despotic ruler. That he did, with the help of Ehelepola, and two years later banished him to Mauritius, not because they found anything against him, but simply to distance an imaginary threat to them, once again also conspired by the scheming *new* chiefs of Kandy.

If there was any chance of establishing a new local dynasty in Kandy, all that gushed down the Mahaweli ably pushed into the current of flow by conspiracy, envy and jealousy. Thus ended a 2000-year old monarchical system,⁹ and the Island became another unfortunate colony of an alien and distant empire.

The following verses are said to have been spontaneously recited by a priest known as Kunkunave *hamuduruvo*, while residing for the night at Suriyagoda Vihare, on his way to his temple after attending the 1815 events in Kandy. It is said that the thoughts expressed had come to him after seeing a line of ants, except one big ant, carrying food. It is seen to succinctly express the feelings of the common man on the fall of Kandy.

*Aney Kuhumbiyane
Topatath rajek inne
Mokadae karanne
Ape karume apata vane*

*Rajek labunothin
Eda kiribath kannan
Perahera karannan
Sadu naden gigum dennen (Dolapihilla)*

(Continued on Page 21)

⁷ See D'Oyly's Diary

⁸ See Bibliography

⁹ From King Devanampiyatissa (250-210 BC) onwards, the first king whose reign is corroborated by lithic evidence

A Personal View of George Keyt

by **Shelagh Goonewardene**

"True painting is not description, as there is another language for that. It is not even definition. It is emphasis in its most unequivocal form of line, colour and shape. But to those not literate in it, painting is as meaningless as any other foreign language, though, perhaps more tantalising."

HERE SPEAKS George Keyt in 1946 when he had gained considerable recognition already as the greatest painter Sri Lanka has produced to date. There are several books written by distinguished, highly qualified and well-known writers which trace the life and times of Keyt and the development of his singular genius, so why 'a personal view'? It is personal because I owe my early education in the appreciation of art to two people, George Keyt, the painter and his brother-in-law, Harold Peiris, the philanthropist, who introduced his work to me. They were in fact the first pictures I saw as a child visiting Harold's house which had an enormous display of them on the walls. This was how it happened.

My family lived in Kandy in my childhood as my father was an Eye Surgeon whose government service dictated that he be stationed there. I can't remember now the exact details of how we met Harold Peiris and his children who also lived in Kandy, but we were on visiting terms. Harold had two children by his first marriage, Damayanti and Indumati, and as his second wife Peggy was the only sister of George Keyt, it roused no comment that George's children Diana and Flavia, also lived with their uncle and aunt. We visited each other's houses to play together and when I and my sister went



• **George Keyt** (from 'GK the Man and his Art,' facing p.1)

to Harold's house which was built high above the Kandy lake, we called it the 'glass house' because it was built in an unusual architectural style which made it appear so due to its lengths of glass wall which were very unconventional for the time. But that was typical of Harold. He was a very rich man and could afford to experiment with new styles and new ideas. All the subsequent houses he lived in were interesting.

When my father was transferred finally to Colombo which was to be his permanent station, it was time for my sister and I to enter school and my parents chose Bishop's College. Harold and Peggy also moved in order to enter all four children to the same school but their first home was in a big sprawling house at Maharagama. I remember this because as Damayanti and Diana were in the same class as me, we continued to be friends. One exciting evening, I was invited to spend the whole night at their house as the Kohomba Kankariya ritual dance was to be performed by a troupe of Kandyan dancers. Diana was bold enough to take a Benzdril to be able to keep up the whole night. I was too timid to do that but valiantly stayed up until at about two or three a.m. when I gave up and fell asleep in the nearest bed! But before that happened I was able to watch this fascinating ritual from about eight p.m. and experience the Kandyan dancing of the famous Jayana and the virtuoso drumming of the equally famous Suramba. You will find their pictures in Lionel Wendt's "CEYLON". I must say that from then onwards I began to take an interest in all the ancient arts and crafts of Kandy and the rest of the country. I was also completely converted to Kandyan dancing which seemed to me to be the most rhythmic, spectacular and expressive dancing that I had ever seen.

Kandy was the heart from which all these wonderful cultural practices came and Kandy was Keyt country. George Keyt was born on April 17, 1901 in Kandy, the ancient hill capital which did not fall to the British until 1815. Stemming from Indo-Dutch origins, his parents, Henry Keyt and Constance Sproule came of Ceylonese families well known in the medical and legal professions.

In early childhood we hear of his creative faculty being used to invent the games he and his friends played on the slopes of Ampitiya, above his father's house which was by the Kandy lake. A visitor recalls seeing him, as a child, bent over a table doing an extraordinarily detailed drawing of the Crucifixion of Jesus which pictured a great crowd surrounding the Cross. This corresponds with his sister, Peggy's recollection of how images such as those of the Holy Family and the Crucifixion seemed to stir his imagination and capture his intense interest.

I remember that one of the Keyt pictures hanging in the drawing room of Harold's house at Alfred House Gardens, which was to be the last house in Colombo to which the family moved, was a large canvas entitled "Christ, the King." It showed Christ seated in an imposing and yet simple manner and I may be mistaken now, remembering it so many years later, but the Crown worn by him in some way recalled the Crown of Thorns.

It seems clear that George was drawing before learning to read and write and may have been as old as ten years before he established those skills. His extensive reading as a boy included the work of the English poets and one commentator felt that the basis of his consistent nationalism may have become established in his mind when he could not reconcile the ordinariness of the English colonials who visited his father's house as having any relation to the race of Shakespeare, Milton and Shelley. He continued to draw and paint, and illustrated Tennyson's "Idylls of the King" a poem which his father read out aloud to him from time to time. Even these early efforts had a certain oriental character which might be traced to local work, or European illustrators, in the books available to him, who had been influenced by Eastern art.

He attended Trinity College where he met the boys of the leading Kandyan families. Owing to his absorption in literary and artistic preoccupations he seems to have posed a problem to both the boys and masters. Neither group had encountered anyone like him before and they recognised his unusual capacities and tolerated a reasonable degree of insubordination from him which, combined with a degree of persuasion and obstinacy, was disarming.

In 1918 he decided to leave school and no-one from the family or among his

schoolmasters could persuade him to return. However, his connections with Trinity were not completely cut off because the Principal, the redoubtable A. G. Fraser and another teacher, Canon Houlder intervened with his father on his behalf, and the Rev. L. G. Gaster allowed him to continue to use his library. He remembered the latter with such gratitude that he often spoke of it years later when he had become famous.

Here is a picture of the young Keyt, (see below) a 16-year old boy taken by Lionel Wendt, a friend since boyhood days, also aged 16. There was just five months in between them.

This was taken at 'Wentworth' where the Wendts lived in Guildford Crescent and is a



8 x 5 inches sepia tone print. The reproduction is from a print made by Nihal Fernando, the well known photographer in 1988. It is available in the book "Lionel Wendt – A Centennial Tribute" published in 2000. Also reproduced in this book is this photograph of the mature Lionel Wendt, by then the celebrated photographer. It is a very well known one, although the one of the youthful Keyt has been seldom available except to those who own a copy of the book. Lionel Wendt was to die tragically at only 44-years old whereas Keyt was to live almost as long as the century in which he was born.

It is generally thought that Keyt began to paint seriously when he was 26 years of age, after a brief course in the rudiments of painting with the artist George de Niese. His subjects were the Kandyan landscape which he knew intimately and the Kandyan people to whom he was very much attracted. I remember seeing in Harold's sitting room hung opposite to the picture of Christ the King, a large canvas placed in the middle of the main wall called "Kandyan Wedding." The bridegroom and bride in their wedding finery are riding barebacked on an elephant, who seems to be moving quite swiftly.

In the background is a vast, fairly detailed landscape but it is well balanced with the figures and does not dominate.

The young Keyt had always shown interest in the temple and the monastery. He had become aware of the Buddhist revival and he regularly visited the Malwatte monastery where he studied Sinhala and Buddhism and became familiar with the special ambience of the vihara which created an unique atmosphere with its typical objects such as brass items, palm fans and ola leaf manuscripts. He painted pictures which featured Buddhist monks including a portrait of his friend, the Ven. Pinnavela Dhirananda Thero. Very soon he abandoned western dress for the eastern dhoti and white kameez.

It is important to trace some details of his personal life, however briefly, because they inevitably affected his artistic development. In 1930 he married Ruth Jansz, a teacher at Trinity College who was a dedicated member of the staff and remained so for 37 years. His children, Diana and Flavia were born not long after. He quickly tired of the stuffy and bourgeois life that this marriage was a part of and so he abandoned it. His children joined the household of his sister Peggy and her husband, Harold Peiris.

But Keyt was no ascetic as his deep interest



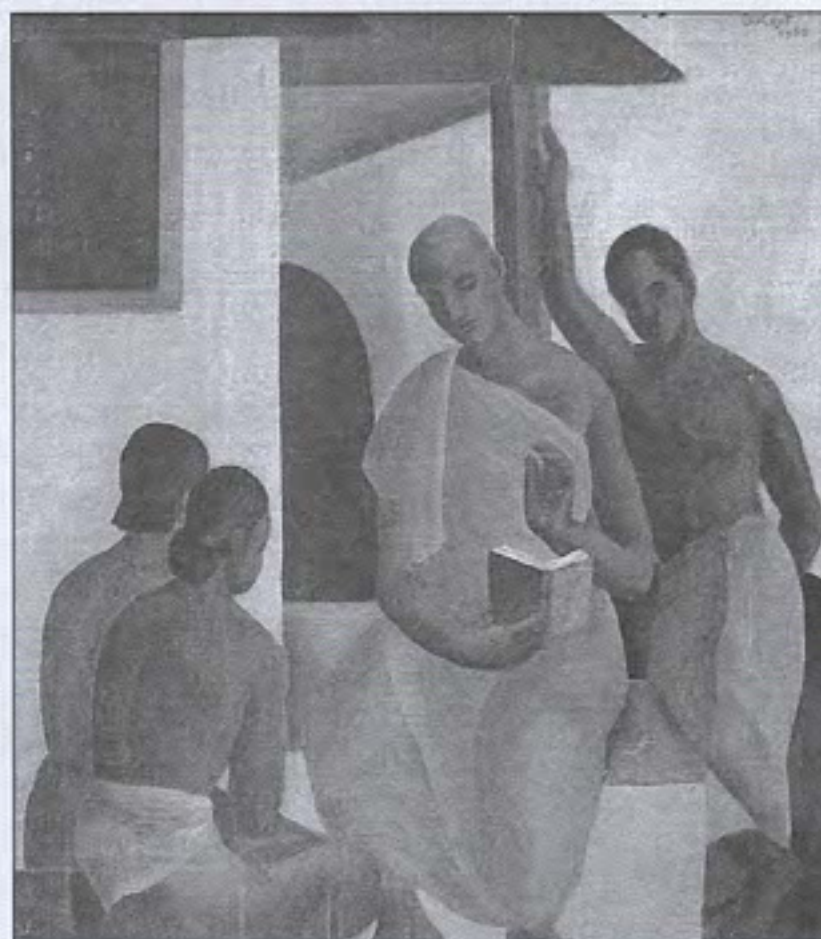
• Ven. Pinnavela
Dhirananda Thero

in the temple and Buddhism might suggest. He was intensely attracted to women and the erotic, and in search of a philosophy which could reconcile these elements in his own nature he turned to India and Hindu thought. His fellow artist Geoffrey Beling said that Keyt had once described himself as a spiritual voluptuary and hence it was

probably the voluptuousness of Indian art that attracted him.

Whatever it was, Keyt found that the Hindu belief in physical union between a man and a woman being a participation of an union with the divine, was very acceptable to his thought and significant for his art. Indian art,

poetry and sculpture which enthroned this idea of union between the human and divine creativity confirmed his beliefs. He said "They made a tremendous impression on me and changed my whole life." Ian Goonetilleke, Librarian at the University in Peradeniya, a good friend, close follower and writer about his work says: "This reassertion of the overarching Hindu cultural manifestation in our times, unaffected by crippling archaism or compromising revivalism,



• *Monk Teaching* (From GK - "A Life in Art" by Ian Goonetilleke p 9)

may justly be acclaimed as Keyt's most significant and powerful contribution to modern Asian art."

Around 1935, following a period of aridity which he felt was due to an emotional crisis (perhaps the break with his first wife and children) Keyt abandoned life in Kandy and took to the Kandyan villages to live. He settled in Ranawana near Hunangoya and began a life-long association with Pillawela Menike who was his Sinhalese wife or partner as we would say now. He said that he had no inclination to paint and so took to writing poetry in order to express his feelings. These appeared as three volumes: Poems, Darkness Disrobed and Image in Absence. His stay in rural surroundings, leading a simple way of life which was imbued by a deep-seated religious ambience combined with his own unique vision of romantic intensity resulted in

this outburst of creative activity. He had two sons with Menike, Premkumar and Sachinkumar, the



• **Woman and Veena** (From *GK - A Felicitation Volume*) P89.

latter in adulthood becoming a gifted musician who was his father's joy.

He left this retreat in 1938 as his brother-in-law Harold Peiris created an excellent opportunity for him to show his artistic prowess by obtaining permission for him to paint the mural of the life of the Buddha in the Gotami Vihare at Borella. This was possible because the Peiris family contributed lavishly to the temple. These murals were painted on dry white plaster and remain the most extensive of their kind. Neville Weeraratne's comment on the murals is as follows: *"They are very moving and truly magnificent providing a splendid vehicle for the cubistic elements Keyt had discovered from modern Europe to combine with the resolute line of the East."*

At this stage, it would be useful to ask, what did Keyt derive from the painters of the West? Keyt had never travelled to western countries, unlike his friend Lionel Wendt who studied law in England and took a keen interest in developments in painting in England and Europe. Justin Deraniyagala, another very important artist, had also visited England and Europe. However, just as Eastern influences had reached western painters, western painters like Cezanne, Picasso, Matisse, Gauguin, Braque and Leger to mention a few, were also becoming known in art circles in Colombo. The confluence and convergence of the contemporary thrust and the traditional appeal were a natural process to the better Sri Lankan artists. The strong strain of physical isolation in the lives

of Keyt and Deraniyagala made them strive to achieve an individual form of expression and these often disparate influences of west/east began to form themselves into a predominantly personal style, blending both. Keyt, the one who had never left Ceylon in his formative years, had seen reproductions in books from boyhood, and experienced the stimulus provided later by going through the pages of leading French art periodicals like *Cahiers d'art* which Lionel Wendt subscribed to and shared with him. A mediocre painter could copy or imitate feebly, but Keyt had utilised the discoveries of Picasso – particularly the new possibilities of line to explore both inner and outer form – to extend the boundaries of his own unique style and to advance further his own enjoyment for experimentation. Keyt readily admitted his debt to Picasso in his discussions with other artists and art critics.

What became almost unique to Keyt was his calligraphic line. He had an unequalled ability to draw a perfect curving line and so his drawings



• **Boy with a Kite** (From *GK - A Felicitation Volume*) P96.

without any paint or other embellishment expressed and conveyed to the viewer exactly what was intended by the artist. He excelled particularly in drawing the female body with great economy and beauty. In his paintings, there is the same line, now in paint, used with

(Continued on Page 18)

extraordinary verve and vitality, as we see in several paintings.

We now have to turn to the official world of art in Colombo as artists cannot gain recognition or even be discovered until they exhibit their paintings. Since 1919 this world was dominated by the officially patronised Ceylon Society of the Arts. Its most enthusiastic member was academic portraitist and lauded art teacher, Mudaliyar A.C.G.S. Amarasekara. It had been founded officially by the British administration in 1892. Ian Goonetilleke described the situation in this leading art circle as follows: *"The Ceylon Society of Arts...encouraged a variety of art forms, compounded of ill-digested notions of Western naturalism, an insular revivalism, and a sham Orientalism. Opposed to them, and looked upon with suspicion and disdain by the officially appointed keepers of the colony's artistic conscience, were a group of young painters, whose early work was largely inspired, invigorated, and supported by Lionel Wendt, musician, photographer, critic, litterateur, collector, and true aficionado of the arts."*

Among these young painters, of course, were Keyt and Deraniyagala and we will encounter the others in due course. They were all of one mind in seeking new forms to express the values and painting traditions of the ancient past of the country which included the renowned Sigiriya frescoes and the fresco paintings on the walls of the Tivanka Pilimage, the Northern Temple, in Polannaruwa, and express them in a way that made its mark in contemporary Ceylon. Hence the significance of the influences of the East and West in giving birth to a new art which was relevant to the country, Ceylon.

Keyt and Deraniyagala had tried time and time again to gain access to the exhibitions of the Ceylon Society of Arts and had been refused as could be expected. Then enter an Englishman, Charles Freegrove Winzer, who came to Ceylon in 1920 as the Government's Inspector of Art attached to the Education Department. Winzer provided an open window into the contemporary world of European painting which included the artists already mentioned. Only Keyt and Geoffrey Beling who had never left the country benefitted from his insights on modern painting. Winzer set up the Colombo Art club and at last Keyt and Beling could find a welcoming attitude and atmosphere there. Winzer was able to articulate the needs of the artists and the

society of the day in which they lived in, with the following words which amounted to a manifesto for the new group. *"Our materials are different, our conditions are different, the demands of the public are different, and the public must be trained and enlightened by us sufficiently not only to appreciate our work but also that of the past which is appreciated actually as are relics,*



• **Kusum Reading** (From "LW – A Centennial Tribute) P23.

as signs of past greatness but not out of time as works of art. But in spite of all the differences of time, of condition, of presentation, the eternal qualities of art as shown at Anuradhapura and Polonnaruwa should be studied, adapted to our life, and a continuity with them achieved. I may add that this continuity is closer to the decorative conceptions of modern art than to the realistic, true-to-life prettiness and cheap harmonies of academic achievement."

Keyt and Beling first exhibited together in the 1920's and repeated this from time to time until the really significant exhibition that presented Keyt's and Deraniyagala's work in 1936 in Colombo. The great Chilean poet Pablo Neruda was a diplomat in Colombo at that time

(Continued on Page 27)

SAPLINGS

(The Island's History in a Nutshell)

Saplings! Ah! The words bring to remembrance the Ancient story
The arrival of royal Sangamitta; the advent of the Bo-sapling
Hard on the heels of brother Mahinda with a message of Compassion:
Then, a Sapling, planted by sacred hands, watered by learned men
What peace and unity and blessings it did bring to our land!

Now, the Big and Bigger, plant, plant your saplings you know best:
Saplings of hate, saplings of animosity that bear fruits of poison:
Watered by tears and irrigated by the blood of our people innocent.
One just full-grown and bearing plenty, has cast shadows of death on
The whole land. This scene of death and destruction nears its end.

Hardly this hollow triumph greets the land, another sapling of hate
Promising similar tragic consequence waits 'in the pipe line as it were'.
Fast flowing, equally threatening, offering fruits of ruin, scenes of hate
For the land in general and the Christians in particular, the so-called
Culprits of a hostile culture. This latest sapling, watered by a gullible

Host of bigots and dunged by a cunning and pretentious minority.
The land reaps, reaps and reels. "How long? How long?" one asks,
"How many more of such saplings are in the nursery? Will all of them
Be planted so that the land could be 'purified, cleansed'? Who left to
Live in this pure, rarified, waterless, deserted land? You, I, anyone?

– SHIRLEY W. SOMANADER



Meals
Ammi
Made

Tomato Pickle

by Joy Boy

Ingredients:

- 4lbs Tomato, cut into small cubes
- ½ lb ginger) Grind 3 ingredients in ½
- 3 ozs mustard seed) cup vinegar until fine
- 3 ozs cumin seed)
- 4 ozs garlic cut fine
- 1½ tsp chili powder
- 1 oz turmeric powder
- 4 medium green chillies, sliced lengthwise
- 1 lb sugar
- 2 cups white vinegar
- 2 cups oil
- Salt – 2 to 3 ozs

Method:

Heat the oil, add the 3 ground ingredients (ginger, mustard & cumin), the garlic, chili powder, turmeric and green chillies.

Fry on medium heat for about 10 to 15 minutes.

Add tomatoes, balance of vinegar, sugar and salt to taste. Cook on low heat until oil floats on top. Remove from heat.

Set aside pickle to cool completely. Put in jars.

Send us your recipes

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

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

PUNSTER AT WORK

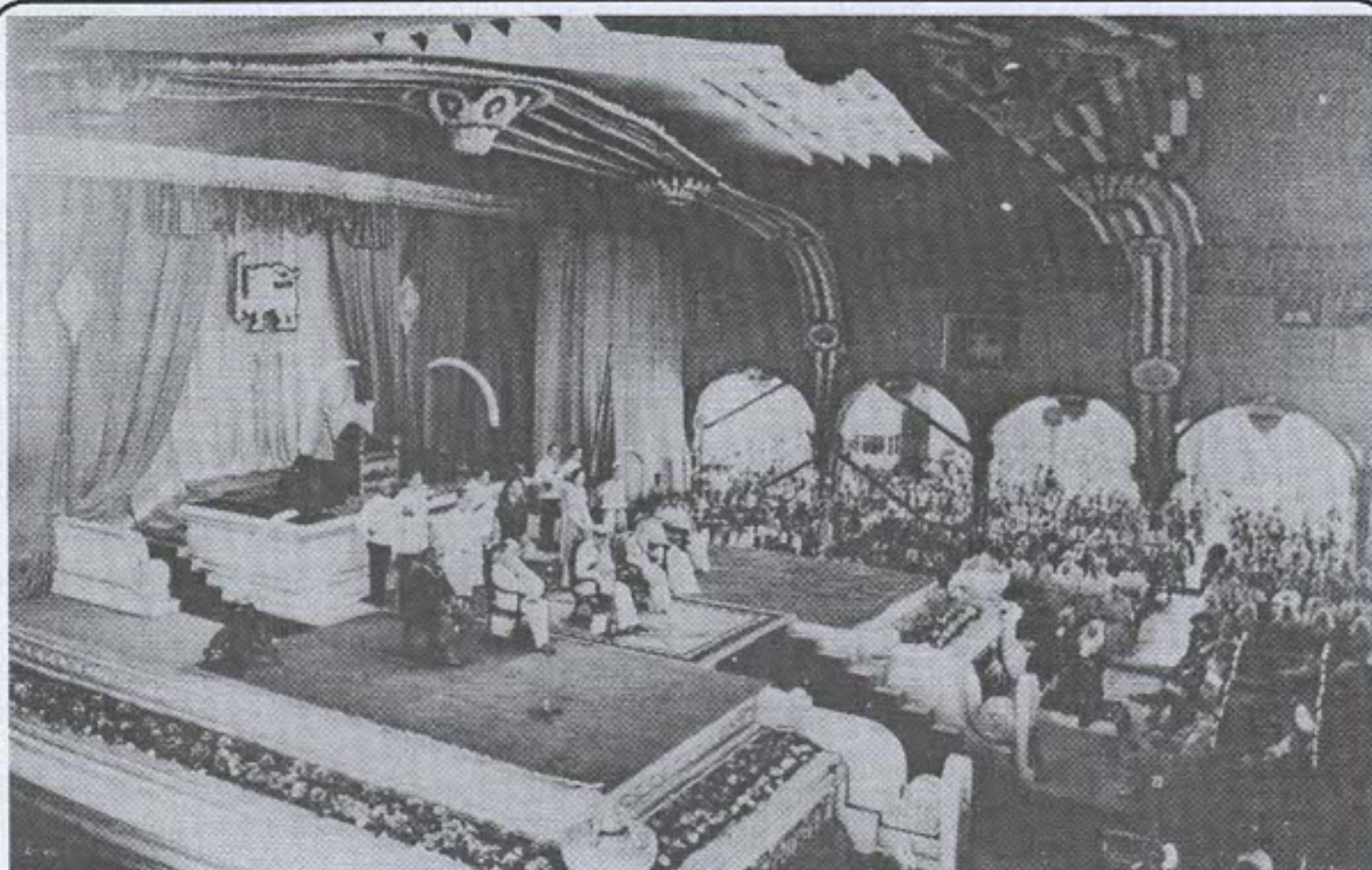
- Reading while sunbathing makes you well red.
- When two egotists meet, it's an I for an I.
- A bicycle can't stand on its own because it is two tired.
- What's the definition of a will? It's a dead give away.
- In democracy your vote counts. In feudalism your count votes.
- She was engaged to a boyfriend with a wooden leg but broke it off.
- A chicken crossing the road is poultry in motion.
- If you don't pay your exorcist, you get repossessed.
- With her marriage, she got a new name and a dress.
- The man who fell into an upholstery machine is fully recovered.
- You feel stuck with your debt if you can't budge it.
- Local Area Network in Australia – the LAN down under.
- Every calendar's days are numbered.

Congratulations and a Warm Welcome to our New Members

TAWARIE & PRAVEENI DAHANAYAKE, Merrylands, NSW;
AUBREY KOELMEYER, Muang, Thailand;
SHARMINI SHRRARD, Burwood, VIC.,
JOE VAZ, Phoenix, Arizona, USA.

The following are recipients of Gift Subscriptions donated by members for four issues of the journal :

ROY OORLOFF, Nambour, QLD;
FRED & SUZIE NAGGS, Merton Park, UK.,
DR FRANCIS & CHARMAINE PERERA, Richmond, Virginia, USA;
NEVILLE & LIZ CRAMER, Cambridge, UK;
WILF & ROMAINE CAMENCULI, Surrey, UK;
DR GEORGE WILLY, Sugarland, Texas, USA.



Ceylon received Dominion Status on February 10, 1948 and pictured is HRH the Duke of Gloucester reading the Speech from the Throne at the historic ceremonial opening of Parliament of the new Dominion of Ceylon at the Assembly Hall in Torrington Square.

(Photo – Links Between Sri Lanka & Australia, W.S.Weerasooriya)

The Fall of the Kandyan Kingdom ... (Continued from Page 13)

Postscript

19th and 20th centuries were eventful years in world history, especially in the development of science and technology. In that respect the Island marginally benefited as an underdog within a sprawling empire.

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Neville
Jayaweera

Dudley was a model Minister and boss of the kind unheard of in Sri Lanka or elsewhere, the author wrote. Now in Part II of his article NEVILLE JAYAWEEERA continues his narration of *The Dudley Senanayake I Knew* trying to shed some light on the Prime Minister whom he sums up as...

The Paradox

IN THE previous instalment [J52 page 16] I had said that the Dudley Senanayake I knew (hereafter Dudley) was quintessentially a gentleman; in fact, the last of the gentlemen politicians of Sri Lanka. However, we must not forget that there were others, his contemporaries, who were gentlemen in the best sense of the term, regardless of party or ideology. Among them were S.W.R.D Bandaranaike, Pieter Keuneman, Colvin R. de Silva, N.M. Perera, G.G. Ponnambalam, S.J.V. Chelvanayagam, C.P. de Silva, M.D. Banda and a host of others too numerous to mention here. I knew them all personally but among them, Dudley stood out as the gentleman *par excellence*.

There was something unique about all of these politicians that set them apart from the politicians of today. When it was time for them to leave politics, by reason of age or electoral verdict, they were far less well-off materially than when they entered the arena; and many of them retired into indigent circumstances. They had no duty free luxury cars to sell off, no pensions and none of them had laid up golden nest eggs to feed on in retirement. During their active years in politics, they had all depleted their inherited or professionally earned wealth and had not added one iota to the stock they had brought with them.

Having said that, it is also important to remember that, regardless of their ideologies, they were all products of a class-based society. They all belonged to the ruling elite, either by reason of their social inheritance or by their educational and intellectual standing. They were all products of Ceylon's elite colleges, and even though all of them considered themselves to be representative of the "people", their personal values, social habits and underlying allegiances set them apart from the very people they claimed to represent. However, while following proper democratic practice, they all stepped down from their social or intellectual pinnacles in order to woo the "people", in a paradoxical sort of way. Most of them never allowed themselves to be contaminated by anything that was crude, gross or vulgar.

Often, democracy works like a dredger, bringing up a lot of dirt and sludge from the depths and depositing them in high places! However, in the case of the aforementioned it must be said that although they were products of the democratic apparatus, they were not dredged up from the depths, but started politics at the top, and stayed there, without contaminating themselves in the sludge.

Dudley the model minister

I have worked under, or close to, several heads of government and cabinet ministers, but among them Dudley stood out as a model minister. Let me illustrate. On one occasion in 1967, I had a telephone call from Ranasinghe Premadasa, the Minister of Local Government at that time, requesting me to appoint one of his nominees to a position in the Broadcasting Corporation, which had been thrown open to public competition. I told him that selections were made by a properly constituted selection committee, and that under any circumstance, I will not interfere with the selection process. Whereupon Premadasa said that it was the Prime Minister's wish that I do so. I told him that that did not alter my stand. Premadasa got vituperative and exclaiming "We will see!" slammed the phone down.



• Ranasinghe Premadasa

That evening I had a call from the Prime Minister's office that I should see Dudley at his home "Woodlands" the same night. Apparently Premadasa had told both him, and me, a farrago of lies. It transpired that Dudley had never asked him to ask me to appoint anyone and that, in fact, he had told his cabinet members never to interfere in the administration of their departments. When he heard the facts as reported by me, Dudley was very irate. There was no doubt in his mind whom he should believe

and asking me to stand outside his office, he telephoned Premadasa. I could hear what was going on. Speaking in Sinhala and addressing him as *thamuse* (a common Sinhala word for you) Dudley gave Premadasa an almighty lambasting, such as I have never heard from any Prime Minister speaking to a minister or MP or government official. He asked Premadasa never ever to interfere in my work and that if I was not doing my work properly the government will remove me, but that as long as I was the head of the corporation, no one should interfere in my administration.

Premadasa did not talk to me for nearly 20 years thereafter until, after one of his visits to London in 1989, when he was Prime Minister under JR, following a three hours long discussion between us which led to a reconciliation, he recalled me from retirement to serve his government when he was elected President in 1990.

Dudley confronts Winston Churchill

The incidents I am about to relate occurred in 1951, shortly after Dudley became Prime Minister for the first time. In the early 1970s, after Dudley had relinquished office as Prime Minister and I had myself taken early retirement, we used to meet often of evenings at "Woodlands", his private home in Borella. It was at one of these informal meetings that he related to me the following incident. However, I must concede that being still in University in 1951, I did not have a personal experience of them and have only Dudley's word to go by. On the other hand, knowing Dudley as I do, I do not for a moment doubt their veracity.

In 1951, as Prime Minister, Dudley had to attend the Coronation of Queen Elizabeth II in London. Shortly after he had arrived in London, he received a call in his hotel from No 10 Downing Street that Prime Minister Winston Churchill wished to see him for a chat. When Dudley saw him, Churchill looked bewildered and dismayed and was clearly in a huff. His Foreign Office had just informed him that Dudley had turned down the offer of a position on the Privy Council, which every Prime Minister of the Commonwealth up to that time, including his own father D.S. Senanayake, Ceylon's first Prime Minister, had accepted with gratitude and pride. It seemed inexplicable to Churchill that a native from a former Crown Colony should turn down

an opportunity to sit in the House of Lords and be addressed as 'Right Honourable' Churchill impressed on Dudley that his refusal of the privilege was in fact a discourtesy to the Queen and that he should rethink his decision. Dudley stuck to his decision despite strong pressure from Churchill and this displeased the latter no end.

A few days later the British Foreign Office struck back with consummate pettiness. In the mile long Coronation procession every Commonwealth Prime Minister had been allocated his own horse drawn carriage, except Dudley, who was asked to share a carriage with Sir Roy Welensky, the Prime Minister of Rhodesia, which at that time did not enjoy Dominion Status and was still only a Crown Colony. Dudley told the Foreign Office that this was an insult to his country and that he would return to Ceylon immediately if he was not accorded the same status as the other Commonwealth Prime Ministers. No 10 climbed down and Dudley had his own horse drawn carriage in the procession!

The Cabinet asks for my removal

When Dudley took over the Broadcasting Corporation from J.R. he told me that he fully trusted my sense of responsibility and discretion and will leave the running of the Corporation, not only in day-to-day administration, but even in shaping of policy, in the hands of the Board of which he had appointed me both Chairman and Director General and that he will not interfere in my administration. That left me with unfettered scope to run the Corporation and the Board and I resolved that we will run the Corporation observing strictly the demands of fairness and justice and will not be pressured either in shaping policy or in the daily administration.

Before long, our resolve came under strong and sustained pressure. Several Cabinet Ministers and ruling party big wigs began asking us to appoint their favourites to positions within the new corporation, or to grant programmes to their nominees or to upgrade their favoured artists. We looked at all these requests with due courtesy, but regardless of who made them, if we found that it would be contrary to our principles to grant them, unhesitatingly turned them down. Upon having their requests rejected, many Cabinet Ministers sought the Prime Minister's intervention, but even without

consulting me, he simply told them that the running of the Corporation was the responsibility of the Board and its Director General and that he was not prepared to intervene. Over the ensuing months, this caused antipathy towards me personally, within the ruling party, to keep piling and before long matters came to a head.

It so happened that in a news broadcast one evening, at peak listening time, the news editor for the day, had included in the bulletin some news that were highly defamatory of a particular Cabinet Minister, alleging bribery and corruption on his part. I knew nothing about the contents of the offending bulletin until the storm burst the following morning in the newspapers. It happened to be a day on which the Cabinet was meeting and the Ministers resolved unanimously that I should be removed from office and that the news editor should be sacked. By afternoon the same day I received a hand-delivered letter from the Prime Minister's office communicating these facts to me, but without indicting me personally or even asking for my explanation, had asked for the names of the news correspondent who had supplied the information, for the identity of his sources and for the name of the news editor responsible for the bulletin.

Before evening fell, my written response was on the Prime Minister's table. In my response I said that the bulletin had not been seen by me before it went on air but that I took full responsibility for it. I admitted that the bulletin was in bad taste, was unworthy of a public broadcasting corporation and should never have gone on air. I apologised to the Minister concerned and to the Cabinet as a whole and also said that suitable disciplinary steps will be taken under the Board's disciplinary code against all the offending staff.

However, I also said that under no circumstance was I prepared to reveal the news correspondent's sources or his name, or the name

of the news editor responsible, and while pointing out that as Director General I was also editor-in-chief and took full editorial responsibility, there was no way that I could expose my staff to punitive action initiated from outside. Finally, I said that if the Prime Minister and Cabinet were not willing to accept my stand on the issue I would like to be relieved of my post.

The following morning I had a telephone call from the Permanent Secretary, G.V.P. Samarasinghe, that the Prime Minister wishes to see me immediately. Expecting to be relieved of my post straightaway, I cleared out my drawers, said goodbye to my immediate staff and headed off to the PM's office. Dudley was at his table, looking grave and pensive, his pipe dangling from his lips and my letter to him unfolded before him. His Permanent Secretary Samarasinghe was seated by him. After a few long puffs at his pipe, he looked me straight in the eye and leaning back said (here I summarise) "*Jayaweera, I have read your letter very carefully and want to say that I fully endorse the stand you have taken. I am proud that we still have public servants of your calibre and wish that we had more like you in service. I fully accept your bona fides and want you to continue with your administration just as before, I shall look after the Cabinet and you go back and run your Corporation.*"

With that he terminated the meeting, which had lasted barely five minutes! I confess that as I walked away I could scarcely hold back a tear, not for the great escape, but for the quality and stature of the Prime Minister whom I had the privilege to serve.

A personal confession

However, I must also confess sadly, that at that moment my relationship to Dudley underwent a dramatic metamorphosis. I tended no longer to look on him impersonally and objectively, as a public servant should, but with a sense of personal loyalty and devotion, hardly appropriate to the public service culture which I had always upheld. I said to myself, "*Here is a man with whom I could go to the ends of the earth and for whom I would give everything.*" Dudley never sought such personal loyalty from me and would have been profoundly embarrassed had he known about it and most certainly, would have denounced it.

In hindsight now, I confess I was grossly wrong in my change of attitude. It was not



• *Dudley Senanayake at function in the 1960s. (APA Publications).*

that I ever sought preferment or favours from him, nor were they ever given, but still, the change of attitude from impersonal loyalty to personal devotion, was a grievous error on my part, unworthy of a public servant holding high office.

Eventually, it cost me my career. When Dudley Senanayake's government was elected out from office in 1970, the new government under Mrs Sirima Bandaranaike exacted a terrible toll from me. The new Left-oriented coalition government mistakenly saw me as the king pin of Dudley's five-year tenure, which I certainly was not, regardless that Dudley held me in high esteem and I reciprocated it with a personal loyalty. I was demoted from the Grade 1 post I was holding to a Grade 3 post and exiled to a minor district, as the Government Agent of Vavuniya, from where I took early retirement, at the age of 42, with 18 years of service yet before me. However, I must emphasise here that I do not fault Mrs. Bandaranaike or her government for my exit from the public service. To the contrary, in hindsight, I am beholden to her for her unintended generosity, because I started a wholly more satisfying career abroad, sans the vagaries and pitfalls awaiting public servants who fall out of favour with politicians in Sri Lanka.

After retirement - post 1970

The Senanayake government was swept away in the electoral avalanche of 1970. Dudley not only resigned from office, but relinquished even his claim to be the Leader of the Opposition, handing it over to JR and contenting himself with being a simple back bencher. Shortly thereafter, I took retirement myself and we would meet often of evenings at his "Woodlands" residence, where he would relax with his pipe and we would listen to his LP classical records. He was remarkably without rancour and hardly criticised either Mrs Bandaranaike or discussed politics. He was very lonely man, but he dissuaded visitors from dropping in on him, except for a chosen few. He even suggested that I should consider accepting the position of General Secretary of the UNP, but the thought of getting involved in politics was totally anathema to me and I simply laughed it off.

Within two years of 1970 the Sirima Bandaranaike government was in deep trouble. All their promises had come to nought and the JVP's first insurrection had made shambles of

her coalition. Dudley's public meetings swelled the people's discontentment and the crowds that attended them were clamouring for his return. At one public rally in December 1972 in Kurunegala, the crowd went berserk. They mobbed him, carried him on their shoulders (he must have weighed well over 20 stone) and even after he had climbed into his car, tried to lift the vehicle off the ground, in the process breaking it's front and rear fenders! However, Dudley was not destined to return to power. Just when the discontentment with the government was rising to the proportions of a tidal wave, threatening to sweep away Sirima Bandaranaike's coalition, in April of 1973, he suffered a stroke and passed away within two days. He was barely 63!

His funeral was a spectacle, unprecedented for the spontaneous manifestations of a people's grief. For three whole days and nights, millions of people streamed down from all corners of the country and lined up patiently to pay their respects to Dudley's remains. The queue threaded its way round Galle Face Green, all the way through Slave Island and Union Place, to Lipton's Circus and even beyond. It was a spontaneous demonstration of popular grief, as if the people were sending a message of defiance to the government, so much so that the latter was even fearful of a popular uprising. However, the threatened uprising had to wait till 1977, and it came not riding in tumbrels but via the ballot box.

Final assessment

Regardless of all the nice things I have said about Dudley the individual, I must also say that he was neither a great Prime Minister, nor a great national leader (emphasis on "great"). It is true, he observed the highest demands of integrity and rectitude, was never an opportunist and did not countenance anything that smacked of dirty politics, but he was not driven by a grand vision, either for his country or for society as a whole. He was essentially a gentleman from a bygone era and was committed to preserving the *status quo* within which he was a respected squire, but he did not have a vision for radically changing society in any way comparable to the vision that inspired S.W.R.D. or J.R.

S.W.R.D. Bandaranaike changed the political and cultural landscape of Sri Lanka irreversibly, as did JR Jayewardene the economic landscape 20 years later. Dudley did not work

Dudley Senanayake...

(From previous page)

on that canvas, and sad to say, there was nothing he did that lasted, except perhaps the launching of the Mahaveli Diversion project, which, in any case, had been conceived and initiated before his time. Two of his signature policies were ridiculous beyond comment. One was the decision to give people two measures of free rice and the other, was to declare the quarter phases of the moon, or "poya days", as holidays, replacing Sunday and Saturday, as a conciliatory gesture to the Buddhists. Both policies were abysmal errors and in hindsight, it is hardly believable that in the modern world such policies could have been enacted, and that too by a Prime Minister who had been to Cambridge!

His failure to attract foreign investments and his widening of the state welfare programme without putting in place policies for growth, proved disastrous. Although he had the services of Sri Lanka's leading economist, Dr Gamani Corea as his mentor, he did not seem to have been advised about the central problem of development economics, which is to balance social welfare with investment for growth. Not least, he failed to find a solution for the ethnic problem and he backed down from the Accord he had signed with the Tamil parties, when pressured by the Maha Sangha.

Dudley Senanayake was a good man and a politician of high integrity, but he was not a leader in the league of either S.W.R.D. or JR.

(Now concluded)

MELBOURNE CHAPTER MEETING

December 12, 2010

At the start of the dinner meeting, the chairman, Dr Srilal Fernando, drew attention to the sad loss of two stalwarts of the Society, Mike Udabage who had been prominent in Sydney and Colombo and Conrad Hatch of the Melbourne chapter. As the Melbourne chapter was celebrating over ten years of existence he also spoke of the important contribution made by the late Rodney St. John and Darnley de Souza who were in the original committee. He then introduced the speaker, Shelagh Goonewardene whose topic was 'A Personal View of George Keyt', Sri Lanka's famous painter. Before she began her presentation, Shelagh thanked Srilal on behalf of the chapter for guiding it successfully over the years and never missing a single meeting. Her talk is published in two installments, beginning in this February 2011 issue of *The Ceylankan*.



• Shelagh Goonewardene

It was illustrated and so efforts will be made to publish a picture or two.

The evening progressed into an excellent dinner enjoyed by 94 people with music for dancing, a singing trio, and two dance items. There was a raffle draw for twelve prizes.

Many names of Sri Lanka

Sri Lanka has had numerous names given to it from ancient times. **Lanka** was the Sanskrit name, and perhaps, the first. **Ratnadvipa** (island of gems) was also an early name. The early Sinhalese called it **Simhaladvipa** (island of the Lion Race). Vijaya and his followers are said to have named it **Tambapanni**, which refers to copper coloured soil they encountered on their arrival near Puttalam. The Tamils called it **Ilam** or **Ilankai**. The Greeks named it **Taprobane** and this was probably derived from the Sanskrit **Tambapanni**. The Arabs corrupted the Sinhalese

Simhaladvipa to **Serendib** (which later gave rise to the word 'serendipity'). The Portuguese transformed this into **Ceilao** and the Dutch made it **Zeilan**. The British anglicised this to **Ceylon**. Finally, in 1972 Mrs Bandaranaike decided to name it **Sri Lanka**. The formal name changed from the **Republic of Sri Lanka** in 1972 to the **Democratic Socialist Republic of Sri Lanka** in the 1978 Constitution.

— A Comprehensive History of Sri Lanka; From Prehistory to Tsunami; Nath Yogasundaram, May 2008 p23)

CHANGES

Harry de Sayrah is new CSA President

Harry de Sayrah, OAM, JP was elected CSA President at the AGM held on November 28. He succeeded Sunil de Silva who served with dedication for three years. Born in Colombo, Sri Lanka, Harry received his entire education at St. Joseph's College, Colombo and with admirable devotion was Vice President of the Old Boys Union and President of the Old Josephians Sports Club for extended periods.

He married Dr. Imelda de Rosairo on February 12, 1966. They have two children - daughter Dilhara, son Shehan and one grandson, Caden, two years old.

Harry had a highly successful career in Sri Lankan Commerce ending as Executive Director of Castle Finance Ltd, and the Rowlands Group of Companies, plus serving as Chairman and Vice of the Finance Houses Association of Sri Lanka, 1973-76.

He was a very active member of the Lions Club of Kollupitiya and Zone Chairman of Lions District 306. He continued this interest in Australia where he was President of the Bankstown Lions 1993-94, and Treasurer to date. He was a deputy district Governor and recipient of the highest Lions Award: a Melvin Jones Fellowship, life member of Lions International.

Consequent upon his efforts in exporting pre-loved spectacles and other community works, he was awarded the Medal of the Order of Australia (OAM) in 2007.

Harry's career in commerce here culminated in a position as Credit Manager of Chubb Security Services. In retirement, his interests include cricket and horse racing: he is part owner of four horses in Sydney. He retains his spectacle export charities as a priority.

Other changes

- Sunimal Fernando, a committee member, was elected Public Relations Officer, replacing Harry de Sayrah;
- Outgoing President Sunil de Silva was elected Publications Officer;
- Srikantha Nadarajah was elected as a Committee member.



A Personal View of George Keyt... (Continued from Page 18)

for his country and he wrote a review which was translated by Wendt and published in The Sunday Times. He said: "*Keyt, I think, is the living nucleus of a great painter. In all his work there is the moderation of maturity, the beautiful stability of achievement - qualities most precious in so young an artist. Magically though he places his colours, and carefully though he distributes his plastic volumes, Keyt's pictures nevertheless produce a dramatic effect, particularly in his paintings of Sinhalese people. These figures take on a strange expressive grandeur and radiate an aura of intensely profound feeling.*"

Keyt was only 35-years old. After such a magnificent tribute it was clear that his destiny lay not with the pen but the paintbrush. There was no doubt that forces were at work in the art and intellectual world which would change the course of art in a radical and permanent way. The convergence of profound beliefs, faith and feelings in the future course of painting created the new group called the '43 Group.' The idea of forming this group of independent artists who could follow

their own visions, inclinations and talents came from the artist Ivan Peries. He mentioned this to Harry Pieris, also an artist of importance and Lionel Wendt who had always played a significant role in recognising the talents of the artists and done his utmost

to help them in various ways. Harry assured them of Justin Deraniyagala's support and similarly Wendt gave an assurance of Keyt's. The 43 Group was to put an end to these artists being ignored and rejected by the Ceylon Society of Arts and become the first permanent showcase for them. Lionel Wendt chose the name and nothing could be more appropriate.

(To be concluded)



• Keyt - A Pencil drawing by Harry Pieris
(From "Harry Pieris 1904 1988" p. 6)

Marriages and deaths in Ceylon 1823-24

Marriages in Ceylon 1824

At Jaffnapatam	29 December 1823	<i>Mr L.de Booy to Miss S.M. Anjow</i>
At Colombo on	2 February 1824	<i>Mr G. Kroon to Miss C.W.H. De Woeff</i>
	18 March 1824	<i>Wm Huxham Esqr to Miss Jemmia Clarke</i>
		<i>Captain William Cuthbert Ward to Miss Alexander</i>
	30 March	<i>Jessie Summerfield</i>
At Calpentyn	13 May 1824	<i>2nd Lieut J. Rodney to Miss Ann Boyce</i>
At Jaffnapatam	5 May 1824	<i>Adam Cadiravuib Pulley to Miss Anne De Rosairo</i>
	29 May 1824	<i>Mr John De La Rambeje to Miss Catherine De Rosairo</i>
	12 July 1824	<i>Mr A.S. Franche to Miss E.D. Theile</i>
At Colombo	2 September	<i>Mr B.C. De Neise to Miss A.J. Kerkenberg</i>
	16 September	<i>Mr A.J. Ondantjie to Miss C. P. Aasserappa</i>
		<i>Sgt Major Richard Hudson to Miss Johanna</i>
		<i>Catherine De Bruyn</i>
	23 September	<i>Mr Jean Charles Hoddestyn to Miss Mary Deane</i>
At Kandy	17 October	<i>Wm Moir Esqr to Miss Louisa Maria Deacon</i>
At Colombo	22 November	<i>Mr Andrew Fernando to Miss Mary Sophia</i>
		<i>Sena</i>

Deaths in Ceylon 1823-24

28 th December 1823	at Badulla	<i>Lieut Orr of HM's 16th Regiment</i>
30 th December 1823	at Kandy	<i>Lieut Clancy of HM's 16 th Regiment, Asst. Engineer</i>
2 nd January 1824	at Colombo	<i>Henry William infant son of Frederica Hepponstall</i>
9 th February 1824	at Colombo	<i>Mrs Geertruida Jacoba Booy wife of C.G. Keuneman Esqr</i>
1 st February 1824	at Bombay	<i>Samuel Johnstone Esqr of His Majesty's Ceylon Civil Service</i>
30 th March 1824	at Colombo	<i>Ditto the infant son of Lieut Deacon, Staff officer</i>
6 th July 1823	at Sourabaya	<i>Isabella Cornelia Vandort widow of Captain Carel Baron Von Ochsee</i>
4 th March 1824	at Kernegalle	<i>Mrs Audian wife of Bt Major Audian of HM 16th Regiment</i>
7 th March 1824	at Jaffnapatam	<i>Mrs Carver wife of the Revd R.Carver, Missionary</i>
2 nd March 1824	at Marandahn	<i>Adrian De Abrew Wijegooneratne Rajapakse Maha Modeliar, Chief Interpreter of the Mahabedde and Modeliar of the District of Mutwall.</i>
21 st March 1824	at Colombo	<i>Lieut Hayter of the Royal Engineers</i>
11 th April 1824	at Mulletivoe	<i>the infant daughter of Wm Brechman Esqr</i>
13 th April 1824	at Colombo	<i>Henry Brouncker Esqr of His Majesty's Ceylon Civil Service</i>
14 th April 1824	at Jaffnapatam	<i>Mr Robert Clayton</i>
26 th September 1823	at Lyme Regis in Dorsetshire	<i>Mrs Pennell relict of the late Lovell Pennell Esq and mother of Lady Gifford.</i>
4 th May 1824	at Colombo	<i>Lieut Scott Rigney of H.M. 16th Regiment</i>
7 th May 1824	at Mulletivoe	<i>Mrs Maria Brechman</i>
25 th May 1824	at Kandy	<i>The Honorable Sir John Doyly, Baronet, a member of His Majestys Councils in Ceylon and Resident and First Commissioner of Government in the Kandyan Provinces.</i>
24 th May 1824	at Wiyangodde	<i>Lieut Felix O'Hara of H.M. 16 th Regiment</i>

27 th May	at Colombo	<i>Lieut Summerfield</i> of H.M. 83 rd Regiment.
27 th May	at Colombo	<i>Carolina Wilhelmina Hespeur</i> wife of <i>Mr Ferdinandus Ludekens</i>
10 th June 1824	at Colombo	<i>Lieut John Wall</i> 16 th Regimant Infantry
14 th June 1824	at Colombo	<i>Henry William Braham</i> the only son of <i>Lieut Braham</i> of HM Ceylon regiment
18 th June 1824	at Colombo	<i>Arnold</i> the youngest son of <i>Mr W.A. Kriekenbeek</i>
18 th June 1824	at Kandy	<i>Lieut Charles Watson</i> Ceylon Regiment, Staff Officer of Kandy
28 th October 1823	at Madras	<i>James Henry Leigh Esqr</i>
22 nd July 1824	at Colombo	<i>Lieut Henry Braham</i> of HM Ceylon Regiment
26 th June 1824	at Siam	<i>Robert Hunter Esqr</i>
16 th July 1824	at Colombo	<i>Mr J.C. Weinman</i>
20 th July 1824	at Colombo	the infant daughter of <i>Mr D. De Neys</i>
24 th July 1824	at Colombo	<i>Skeffington William Holderness Esqr</i>
31 st July 1824	at Colombo	<i>Mrs Anna Weinman</i>
4 th August 1824	at Colombo	<i>Lieut Florence O'Brien</i> of 83 rd regiment
9 th August 1824	at Welleywatte	<i>Dona Isabella Haminey</i> wife of <i>J.W.B.Rodrigo</i>
15 th August 1824	at Hambangtotte	<i>The Hon'ble and Venarable Thomas James Twisleton</i> , Doctor of Divinity, Arch Deacon of Colombo
20 th August 1824	at Colombo	<i>Matthew Johnson Smith Esquire</i>
27 th August 1824	at Colombo	<i>Mr John Litson</i> , Master of the Ship <i>Thames</i>
29 th August 1824	at Badulla	<i>Mrs A. Lawrence</i> wife of <i>Mr Thomas Lawrence</i>
30 th August 1824	at Badulla	<i>Mr T.D. Tavel</i>
22 nd November 1824	at Putlam	<i>Henrietta</i> wife of <i>Lieut Richd Gray</i> HM Ceylon Regiment.
7 th December 1824	at Colombo	<i>Miss Nancy Solomonsz</i>
9 th December 1824	at Colombo	<i>Mrs Helena Petronella Francken</i> wife of <i>Johan Robert Ralket Esqr</i>

Source:

The Ceylon Calendar For the Year of Our Lord 1825. Colombo . Printed at the Government Press by Nicholas Bergman. Spelling of names as in original text.

An anecdote of Mr Dyke

A good story and true one is told of the late Mr Dyke, who in his passage through the Vanni came up to the ideal of an Eastern potentate in the pomp and circumstance of his retinue, consisting of horses and bullocks and carts and palanquins and tents and luggage and carters and coolies and cooks and butlers and torches and messengers and waiters, ad hoc genus omne. With all this imposing paraphernalia of Asian regality, Mr Dyke, the facile princeps of our Northern Rajahs, in one of his official tours through his extensive Province, encamped at Mantotte, then in the heyday of its prosperity, flowing as it did in fact and not in fiction, with milk and honey, as Canaan of old. The chief Headman of the district entertained the Rajah in right royal style. Of the various provisions sent to the encampment with munificent hospitality, the milk supplied was the

most remarkable, being excellent in quality and so superabundant in quantity as greatly to exceed the greed of the Government Agent's numerous retinue, to whom it was never before given to drink so plentifully, without let or hindrance, of the most nourishing fluid food. Mr Dyke surprised to a degree, and staring as he never had done, in vulgar wonderment, asked the headman whence came that truly amazing supply of milk. The headman making most of his opportunity to create a profound impression as to his immense wealth in cattle, told the Rajah, what amazed the Rajah the more, that if he would lay down a pipe all the way to Jaffna, he might expect an unfailing supply of, as much or even more, milk to flow daily, without any cost or difficulty, in time for his morning coffee, from the Mantotte Dairy to Jaffna Residency.

— *J.C. Guardian*, March 3rd 1894. (Source *Martyn's Notes on Jaffna - American Ceylon Mission Press 1923*).



Monkeys of Ceylon

The Toque monkey gets its name from the tuft of hair that sprouts from the top of its head. They also use their cheek pouches to store food as the photograph illustrates. They are considered a pest by farmers in certain parts of the Island. They are also seem to be the popular choice with the "monkey dance men" who take their entertainment on the road. Approaching wild Toques is a mistake made by many and as the photograph illustrates they have long fangs that deliver a nasty bite. Like all monkeys in Sri Lanka they are 'day time' animals and can be very entertaining to observe.

The Purple Face Leaf Monkey is endemic to Sri Lanka. It is primarily a tree dwelling monkey and does not come to ground to play or forage for food. One may see them move over roofs in the outer suburbs of Colombo - but they are a tree dwelling primate. They have spectacular white beards. Like the toque monkey they drag their tail behind them when they move - as opposed to lifting them straight up in the air like the Grey



• *The Grey Langur (Wandura).*

Langur. As the photograph illustrates they too have large fangs that can inflict a nasty bite. The race of Leaf Monkey found in the hill country is called the *Bear Monkey*. Small troops of the Purple Face monkeys frequent the outer suburbs of Colombo. The loss of habitat and rapid

urbanisation is threatening this particular type of monkey in Sri Lanka.

The Grey Langur or Hanuman Langur is a monkey that is mentioned in many an ancient legend. They tend to have a 'dome shaped' tufted top and they are often seen on the ground in large troops. When they walk on the ground they hold their tail straight up in the air forming great



• *Purple Face Leaf Monkey (Kalu Wandura)*



• *Adult Toque monkey (Rilawa) yawning.*

'question marks' with them. The males can grow to quite large. The friend of the spotted deer as they sound the alarm when a leopard is on the move in the jungles.

Reference: Banks. John and Judy - *A Selection of the Animals of Sri Lanka*, Lake House Investments Ltd. 1986

De Silva Wijeratne. G. *A Photographic Guide to Mammals of Sri Lanka*.

Dinner time posers

Here is a selection of the Trivia questions served up to guests at the CSA's 2010 Dinner and Carols Night for our readers to test what they know of their Ceylonese heritage. The answers are published elsewhere.

Q1 CSA's Certificate of Incorporation as an Association issued by the NSW Department of Fair Trading gives the Association's name as: (a) Ceylon Society of Australia; (b) Ceylon Society of Australia Incorporated; (c) The Ceylon Society of Australia; (d) Ceylon Society of Australia Association; (e) Ceylon Society of Anarchists.

Q2 Which one of the following Governors of Ceylon had a road in Colombo named after him? (a) John Wilson; (b) Viscount Soulbury; (c) Robert Brownrig; (d) Frederick North; (e) Hercules Robinson.

Q3 The August issue of *The Ceylankan* posed the question: "How long is a piece of string?" Which one of the following is an **incorrect** answer? (a) It is 2.000 times the length from the centre of the string to either end; (b) If it is laid out as a triangle with angles of 30, 60 and 90 degrees, it is 4.732 times the shortest side; (c) If it is laid out as an isosceles triangle with the largest angle a right-angle, it is 3.414 times the shortest side; (d) If it is laid out as a regular heptagon, it is 6.000 times the length of one side; (e) If it is laid out as a circle it is 6.283 times the radius of the circle.

Q4 How did the village of Badaginnie (population 460) in Victoria State on the Albury-Wodonga railway line get its name? (a) Ceylonese railway construction workers were brought there in the 1860s but arrangements for their provisions had not initially been made and they complained of hunger; (b) 32 Ceylonese came there about 1857 hearing a rumour that there was work on cattle farms. There was no work and they begged for food saying "bada gini". Only 11 survived; (c) An Australian Surveyor working on the railway line trace who had been to Ceylon gave the village its name; (d) Any one of the above three is possible; (e) It is an aboriginal name.

Q5 Professor David de Kretser, of Ceylonese origin, is the Lieutenant-Governor of which State? (a) Victoria; (b) South Australia; (c) Wayambu; (d) Tasmania; (e) None of these.

Q6 The November edition of *The Ceylankan* has an article about King Rajasinghe II of

Kandy whose "hobby" was collecting European captives. Which one of these countries is not named in the article in the list of countries of origin of the captives? (a) Portugal; (b) France; (c) Holland; (d) Germany; (e) England.

Q7 At the recent Delhi Commonwealth Games, Sri Lanka's medal tally as on 21 November 2010 was: (a) 0 Gold, 1 Silver, 1 Bronze; (b) 1 Gold, 2 Silver, 1 Bronze; (c) 1 Gold, 1 Silver, 1 Bronze; (d) 1 Gold, 0 Silver, 1 Bronze; (e) Outcome still to be finalised.

Q8 In the thousands of circa 700BC buried urns discovered in Pomparippu (Wilpattu) and investigated by Prof Sudharshan Seneviratne, which one of the following items is unlikely to have been found in the urns? (a) Human skeletal remains; (b) Human ash; (c) Blue pottery; (d) Iron tools; (e) Ornaments.

Q9 Leonard Woolf wrote in his autobiography *Sowing* that when he was in his first posting in the Ceylon Civil Service as a Cadet in Jaffna, he lost his virginity (which had survived four years at Cambridge) in 1905 at the age of 25. What was the race of the young lady mentioned in his book? (a) Burgher; (b) Eurasian; (c) Anglo-Indian; (d) English; (e) Tamil.

Q10 The November edition of *The Ceylankan* has an article about Robert Knox. For how many years was he a captive of the King of Kandy, rounded off to the nearest year? (a) 16; (b) 17; (c) 18; (d) 19; (e) 20.

Q11 The fore-runner to Australia's Ned Kelly (born 1854, executed 1880) was Ceylon's Deekirikevage Saradiel (born 1832, executed 1864). Where was Saradiel's birthplace? (a) Utuwankanda; (b) Veheragalkanda; (c) Unawatuna; (d) Udupaella; (e) Batuvaevkanda.

Q12 "Cotton Hall" was the name of which one of the following: (a) The Southern Mansion in *Gone with the Wind*; (b) A Peradeniya University Hall of Residence; (c) A Colombo trading exchange in Dutch Ceylon for the sale of cotton piece goods; (d) A horse owned by Mrs T G Francis; (e) Sir John Kotalawala's residence in Kandawala.

*This original Quiz was devised by
THIRU ARUMUGAM for the CSA.
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BOOKSHOP & WEB RESOURCES

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

RARE CEYLON BOOKS for SALE

An Account of the Interior of Ceylon By John Davy Tisara Prakasayo Edition (1969) A\$50.00
Seven Years in Ceylon By Leitch Sisters (1890). Stories of mission life in Jaffna & Ceylon. A\$100.00

Sir William Gregory By B.Bastiampillai (1968) Life & times of Governor. Tisara Publications A\$ 35.00

Eight Years in Ceylon By Samuel W. Baker Tisara Publications. (1966) A\$ 30.00

Hundred Years of Ceylon Tea By D.M.Forrest First Edition (1967) 51 Illustrations A\$ 100.00
 Contact: e-mail: vama.vamadevan@gmail.com
 Phone (02) 9825 1542 Write to: 3 Collie Court, Wattle Grove, NSW 2173

Graveyards of Ceylon Colombo Vol. I by Eileen Hewson.

Collection of memorials (about 775) from surveys and written sources plus some biographical details of those who died in the service of the Crown. Kabristan Archives 2008 98 pp PB Price £10.50 post UK £1 Europe £2 Overseas £4 ISBN 978-1906276-17-1

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Order from sales@kabristan.org.uk or by post from Kabristan Archives 19 Foxleigh Grove, Wem, Shropshire SY4 5BS, UK Tel: 00 44 1939234061 Pay by Paypal or credit card.

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Inquiries please phone 02 9745 3763.

Websites worth a visit

www.ceylonsociety.com.au
 www.alluringsrilanka.com
 www.walkthetalk.com
 www.sellipi.com/srilanka
 www.lankalibrary.com
 www.gic.gov.lk

Prophecy ?

After I am dead, the boy [Edward VIII] will ruin himself in twelve months.

– King George V (1865-1936)

Q1: Ceylon Society of Australia Incorporated; Q2: Robert Brownrigg; Q3: A heptagon has seven sides; Q4: Any one of the first three answers is possible; Q5: None of these, he is Governor of Victoria; Q6: Portugal; Q7: Outcome still to be finalised; Q8: Blue pottery; Q9: Burgher; Q10: 20; Q11: Uluwankanda; Q12: A racehorse.

ANSWERS TO DINNER TIME POSER

APPRECIATION

Manthi (Monty) Ranawake

The death occurred in July this year of Manthi, fondly referred to by friends as Monty. Manthi went to the UK after he finished studies at Ananda College, Colombo, just after Sri Lanka won its independence.



While in England he joined the then Colonial British Army. When the first batch of cadets for Independent Ceylon's Army was formed he opted to join the Ceylon Army and was in the first batch of Sandhurst cadets to be trained in England.

Back in Ceylon he worked in the Engineer Battalion and had postings in various parts of the Island and rose to the rank of Major.

At that time the lure of working in an executive position in the private sector was very attractive, and on his discharge from the Army, Manthi joined Walkers at managerial level and was posted as Manager of Walkers, Kandy.

In Kandy he had a wide circle of friends and was a much sought after man. It was in Kandy that I first met him. He always looked much younger than he really was and could interact with people of all ages and different walks of life. He was a stickler for detail and did nothing that was not planned, thought out and rehearsed. The result was that everything was executed with finesse.

In the 1970s when conditions in Sri Lanka were not bright for his children he was disillusioned, and like many others at the time, very reluctantly, decided to migrate to Australia. In Sydney, he joined AMPOL, the leading oil company. At the time of his retirement, he was the Chief Internal Auditor for the whole of AMPOL in Australia. He was awarded the grade of fellow by the Australian Institute of Management. This is the highest honour the Institute can bestow and gave Monty the right to use the designatory letters FAIM after his name. The modest man that Monty was, he never flaunted these or other achievements of his.

In the early 70s, he was one of a few Sri Lankans in Sydney and was responsible for holding the Sri

Lankan community together and interacting with all the new arrivals after him.

Manthi was very protective of his family and took great pride in family events. For him everything revolved around the family. He was a perfect gentleman, totally devoid of any guile or malice. He was a dutiful husband, loving father, a generous grandfather and a loyal friend. His wife Siri, daughter Manjula and three sons Mithila, Manisha and Manoja came first in everything in his life.

I write this with affection and fond memories of our friendship and the close association we had in Sri Lanka and Australia.

*His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to the world, "This was a man."
(Shakespeare)*

—VAMA VAMADEVAN

Things they say

Thanksgiving

I can't think of a more wonderful thanksgiving for the life I have had than that everyone should be jolly at my funeral.

— Viscount Mountbatten of Burma 1980

The Camel

The camel has a single hump;
The dromedary, two;
Or else the other way round,
I am never sure. Are you?

— Ogden Nash 1936

Newspaper

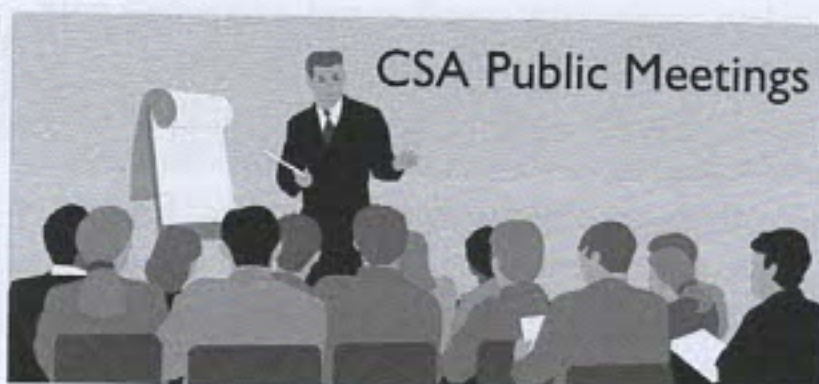
A good newspaper, I suppose, is a nation talking to itself.

— Arthur Miller, the Observer, 1961

Fact of science?

If an elderly but distinguished scientist says that something is possible, he is almost certainly right; but if he says that it is impossible, he is very probably wrong!

(Arthur C. Clarke - New Yorker August 9, 1969)



NEXT SYDNEY MEETING

Sunday February 27 at 6.30 PM
at the Thornleigh Community Centre, cnr. Phyllis
& Central Avenues (off Pennant Hills Road,
Thornleigh).

Dr Tony Donaldson is the Guest Speaker and his
talk is entitled: "The Imperial Russian visit to
Ceylon in 1891."

In February 1891, a Russian frigate
visited Colombo with an imperial Russian party
including Tsarevitch Nicholas II (the heir to the
Russian throne), and other Grand Dukes, Princes,
and Naval officers. They participated in tiger
shoots, gala balls and cut a swathe through
local society.

Dr Donaldson has a PhD from Monash
University. His thesis investigated rituals in
the Temple of the Tooth in Kandy and it was
awarded the Edward Gray Prize in 2006. He was
a lecturer at RMIT University and later worked
at Monash University. In 2009, he was a Visiting
Research Fellow at the Institute of Southeast
Asian Studies in Singapore. Currently, his current
research interests are focused on SOE in Ceylon
(1942-46), the overseas Ceylonese/Sri Lankan
communities, Buddhist and Hindu temples, and
Malaysian artists.

After a brief question time, the usual
social will follow. Coffee/Tea & soft drinks will
be provided. Guests are requested to bring a
plate of savoury food. No sweets please. In the
alternative, a donation to defray expenses will be
appreciated. Please contact Chandra Senaratne on
9872 6826 to avoid duplication of food.

Fickleness of Fashion

The same costume will be:

Indecent	...	10 years before its time;
Shameless	...	5 years before its time
Daring	...	1 year before its time
Smart		
Dowdy	...	1 year after its time
Hideous	...	10 years after its time
Ridiculous	...	20 years after its time

NEXT MELBOURNE CHAPTER MEETING

February 20, 2011 at 5.30 PM

At Number 90 Receptions, 90 Atherton Road,
Oakleigh.

Guest speaker is Nihal Seneviratne who will
speak on "Glimpses into some interesting
episodes in the Sri Lankan Parliament in the last
25 years."

Nihal Seneviratne, an old-Royalist, is
a law graduate from Peradeniya University.
He served as the Secretary General in the Sri
Lankan Parliament for over 25 years. He is widely
recognised as an impartial administrator and had
a ringside view of the working of the Parliament.
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James Lever - Taste & Fashion 1937.

One reason why I don't drink is because I wish to know when I
am having a good time.

- Lady Nancy Astor in Christian Herald June 1960

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THE CEYLANKAN is published quarterly. The editor is on the look-out for your literary contributions, be assured that your work will be given careful consideration with a view to publication at all times.

While every effort is made to print material that is relevant and correct, we do not take the responsibility for errors. The editor would appreciate if any inaccuracies are brought to his attention.

Original, previously unpublished, material is sought, preferably of an anecdotal, historical nature, but any material will be considered provided they contribute to the CSA's ideals of being non-racial, non-political, non-religious and non-controversial.

To facilitate the design/layout, we request that your word processing/typing be unformatted. Where applicable, contributors are also requested to annotate bibliographical references to help further research and study by interested members.

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Contact Hugh Karunanayake Int. + 61 2 9980 2494 or hkaru@optusnet.com.au

WE NEED SPEAKERS

The Society welcomes knowledgeable and academic persons to speak at our quarterly meetings, in Sydney, Melbourne & Colombo. You may have potential candidates for speakers among your families, friends or relatives who live in or visit Australia or Sri Lanka. Our meetings are held quarterly in February, May, August & November of each year. Dates can be arranged to suit the availability of speakers. Overhead projection and PA facilities are also available. If you would like to share your knowledge and expertise among a group of like-minded people, please contact our President Harry de Sayrah on (Mob) 0415 402 724 or Shelagh Goonewardene (03) 9808 4962 (Melbourne) or Somasiri Devendra (Colombo) 2737180.

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CSA Dinner & Carols 2010

*A selection
of photographs for
your enjoyment.*

